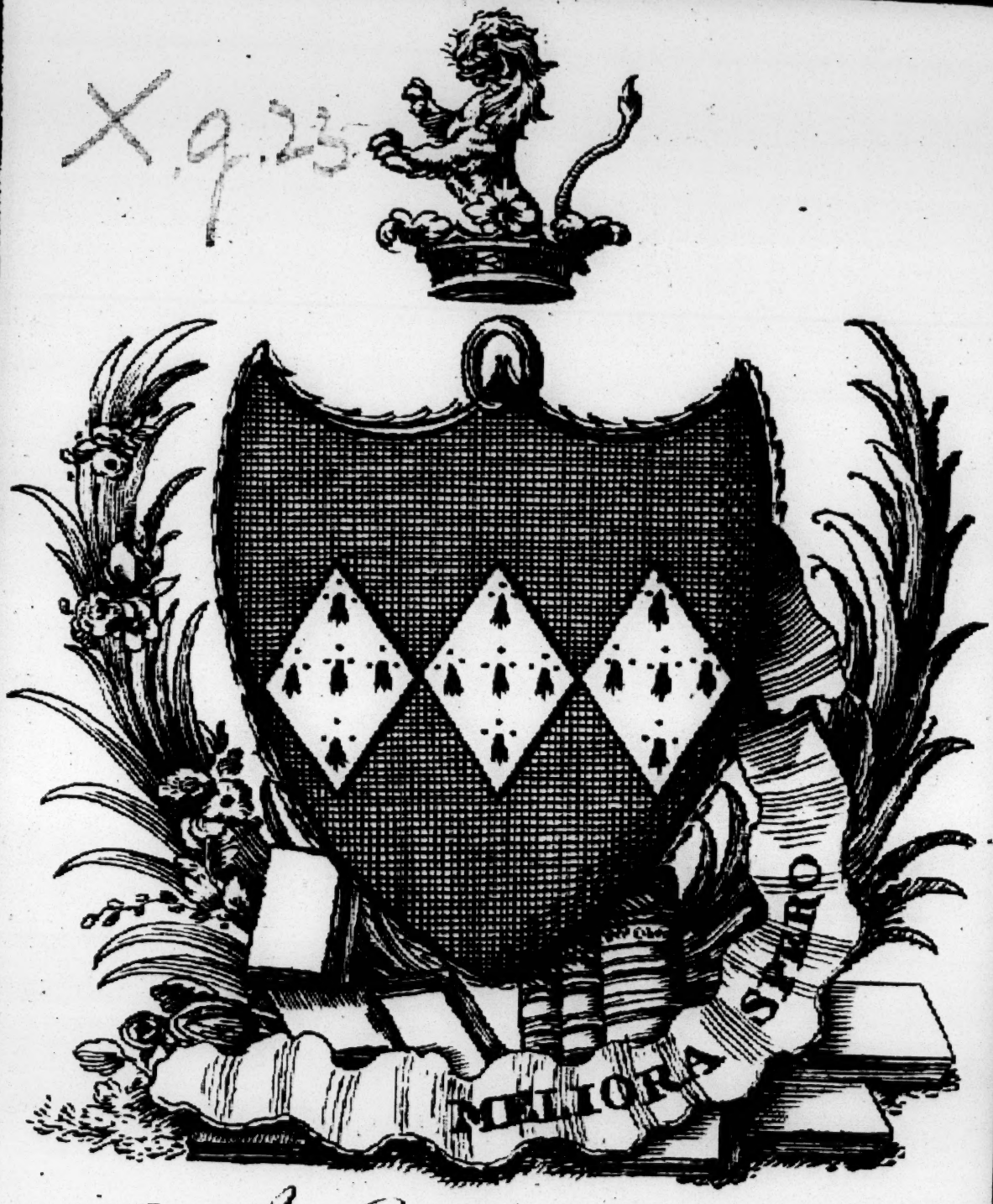
X.9.25



A. Gifford, D.D.
of the Museum.
B. 6. 7

X.923
LIBRARY
Baptist College
BRISTOL.
HEMMONS, BRISTOL.

C 190 d. 8





The newe testamẽt in Englische accordyng to the translacion of the greate Bible.

LONDINI
In officina Ricardi Graftoni.
1546.

a

¶ An Almanacke for xxv. yeres.

The yere of our Lorde.	The Dominicall letter.	The golden number.	Easter.	The number of dayes.
M.d.xlvi.	A	viii	xxv. Apryll.	xxxv.
M.d.xlvii.	G	ix	x. Apryl.	xxxv.
M.d.xlviii	F	x	v. Apryll.	xxxv.
M.d.xlix.	E	xi	xxi. Apryll.	xxxv.
M.d.l.	D	xii	vi. Apryll.	xxxv.
M.d li.	C	xiii	xxix. Marche	xxxiiii.
M.d.lii.	B	xiiii	xvii. Apryll.	xxxv.
M.d.liii.	A	xv	ii. Apryll.	xxxv.
M.d.liiii	G	xvi	xxv. Apryll.	xxxv.
M.d.lv.	F	xvii	xiiii. Apryl.	xxxv.
M.d.lvi.	E	xviii	v. Apryl.	xxxv.
M.d.lvii.	D	xix	xviii. Apryll.	xxxv.
M.d.lviii	C	i	x. Apryll.	xxxv.
M.d.lix.	B	ii	xvi. Marche	xxxiiii.
M.d.lx.	A	iii	xiiii. Apryll.	xxxv.
M.d.lxi.	G	iiii	vi. Apryl.	xxxv.
M.d.lxii.	F	v	xxix. Marche	xxxiiii.
M.d.lxiii.	E	vi	xi. Apryl.	xxxv.
M.lxiiii.	D	vii	ii. Apryl.	xxxv.
M.d.lxv.	C	viii	xxii. Apryl.	xxxv.
M.d.lxvi.	B	ix	xiiii. Apryl	xxxv.
M.d.lxvii.	A	x	xxx. Marche.	xxxv.
M.d.lxviii	G	xi	xviii. Apryll.	xxxv.
M.d lxix.	F	xii	x. Apryl	xxxv.
M.d.lxx.	E	xiii	xxvi. Marche.	xxxv.

The Kalendar.

K L January hath xxxi. dayes.

iii	A	Circumcisiõ
	b	of CHRIST
xi	c	
	d	
xix	e	
viii	f	Epiphany.
	g	
xvi	A	
v	b	
	c	
xiii	d	
ii	e	
	f	S. Hillary.
	g	kalen. Februa.
	A	
xviii	b	
viii	c	
	d	
xv	e	
iiii	f	Fabiany and
	g	Sebastian.
xii	A	S. Vincent.
i	b	
	c	S. Timoth.
ix	d	Couert. of S.
	e	Paull.
xvii	f	
vi	g	
	A	
xiiii	b	
iii	c	

K L February hath xxviii. dayes.

	d	Fast.
xi	e	Purifica. of
xix	f	(our Lady.
viii	g	
	A	S. Agathe.
xvi	b	
v	c	
	d	
xiii	e	
ii	f	*
	g	
x	A	
	b	
xviii	c	Valentine
viii	d	Sol in Pisces.
	e	
xv	f	
iiii	g	
	A	
xii	b	
i	c	
	d	
ix	e	Fast.
	f	S. Wathy.
xvii	g	The place of
vi	A	the lepe yeare.
	b	S. Augustin.
xiiii	c	

KL	Marche hath xxxi. dayes.		KL	Aprill hath xxx. dayes.	
iiii	d			g	
	e		vi	A	
vi	f			b	
	g	*	xix	c	S. Ambrose
xix	A		viii	d	
viii	b		xvi	e	
	c	*		f	
xvi	d		v	g	
	e			A	
v	f		xiii	b	
	g	*	ii	c	
xiii	A			d	
ii	b	S. Gregory	x	e	
	c			f	
x	d		xviii	g	kalen. Maius.
	e			A	
xviii	f	kl. April.	vii	b	
	g			c	
vii	A		xv	d	Soli in Cancro.
	b	Edward ma.	iiii	e	
xv	c	(Soli in Arietc.		f	
	d		xii	g	
iiii	e	Equinoctium.		A	
	f		i	b	
xii	g			c	
	A		ix	d	S. George ma.
i	b			e	
	c	Fast.		f	
ix	d	Annunciation	xvii	g	S. Marke euā.
	e	(of our Lady.		A	
xvii	f	Resurrection	vi	b	
	g	(of our Lorde.		c	
vi	A		xiiii	d	
	b			e	
xiiii	c		iii	f	
	d			g	
iii	e				

The Kalendar.

K	L	May hath xxxi. dayes.
xi	b	Philip and
	c	(Jacob.
xix	d	
viii	e	
	f	
xvi	g	Jhon Poyte
v	A	(latyn.
	b	
xiii	c	
ii	d	
	e	
x	f	
	g	
xviii	A	
vii	b	
	c	Iunius.
xv	d	
iiii	e	Sol in Gemini.
	f	
xii	g	
i	A	
	b	
ix	c	
	d	
xvii	e	
vi	f	
	g	S. Bede.
xiiii	A	
iii	b	
	c	
xi	d	

K	L	Iune. xxx. dayes.
	e	
xix	f	
viii	g	
xvi	A	
v	b	
	c	
xiii	d	
ii	e	
	f	
x	g	
	A	
xviii	b	
vii	c	
	d	K. Iulii.
xv	e	
iiii	f	
	g	Sol in Cancro.
xii	A	
i	b	
	c	
ix	d	
	e	
xvii	f	Fast
vi	g	Natiuite of
	A	sayncte Jhon
xiiii	b	
iii	c	
	d	Fast.
xi	e	Peter and
	f	Paul apostles.

The Kalendar.

KL	July hathe. xxxi. dayes,		KL	Augnst hathe, xxxi. dayes.	
xix	g		viii	c	
viii	A		xvi	d	
	b			e	
xvi	c			f	
	d		xiii	g	
	e		ii	A	Trã. of our lo
xiii	f			b	The fest of th
ii	g		x	c	name of Jesu
	A	S. Cirill.		d	
x	b		xviii	e	S. Laurence.
	c			f	
xviii	d	*		g	
vii	e		xv	A	
	f	Sol in Leo.	iiii	b	Kl. Septembr
xv	g			c	Assumption
iiii	A		xii	d	of our Lady.
	b		i	e	S. Eusebius.
xii	c	*		f	Sol in virgo.
i	d		ix	g	
	e			A	
ix	f		xvii	b	
	g	Mary Mag=	vi	c	
xvii	A	(dalyn.		d	Fast.
vi	b	Fast.	xiiii	e	Bartholo
	c	Iames apo.	ii	f	(Apostell.
xiiii	d	In ỹ mother		g	
iii	e	of Mary.	xi	A	
	f	vii. slepers.	xix	b	S. Augustini
xi	g			c	Decollation.
xix	A		viii	d	of S. Iohn.
	b			e	

The Kalendar

KL		September hath xxx dayes,	KL		October. xxxi. dayes,
xvi	f	S. Chrisostom	xvi	A	
	g		v	b	
	A		xiii	c	
viii	b		ii	d	
vi	c	*		e	
	d		p	f	*
i	e	Fast.		g	
	f	Natuitie of	xviii	A	
xviii	g	our Lady.	vii	b	S. Denise and
vii	A			c	(his felowes.
	b	Dyoth and	xv	d	
xv	c	Hiacinth. ma.	iiii	e	
iiii	d			f	
	e	Kl. Octobris.	xii	g	
xii	f	Sol. in Libra.	i	A	
i	g			b	kl. Nouem.
	A		ix	c	
ix	b	*		d	Luke Euange.
	c		xvii	e	Sol in Sagitar.
xvii	d	Fast.	vi	f	
vi	e	S. Wathelwe.		g	
	f		xiiii	A	Mari Salo.
xiiii	g		iii	b	
iii	A			c	
	b		xi	d	
xi	c	S. Lipzian.	xix	e	
xix	d			f	Fast.
	e	Fast:	viii	g	Symon and
viii	f	S. Wighel.		A	(Jude.
	g		xvi	b	
			v	c	Fast.
					✠. iiii.

The Kalendar.

KL	November hath xxx. daies.		KL	December hath xxxi. daies.	
	d	Alhalowen.	iiii	f	
xiii	e	Al sollen daie.		g	
ii	f			A	
	g		x	b	
	A			c	
	b		xviii	d	S. Nicholas.
xviii	c	IIII. Crouned	vii	e	
vii	d	martyres.		f	Löce. of Ma.
	e		xv	g	
xv	f		iiii	A	
iiii	g	S. Martin bis.		b	
	A		xii	c	
xii	b		i	d	S. Luce virgin.
i	c	Kalen. Decem.		e	Kal. Ianuarius.
	d		ix	f	
ix	e	S. Edmund bi.		g	
	f		xvii	A	
xvii	g		vi	b	Sol in Capric.
vi	A	Sol in Sagitar.		c	
	b	Edmũd kyng.	xiiii	d	Fast.
xiiii	c		iii	e	S. Thomas.
iii	d	Cicile virgin.		f	
	e	Clement bish.	xi	g	
xi	f		xix	A	Fast.
xix	g	S. Katherin		b	Na. CHRIST
	A		viii	c	S. Stephen.
viii	b			d	S. Jhon euã.
	c		xvi	e	Childermas.
xvi	d	Fast.	v	f	
v	e	S. Andrewe.		g	
			xiii	A	

¶ A Table for the foure Euãgelistes, wherin thou maist lightly fynde any story contayned in them, and specially if ye shall note that by the side of euery chapiter standeth these capitall letters. A. B. C. D. And the first story that is recited to be in the chapiter, stãdeth vppermoste, and the second farther into the chapiter, and so the thirde, that the last standeth lowest and the first highest, and by notyng of this order thou shalt lightly finde any story contayned in theim, and firste of saincte

MATTHEVV.

THe generaciõ of Jesu CHRIST I.
The birthe of CHRIST.
¶ How the wise men came frõ II.
the Easte to worship CHRIST whose starre thei had seen.
How Herode enquired of the wise men the tyme of the starre.
How Joseph fled with the child and his mother into Egipte.
How Herod commaunded all the childzen to be slain that wer vnder two yere olde.
How Joseph after the death of Herode was called out of Egipte into Israell.
¶ Jhõ Baptist preched the kyngdõ of GOD III.
and remission of synnes.
Jhon had his garment of camels heire.
IESVS was baptised of Jhon in Jordan.
¶ How CHRIST was tempted of the deuill. IIII.
The callyng of Peter and Andrewe, and the sonnes of Zebede.
¶ The eight blessynges V.
The salte of the yearth who thei be.

Thou shalt not kill.
Thou shalt not breake matrimony.
Of deuorcement.
Thou shalt not sweare.
Suffre gladly iniuries, and wronges.
Loue your enemies.

VI. ¶ Of almose, praier, and fastyng.
Do not regard yearthy thinges, but seke that whiche is heuenly, that will abide.
Cast all care vpon GOD, for he careth for all.

VII. ¶ Iudge not, that ye be not iudged.
Aske and it shalbe geuen you.
Forgeue as ye would be forgeuen.
The straight gate and brode waie.
Beware of false Prophetes.
To builde on a rocke is sure.
To buylde on sande auaileth nothyng.

VIII. ¶ A leper is clensed.
The Centurion that came to CHRIST.
Peters mother in lawe was healed.
Foxes haue holes, and birdes haue nestes.
Let the dedde bury their dedde.
CHRIST slept in the ship.
How the swyne were caried hedlyng into the se, of the deuils.
How the herde men fled to the citee.
Of the sicke of the palsey.

IX. ¶ How Matthew was called.
How CHRISTE satte and eate with Publicans and synners.
The rulers daughter.
The woman that had the bloudy yssue.
Twoo blynd, are cured.
Of hym that was domme and deffe.
The harueste is greate.

X. ¶ The sendyng furthe of the Apostles to preache.

preache.
Shepe emong wolues.
Wise as serpentes, and innocent as doues.
¶ Ihon sent disciples to CHRIST. XI.
Come vnto me all ye that labor.
The yoke of CHRIST is easy.
¶ How the disciples did eate corne vpon the Sabboth daies. XII.
The withered hande was healed.
The blynde and domme was healed.
The Pharises required a signe.
The vncleane spirite that walketh throughe drie places.
How the mother and brethren of CHRISTE stode at doze.
¶ The parable of the sower, and expounded by CHRIST. XIII.
The parable of the tares.
The kyngdō of heuen is like a grain of Mustarde seede.
Another parable of leuen.
The parable of the tares is expounded.
The kyngdom of heuen is like to treasure.
The kyngdō of heuen is like to a marchante.
The kyngdom of heuen is like to a net.
Newe and olde.
A Prophet is without honoure in his owne countree.
¶ How Herod put Ihon in prisone and hedded hym for Herodias sake. XIIII.
Of the fiue loues and twoo fishes.
IESVS walked on the sea.
Peter walked on the sea.
¶ Of the brekyng the commaundementes of GOD to obserue the tradicions of men. XV.
Blynde leaders.

Of

The woman of Canany.
Of the greate numbze that CHRIST healed.
Of the seuen loues, and a fewe fishes.

XVI. ¶ The Phariſes deſire a ſigne.
Beware of the leuen of the Phariſes.
How CHRISTE aſked his diſciples whom men ſaied that he was.
Of the confeſſion of Peter whiche ſpake in the mouthe of all the other diſciples.
How Peter intreated CHRIST to fauor him ſelf, whom CHRIST called Satan immediatly for his labor.
Of the iudgemēt to come, and how men ſhalbe rewarded.

XVII. ¶ The tranſfiguracion of CHRIST.
Ihon Baptiſt is Helias.
The ſpirit of the fallyng ſickneſ which could not be caſt out but by praier and faſtyng.
How Peter wente to fetche money out of the mouthe of a fiſhe to paie for CHRIST & him

XVIII. ¶ How the diſciples enquired emōg thē ſelues who ſhould bee the greateſt emong them.
Wo be to thē that geueth occaſion of offēces
Of the hundred ſhepe.
How men bynde and loſe.
The power of byndyng and loſyng.
Of hym that ought ten thouſande talentes.
A couenaunt to the vnmercifull.

XIX. ¶ The queſtion of the Phariſes whether it was lawfull for a man to bee deuorſed from his wife or not.
There are chaſt whiche are ſo borne.
Young childzen wer brought to CHRISTE.
Of the riche man that aſked of IESVS what he might do to obtain eternall life.
He that forſaketh for CHRISTES ſake any

thyng

thyng, the same shall receiue an hundred fold in the life to come.

¶ The parable of the vineyard, and of the la boyers that wer hired to woyke in it. XX.

The mother of Zebedes childyen.

Twoo men that wer blynde.

¶ Of the Asse and her colte XXI.

How the byers and sellers wer dryuen out of the temple.

The figge tree that had no fruite.

Howe the chiefe rulers and pryestes asked of CHRISTE by what authoryitee he did those thynges that he did.

The question of CHRIST to the Pharises.

The parable of the twoo sonnes.

The parable of a vineyard whiche was lette out to hier.

¶ The parable of the mariage. XXII.

One had not on his weddyng garment.

The question of Herodes seruauntes and the Pharises to CHRIST, whether it wer lawfull to paie tribute.

The question of the Saduces that beleued no resurrection.

Of the doctor that asked CHRIST whiche was the chief commaundement.

The question that CHRISTE asked of the Pharises.

¶ Thei that sit in Moses seat must be obeied XXIII.

CHRISTE rebuketh the Scribes, Pharises and Ypocrites, shewyng their wickednesse and Ypocrysy.

¶ The destruccion of the temple. XXIIII.

The tokēs that shall come before the last daie.

How false Prophetes shall arise before that daie.

The

XXV. ¶ The ten virgins of whiche fiue wer wise, and fiue wer foolishe,
The parable of the talentes.
Of the commyng of CHRIST to iudgement, and the maner of it.

XXVI. ¶ The assemblyng of Cayphas and the hye priestes, whiche counsailed again CHRIST.
How IESVS was annoynted of Marie of Bethany.
Howe Iudas solde CHRIST vnto the priestes and Scribes, for thirtie peces of siluer, whiche after he had betraied CHRISTE he brought again.
CHRIST did eate the Easter lambe with his disciples.
The institucion of the Sacrament of CHRISTES body and bloud.
How CHRIST armed hymself against he should suffre.
How Iudas the betrayer came with thē that tooke hym.
How Peter denied that he knewe CHRIST

XXVII. ¶ CHRIST was deliuered to Piter.
Iudas repented.
Of the cruell tormētes & paines of CHRIST.
How ỹ body of CHRIST was begged & laied in a sepulchre, & cōmitted to kepers for to kepe

XXVIII. ¶ The resurrection of CHRIST.
Of the kepers of the sepulchre whiche also were witnesses of his resurrection.
How CHRIST before all his Apostles ascended into heuen.

¶ Thus endeth the tables of the Gospell of Saincte MATTHEVV.

Here

Here foloweth the Gospell of S. MARKE.



OF Jhō Baptist & how CHRIST was baptised of hym in Jordane. I.

The callyng of Peter and Andrewe & the sonnes of Zebede.

Of hym that was possessed of a deuill.

How Peters mother in lawe was healed.

How CHRIST healed diuers deseases.

Of the leper that was cleused.

¶ Of hym that had the palsy. II.

Of Leuy the sonne of Alphey.

IESVS did eate with publicans.

How the disciples did eate the eares of corne vpon the Sabboth daie.

Newe and olde agre not.

The Sabboth was made for man.

¶ Of hym that had the withered hand. III.

The callyng of the Apostles.

How the Apostles supposed CHRIST to bee out of his wit.

The blasphemy of the Scribes.

The blaspheme of the holy ghoste.

CHRISTES brethren sought hym.

¶ The parable of the sower. IIII.

The sower is expounded.

The worde of GOD maie not be hid.

IESVS slept in the ship.

How IESVS rebuked the wynde and sea.

¶ Of the legion of deuils. V.

The rulers daughter that was sicke.

The woman that had the bloudy yssue.

¶ A Prophet hath noe honour in his owne countree VI.

countree.
How CHRIST sent furthe his Apostles and gaue them power to heale deseases.
Of Herode and Jhon Baptist.
Of the fiue loues and to fishes.
IESVS walked on the sea.
VII. ¶ How the disciples did eate with vnwasshē handes.
Of the breakyng the commaundementes of GOD, to obserue the tradicions of men.
The Sirophenissa.
Of hym that was bothe deffe and domme.
VIII. ¶ Of the seuen loues and a fewe fishes.
The Pharises required a signe.
Of the blynd man.
CHRIST enquired of his disciples whom men taked that he was.
Peter is called Satan.
Who is CHRISTES disciple.
IX. ¶ How IESVS was transfigured.
The spirite of the fallyng sickness is cast out.
The disciples dispute betwene theim selues who should be greatest.
Wo be to them that geue offences.
X. ¶ Of deuorcemente.
Of the riche man that demaūded of CHRIST what he might do to obtain eternall life.
It is harde for a riche man to entre into the kyngdom of GOD.
Of the sonnes of Zebede.
Of Barthymeus that was blynde.
XI. ¶ Of the colte whiche IESVS sent his disciples to fetche.
Of the figge tree that was dried vp.
How the biers and sellers wer cast out of the temple.

What

What faieth in GOD can do.
Forgeue and ye will be forgeuen.
The questiō moued of ỹ scribes to CHRIST
The question of CHRIST to them again.
¶ The vineyard that was let out to hier. XII.
The question of tribute.
The question of the Saduces.
Of the Scribe that demaunded of CHRIST
Whiche was the chiefest commaundemente.
The questiō ỹ CHRIST moued to the scribes.
Beware of Ypocrites.
Of the poore widdowe that offred two mites.
¶ The destruccion of the temple. XIII.
Of the last daie and tyme knoweth no man.
The similitude of the figge tree.
Watche for ye knowe not the houre.
¶ Of her that annoynted IESVS with oyle. XIIII.
IESVS was betraied of Judas.
The Easter lambe.
The institucion of the Sacrament of CHRISTES body and bloud.
Of the heuinesse of CHRIST.
The denying of Peter.
The sentence of the hie priestes.
¶ He was deliuered to Pilate. XV.
He was deliuered to death.
His body was begged of Pilate.
How he was buried.
¶ The resurrection of CHRIST. XVI.
To whom he appeared after he arose.
How he committed his Gospell to his disciples to preache.
How he was receiued in heuen.

Here endeth the Gospel
of. S. MARKE.

Here foloweth the Gospell of sainct LVKE.

I. OF the father and mother of Jhon Baptist, and of his natiuitee.
The salutacion of our lady.
How Mary visited Elizabeth her cossyn.
The song of our Ladye called Magnificat.
The song of Zacharias called Benedictus.

II. ¶ The taxacion of the worlde.
The birthe of CHRIST.
Of ỹ shepherdes that song Gloria in excelsis
A signe was geuen to the shepherdes.
The circumcision of CHRIST.
The song of Simeon called Nunc dimittis.
Anna the prophetesse.
CHRIST is found disputyng in the temple

III. ¶ Jhon preched the baptisme of repentaũce.
Of them that asked Jhō what thei should w.
Of Herode and Jhon.
CHRIST is baptised.
The generacion of CHRIST.

IIII. ¶ How CHRIST fasted and was tempted of Sathan.
IESVS brought of the Jewes vnto the edge of an hie mountaigne to haue been throwen doune.
Of the vncleane spirite.
Of Simon Peters mother in lawe.
How he healed diuerse that wer deseased.

V. ¶ Of the draught of fishes.
Of the leper.
Of hym that had the palsey.
Of Leuy the Publican.
How IESVS did eate with Publicans and synners.

lynners.
Wherfore the disciples of Jhon did fast and
CHRISTES not.
Newe and olde agre not.
¶ The disciples beyng an hungry did eate of the corne as thei went on the Sabboth daie. VI.
Of hym that had the withered hande.
The election or chosyng of the Apostles.
Of the blessynges.
We muste loue our enemies.
Forgeue and ye shalbe forgeuen.
It is not lawfull to condemne our neighbor.
The tree is knowen by his frute.
The tounge speaketh of the aboundaunce of the herte.
To builde on a rocke and on sand what it is.
¶ The Centurions seruaunt was sicke. VI.
The onely sonne of the widdowe.
Jhon sent disciples to CHRIST.
Of her that anoynted IESVS with oyntmēt.
¶ The parable of the sower. VII.
The sower is expounded.
Of the mother and brethren of CHRIST.
How CHRIST rebuked the sea.
Of hym that had a legion of deuils.
Of the rulers doughter.
Of the woman whiche had an issue of bloud
¶ How IESVS sent furthe the twelue and gaue them power and authorite. VIII.
Herode heard of IESV what miracles he did.
Of the fiue loues and twoo fishes.
How CHRIST asked of his disciples whom men saied that he was.
The transfiguracion of CHRIST.
The spirite of the fallyng sickenes is cast out
The disputacion who should be the greatest

of the Apostles.
Of hym that was forbidden of the Apostles that he should not cast out deuils.
CHRIST forbiddeth that thei should desire vengeaunce of theim that would not receiue them to harbor.

X. ¶ The seuentie are sente.
The question of the lawyer.
Of the Samaritan that fell in the handes of theues.
Of Martha and her sister Mary.

XI. ¶ The Pater noster.
Praier what it doth.
Of hym that was domme.
Of the woman that cried to CHRIST.
Who be happie.
Of them that required a signe.
Of the Pharisy that bad CHRIST to diner.
How CHRIST rebuketh Scribes, Pharises and Ypocrites.

XII. ¶ The leauen of the Pharises.
Of him that required CHRIST to deuide his enheritaunce betwene his brother and hym.
The parable of the riche man.
For yearthy thynges wee oughte to take no thought.
Coueteousnesse muste be despised.
Of the watchyng seruaunte.
Contende not with your aduersaries.

XIII. ¶ Of the Galileans and them in Siloe.
The figge tree that bare no frute.
The woman ẏ was bowed together is heled.
The Sabboth is broken.
The parable of Mustarde sede and leuen.
Of him that required whether there should be many saued or no.

Of

Of theim that shewed CHRIST that Herode laied waite for hym.
Hierusalem killeth the Prophetes.
¶ Of hym that had the dropsie. XIIII.
Couet not the vppermoste seates.
Feast the poore rather then thy frendes.
Of them that wer bidden to the supper.
The parable of the sower
Salt is good.
¶ The parable of the hundred shepe and ten grotes. XV.
Of the wastfull and riotous sonne.
¶ The wicked steward. XVI.
One title of the lawe shall not scape till all be fulfilled.
To deuorce is not lawfull.
Of the riche glotton and poore Lazarus.
¶ Wo be to hym that geueth offences. XVII.
Forgeue thy brother if he offende thee.
What faithe maie do.
Of the ten lepers.
The Pharises aske of CHRIST when the kyngdom of GOD should come.
¶ Praie and cease not. XVIII.
Of the wicked iudge.
Of the Pharisy and the Publican.
Unto children belōgeth the kyngdō of GOD
Of the riche man that came to CHRIST.
Of hym that was blynde.
¶ Of Zacheus the Publican. XIX.
Of the tenne seruauntes to whō the talentes were geuen.
Of the colte that CHRIST sent for.
IESVS bewayled Hierusalem.
IESVS cast out the byers and sellers in the temple.

XX. ¶ Of the elders that enquired of CHRIST by what power he did those thynges.
The parable of the vineyard.
The question of tribute.
Of the Saduces that denieth the resurrecciō.
The questiō of CHRIST against ỹ pharises.

XXI. ¶ Of the poore widdowe that offered twoo mites.
Of the destruccion of the temple.
IESVS sheweth the tokens that shall come afore the destruccion of Hierusalem.
The signes.
Watche continually and praie.

XXII. ¶ CHRIST is betraied of Judas.
Of the Easter lambe.
The institucion of the Sacrament of CHRISTES body and bloud.
Of the strief betwene the Apostles whiche of them should be the chifest.
How CHRIST was troubled in the flesshe.
Malchus eare striken of.
IESVS was led vnto the chief priest.

XXIII. ¶ He was led to Pilate.
He was mocked of Herode.
Pilate and Herode were made frendes.
Symon of Sirine was compelled to beare the crosse.
Of the women that bewailed IESVS.
The maner of his tormentes and death.
His body was wraped and laied in a sepulchre

XXIIII. ¶ The women visited the sepulchre.
Peter ran vnto the graue.
Of the pilgrimes that went vnto Emaus.
IESVS stode in the middes of his disciples.
How IESVS ascended into heuen.

¶ Thus endeth saint LVKE.

¶ Here

Here foloweth the Gospell of Saincte IHON.

IHON Baptiste bare witnesse of I. CHRIST.
Of the callyng of Andrewe, Peter, Philip, and Nathaniell.
Of the mariage in the Cane of Galile. II.
Of them that wer cast out of the temple.
How IESVS saied, destroye ye this temple.
Of Nichodemus and IESVS. III.
Of the baptisme of IESVS and Jhon.
The question of the purificacion.
Of the woman of Samary. IIII.
The rulars sonne that was sicke.
Of hym that was xxxviii. yeres sicke.
The Jewes sought IESVS to destroye hym.
Of the resurrection.
Moses accuseth the Jewes.
Of the fiue loues and twoo fisshes. V.
IESVS hid hymself because the people would haue made hym a kyng.
IESVS walked on the sea.
The people folowed IESVS with shippes.
The people required a signe.
Of the heuenly bread.
Many of the disciples of IESV went backe from hym.
What Peter saied to CHRIST.
IESVS went priuely vp vnto the feaste. VI.
The Jewes marueiled how he knewe the scriptures, and was not learned.
How the people wer deuided from IESVS.
How the rulers and Nicodemus did contēd.

VIII. ¶ The woman that was taken in adultry.
Of them that asked IESVS what he was.
How thei asked hym of his father.
The fredom that CHRIST promiseth to them that beleue in hym.
Of them that saied IESVS had a deuill.
The Iewes would haue stoned hym because he saied he was before Abraham was.
IX. ¶ Of hym that was borne blinde, & the busines that was betwene hym and ỹ Pharises.
X. ¶ Of the good shepherd and hired seruaunt.
IESVS walked in Salomons porche.
The Iewes tooke vp stones to haue stoned hym.
XI. ¶ Of the raisyng again of Lazarus
Of the counsail of the Pharises and priestes agaīn IESVS.
XII. ¶ Marie annoynted the fete of IESVS.
How the people tooke palme in their handes and saluted CHRIST.
Of the Grekes that enquired of IESVS.
IESVS came a light into the worlde.
XIII. ¶ IESVS washed his disciples fete.
Iudas went furthe to betraie hym.
IESVS chargeth vs one to loue another.
Peter asked CHRIST whether he wente.
XIIII. ¶ Thomas saied he knewe not whether CHRIST wente.
Iudas Thadeus asked of CHRIST a questiō
CHRIST promiseth to sende his disciples a comforter whiche is the holy ghoste.
XV. ¶ That CHRIST is a vine.
CHRIST cōmaūdeth perfect loue to be had.
XVI. ¶ CHRIST sheweth his disciples before, what shall happen vnto them.
The holy ghoste shall rebuke the worlde.
Of that he said, a litle while and ye shal se me

A

A woman that trauaileth hath sorow.
What ye axe in my name, the father shal geue it you.
¶ The prayer of IESVS for theym whom he had geuen to him. XVII.
¶ IESVS is betraied. XVIII.
The Jewes fel backe to the yerth at the word of CHRIST.
Peter stryeke of the eare of Malcus.
IESVS was led to Annas and Cayphas, and from them to Pilate.
¶ Jesus was condẽned to ẏ deth of the crosse XIX.
IESVS was thrust with a speare.
Joseph begged ẏ body of IESVS & buried it
¶ The resurrection of CHRIST. XX.
Mary Magdalene came first to ẏ graue, and to her appered CHRIST first.
As the disciples were gathered to gether, IESVS came and appeared vnto them.
¶ To Peter and other that were a fyshyng, XXI.
dyd CHRIST appere agayne.
To Peter he gaue commaundement to fede his shepeand lambes.
CHRIST shewed before vnto Peter what death he shoulde dye.

Thus endeth sayntt Jhon.

¶ A Table for the Actes of the Apostles.

I. AFter CHRIST was assended the disciples remained to gether.
The first sermon of Peter.
The ende of Judas
How the lot fell on Mathias.

II. ¶ Howe the disciples receiued the holy gost.
Howe thei spake with diuers tonges.
The people wondered at them, and thoughte them dronken.
At the preachyng of Peter were conuerted a great multitude.

III. ¶ The halt is cured in the name of CHRIST
The sermon of Peter.

IIII. ¶ Peter and Jhon was prysoned.
The aunswer of Peter at his examination.
Peter and Jhon were forbidden to preach (CHRIST
The prayer of the Apostles.

V ¶ Ananias & Saphira his wyfe was slayne for lyyng to the holy gost.
Howe wonderfull myracles GOD did by the handes of the Apostles.
Howe the Apostles were prisoned and deliuered agayne by the Angel of GOD.
GOD is rather to be obeyed then men.
The counsel of Gamaliel.
The Apostles ceased not preachyng.

VI. ¶ How. vii. Decons wer chosen to ministre (to the pore.
The accusation of Stephyn.

VII. ¶ The sermon of Stephyn.
Stephyn is stoned to death and prayeth for hys enemyes.
Saul consented vnto his death.

VIII. ¶ Howe the congregation was persecuted.
The buryyng of Stephyn.

Saul

Saull made hauocke of the congregation.
Philip preached in a citie of Samaria.
Of Symon Magus.
Mony obtaineth not the gift of GOD.
Philip conuerted the Enuche.
¶ Saul had a commission to persecute the IX
congregation.
Howe Paul was conuerted and baptised by
Ananias, and preached at Damasco.
Howe he scaped from Damasco and came to
Ierusalem to the Apostles.
Eneas was healed by Peter.
Tabitha was raised from death by Peter. X.
¶ Of Cornelius the captayne.
The vision of Peter.
Peter would not be worshipped
¶ How Peter was rebuked of the Apostles XI
for preachinge Christ vnto the Gentyls,
Barnabas was sent to Antioche to preache.
Agabus shewed of a dearth to be in Jury.
¶ Herode put Iames to deeth and put Pe- XII.
ter also in prison.
How the congregacion praied for Peter.
How the angell of the Lorde deliuered Peter
oute of prison by nyght.
How he went to the house of Mary the mo-
ther of Jhon called Marke.
Howe he was stricken to death of the Angell
of the LORD.
¶ Barnabas and Paul are sent to preache. XIII.
Bariesu resisted Paul and Barnabas.
Sergius Paulus was conuerted.
The sermon of Paul at Antioche.
Howe the Jewes resisted the truth.
¶ At Iconium were conuerted both Jewes XIIII.
and Gentiles.

The

The vnbeleuyng Iewes moued debate.
Howe Paul fled to Listra.
A creple is healed.
To Paul and Barnabas woulde the men of Listra haue offered sacrifice.
How Paul was stoned and left for dead.
Paul and Barnabas ordained preachers in euery congregation.

XV. ¶ Of the false Apostles that taught circumcision to be a necessary thyng.
The determination of the Apostles touching the dissention of circumcision.
The dessentiō betwene Paul and Barnabas

XVI ¶ Timothe was circumcised.
Timothe went furth with Paul.
The vision of Paul.
Of the woman of Lidia.
How the spirit was cast out of the mayd. that prophesied.
Howe Paul and Silas wer beten wyth rodes and cast in pryson.
Howe thei praised the LORD in pryson.
Of the yerthquake.
The keper of the prison was baptised wyth all hys housholde.
Howe the rulers would haue had them gone their wayes, but thei would not.

XVII. ¶ Paul preached CHRIST to the Thessalo-
The vnbeleuyng Iewes would (nians haue kylled Paul.
The Thessalonias serched daily the scriptures
How Paul fled to Athens.
Paul preached CHRIST to the Athenians.
How Dionisius & many other wer cōuerted

XVIII. ¶ Howe Paul abode at Corynthum wyth Aquila and Priscilla

Paul

Paul was a maker of tentes.
Paul was accused afore Gallio.
Howe Paul shore his hedde at Cencrea.
Howe Apollo preached CHRIST.
¶ Paul preached at Ephesus. XIX.
How the vnclene spirit tare the exorcistes.
Of the bokes that wer burned and the price of them.
Of Demetrius the syluersmyth.
¶ Howe Paule preached at Macedonia vntyll midnyght. XX.
Of him that fell out at the window.
The cõmunicacion of Paule with the elders of Ephesus.
¶ How Paul wẽt forth on his iorney ward. XXI.
How desyrous and glad Paule was to suffer for Christes sake.
At the councell of James, Paule purified him selfe after the maner of the Jewes.
How Paule was taken and commaunded to prison.
¶ Paule declared to the Jewes how he was conuerted to CHRIST. XXII.
Gamaliel was Paules maister.
Paul shewed hymselfe to haue wrõg, because he was beaten he beyng a Romayn.
¶ Paul defendeth hym selfe. XXIII.
Anania the hie preest commaunded him to be stricken.
Paul sayeth he was a Pharise.
What the Saduces beleued and what the Pharises beleued.
Howe the Jewes vowed to kyll Paull.
Howe the councell was knowne to Paul whyche also caused the ruler Lisias to haue knowledge therof.

How

Howe Paul was sent to Phelyx.

XXIII. ¶ Tertullus an oratour accused Paul be-
Howe Paul defendeth hymselfe (fore Felyx.
agaynst Tertullus.
Howe Felyx intreated Paul.
To Felix & his wife Paul preached CHRIST

XXIIII. ¶ Howe after the death of Felyx, Festus
raigned in hys rome.
Paul was accused afore Festus.
Paul appealeth to Cesar.

XXV. ¶ Howe Paul was brought afore kyng
Agrippa and Bernice.
Howe Paull wysshed Agrippa with all the
company that was there to be Christened,
Howe Paul toke his iourny to Rome.
Howe Paul shewed before of their dange-
rous passage and was not beleued.
Howe Paul comforted them that were with
him and exhorted them to take meat.
How thei wer cast on an ylōd called Mileti
XXVI ¶ The kindnes that the people of that ylōd
shewed vnto Paul and his company.
Howe a Viper crept on Pauls hand.
Howe Paul healed the father of Publius
whiche was sycke of a feuer.
Paul dyd many myracles in that ylond
Howe Paul departed from thence to Rome.
Paul declareth to the Jewes wherfore he
appealed to Rome.
Paul preached to the Jewes CHRIST, and
the kyngdom of GOD according to the
scryptures.
How Paul dwelt.ii.yeres in his lodgyng
and preached the Gospel vnforboden.

¶ The ende of the Actes.

A compendious & briefe
rehersall of all the cõtentes of the bokes of the newe TESTAMENT.

THE stocke of CHRIST after the flesshe Matthew doth tell. And his kynred, by ordre in the Gospell. — Matthew.

¶ Ihon the Baptist preachyng penaunce in wildernesse. — Marke.

Sainct Marke, very cõpendiously with expresse

¶ Luke describeth in an ordre necessary — Luke.
How IESVS CHRISTE was borne of the virgin Mary.

¶ Ihon sheweth his diuine birth inuestigable, — Ihon.
Speakyng of the light & woorde impenetrable.

¶ The noble Actes of the triumphe Apostolicall — Actes.
Luke reciteth in a goodly stile historicall.

¶ Paule to the Romans geueth information — Romans.
In CHRIST alone to trust. for their saluation.

¶ To the Corinthiãs two epistles he doth write — Corinthians.
Settyng in the Churche an ordre decent & right.

¶ The Galathians full earnestly he doth chide — Galathians.
Because, out of the waie thei haue stepped aside.

¶ Ephesus the noble citee, doth now embrace — Ephesians.
The golden pistle of Paule full of godly grace

¶ Paul in his epistle doth the Philippiãs praise — Philippians.
& hat so cõstãtly thei haue the true christẽ waies

¶ To the Colossians in tribulacion — Collossians.
Paule writeth holsome and good consolacion.

¶ To the Thessalonians then he writeth twise — Thessalonians.
In ỹ faith of CHRIST exhorting thẽ to be wise

¶ II. Epistles good Paul ỹ sendest to Timothe — Timothe.
Settyng an ordre in the ministrs degre.

¶ After that thou sendest a letter to Titus — Titus.
Wherin a bishops office thou dost wel discusse.

To

Philemon. ¶ To thee (Philemon) Paule sendeth a litle bill
That to hym thou maiest bee good, whiche to
thee was ill.

Hebrues. ¶ With learned doctryne Paule conforteth the
Hebzues
Writyng to them of CHRISTES priesthode
and vertues.

Iames. ¶ Iames with good maners informeth euery
steade
Prouyng that without liuely workes all faieth
is deade.

Peter. ¶ Peter wrote two Epistles as it is rehersed
Unto suche as were in diuerse places dispersed.

Ihon. ¶ Ihon well erudite in heuenly diuinitee
Wrote thre Epistles full of godly charitee.

Iude. ¶ Bitterly blamed Iudas the vices & crimes
Of some false teachers, whiche should come in
in the last tymes.

Reuelacion. ¶ In his reuelacion Ihon doth prepende
Secretes to come in the churche before the worl
des ende.

FINIS.

of saint Matthew

¶ The firste Chapiter.



This is the boke of the generacio of Jesu Christ the sonne of Dauid, the sonne of Abraham
*Abrahā begat Isaac, ‡Isaac begat Jacob. * Jacob begat Judas and his brethren: ‡ Judas begat Phares and zaram of Thamar: *Phares begat Esrō: ‡ Esrom begat Aram *Aram begat Aminadab: ‡Aminadab begat Naasson: Naasson begatte Salmon: Salmon begat Boos of Rahab: Boos begatte Obed of Ruth: *Obed begat Jesse: ‡ Jesse begat Dauid the kyng:

*Dauid the kyng begat Salomon, of her that was the wife of Ury: ‡Salomon begat Roboam: *Roboā begat Abia: ‡Abia begat Asa: * Asa begat Josaphat: ‡ Josaphat begat Joram: * Joram begat Osias: ‡Osias begat Joatham: * Joathā begat Achas: ‡Achas begat Ezechias: *Ezechias begat Manasses: Manasses begatte Amon: Amon begat Josias: ‡ Josias begat Jeconias & his brethren aboute the tyme that thei wer caried awaie to Babilon.

And after thei wer brought to Babilō ‡ Jeconias begat Salathiell: * Salathiell begat zorobabell: ‡zorobabel begat Abiud: *Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eliazar: Eliazar begat Matthan: Matthā begat Jacob: Jacob begat Joseph the housbād of Mari: of whō was borne Jesus, euē he ꝑ is called Christ.

And so all the generacions from Abraham

* Gene. xxi. a
Iosue. xxiiii a.
‡ Gen. xxv. d.
* Gene. xxx. and. viii. g.
‡ Gen. xlvi. b.
i. Paralipo ii. a
* Ruth. iiii. d.
‡i. Parali. ii. b.
* Numeri. i. a.
‡ Ruth. iiii. d.
*i. Reg. xvi. a
‡ii. Regū. xii. f
*i Para. iii. b.
‡ii. Para. xi. d.
*ii. Pa. xiii. d.
‡iii Reg. xv. f.
*ii. Pa. xvii. a
‡ii. Pa. xxi. a.
*iiii. Re. xi. a.
‡ii. pa. xxvi. d.
*ii. par. 27. d.
‡ii. Para. 28. d.
*iiii re. xxi. d.
‡4 re. xxiiii b
Hiere. xxii. f.
‡i. Para. iiii. d.
* Aggei. i. a.
i. Esdras. iii. a.
‡i. Para. iii. d.
iiii. Reg. 18. d.

to Dauid, are fourtene generacions. And frō Dauid vnto the captiuite of Babilō are. xiiii generacions. And from the captiuite of Babilon vnto Christ, are fourtene generacions.

The birthe of Jesus Christe was on this wise. ✝ When his mother Mari was maried to Joseph (before thei came to dwel togither) she was founde with child by the holy ghoste. Thē Joseph her housebande (because he was a righteous man and would not put her to shame) he was mynded preuely to depart frō her. But while he thus thoughte, beholde the angell of the Lorde appeared vnto hym in slepe saiyng: Joseph, thou sonne of Dauid feare not to take vnto thee Mari thy wife. For that whiche is conceiued in her, cōmeth of the holy ghoste. She shall bryng furthe a sonne, and thou shalt call his name * Jesus. For he shall saue his people frō their synnes.

* Philip. ii. b. Actes. iiii. b.

D All this was dooen, that it might bee fulfilled whiche was spoken of the Lorde by the prophete, saiyng: ‡ Beholde, a maide shalbee with childe, and shall bryng furthe a sonne, and thei shall call his name Emanuell, whiche if a man interprete, it is as muche to saie as God with vs. ✝ And Joseph as sone as he awoke out of slepe, did as the angel of the Lord had biddē hym, & he toke his wife vnto hym and knewe her not, till she had broughte furthe * her firste begotten sonne, and called his name Jesus.

‡ Esai. vii. c.

* Luke. ii. a.

¶ The seconde Chapiter.

A WHē ✝ Jesus was borne at Bethlee a citee of Jury, in the time of Herode the kyng: Beholde, there came wisemen frō the East to Hierusalē saiyng, where

is

is he that is borne kyng of Jewes? For wee haue seen his * starre in the Easte, and are come to worship hym. * Nu.xxiiii.c

When Herode the kyng had hearde these thynges, he was troubled, and all the citee of Hierusalem with hym. And when he had gathered all the chiefe priestes and scribes of the people together, he demaũded of them, where Christe should bee borne: And thei saied vnto hym: at Bethleem in Jewry. For thus it is written by the prophete: ‡ And thou Bethlee in the lande of Juda, art not the least emong the princes of Juda. For * out of thee shall there come vnto me the capitain, that shall gouerne my people Israell. ‡Miche.v.a. * Ihon.vii.g.

Then Herode (when he had preuely called B the wisemen) he enquired of them diligently, what tyme the starre appered, and he bad the go to Bethleem and saied: Go your waie thither, and serche diligently for the childe. And when ye haue found hym, bryng me worde again, that I maie come & worship hym also.

† When thei had heard ỹ kyng, thei departed & lo, the starre whiche thei sawe in the east went before them, till it came and stode ouer the place where in the childe was: when thei sawe the starre, thei were exedyng glad, and went into the hous, and found the child with Mari his mother * and fell doune flat and worshiped hym, & opened their treasures, and offred vnto hym giftes: golde, frankyncence & myrre. And after thei were warned of God in slepe (that thei should not go again to Herode) thei returned into their owne countree another waie. † *Psal.lxxii.b Esai.lx.b.

Whē thei wer departed: beholde, the angell C

of the lord appered to Joseph in slepe saiyng
C Arise and take the childe and his mother, and
flie into Egipte, & bee thou there, till I bryng
thee worde. For it wil come to passe, that He-
rode shall seke the childe to destroye hym. So
whē he awoke, he toke the childe and his mo-
ther by night, and departed into Egipte, and
was there vnto the deathe of Herode, that it
might bee fulfilled, whiche was spoken of
✝Ose. xi. a. the lorde by the Prophete, saiyng ✝out of E-
Num. xxiiii. c gipte haue I called my sonne.

Then Herode, when he sawe that he was
mocked of the wisemen, he was excedyng
wroth, & sent furthe men of warre & slewe all
the children that wer in Bethleem, & in all the
coastes (as many as wer two yere olde or vn-
der) accordyng to the tyme, whiche he had di-
ligently knowen out of the wisemen.

Then was fulfilled that, whiche was spo-
ken by the prophete Jeremy: wher as he said
✝Hier. xxxi. f. in Rama was there a voyce heard ✝lamenta-
cion, wepyng, and greate mournyng: Rachell
wepyng for her children and would not bee
D comforted, because thei wer not. ✝ But whē
Herode was dedde, behold: ✝an angell of the
Lorde appered in slepe to Joseph in Egipt,
saiyng: arise and take the childe and his mo-
✝Exodi. iiii. e. ther, & go into the lande of Israell. ✝For thei
are dedde whiche sought the childes life. And
he arose, and toke the childe and his mother,
and came into the lande of Israell. But whē
he heard that Archelaus did reigne in Jury,
in the rome of his father Herode, he was a-
fraied to go thither. Notwithstādyng, after
he was warned of GOD in slepe, he turned
aside into the parties of Galile, and wēt and

dwelte

dwelte in a citee whiche is called Nazareth:
þ it might be fulfilled whiche was spoken by
the prophetes: he shalbe called a Nazarite. ✠

¶ The. iii. Chapiter. ✠

IN those daies came Jhon the ‡ Baptist, A
preachyng in the wildernesse of Jury and ‡Marke.i.a.
saiyng: * Repent of the life that is paste, Luke.iii.a.
for the kyngdome of heauen is at hand. ‡ For Ihon.iii.d.
this is he, of whom the prophet Isay spake, *Marke.i.d.
whiche saieth: * The voyce of a crier in the ‡Ihon.i.d.
wildernes, prepare ye the waie of the lorde: * Esai.xl.a.
make his pathes streight. This Jhō had his
garment of camels heer. ‡ And a girdell of a iiii.re. xviii.b
skynne aboute his loynes. * His meate was * Marke.i.a.
locustes ‡ and wilde hony. Then wente out to ‡i.Re.xiiii.d.
hym Jerusalem & all Jury, and all the region
rounde aboute Jordan, and were baptized of
hym in Jordan, confessyng their synnes. ✠

✠ But when he sawe many of the Pharisees and Saduces come to his baptim he said B
vnto thē: ‡ O generatiō of vipers: who hath ‡ Luke.iii.b.
taughte you to flie from the vengeaunce to
come? Bryng forthe therfore the frutes that
belongeth to repētaunce. And be not of suche
mynde that ye would saie within your selfes:
we haue Abraham to our father. For I saie
vnto you that God is able to bryng to passe,
that of these stones there shall rise vp childrē
vnto Abraham. Eue now is the axe also put
vnto the rote of the trees: so that * euery tree *Mat.vii.c.
whiche bryngeth not forthe good fruite, is Luke.iii.b.
hewen doune, and cast into the fire.

I baptise you with water * vnto repen- *Marke.i.a.
tauce, but he that shal come after me is migh- Luke.iii.c.
tier then I, whose shooes I am not worthy Ihon.i.d.
to beare. He shall baptise you with the holy

‡Luke.iii.e. ghost and with fire: ‡Whose fanne is in his
C hande, and he will purge his floore, and ga-
ther his whete into the barne, but will burne
the chaffe with vnquencheable fire. ✠

✠ Then cõmeth Iesus from Galile to Jor-
‡Marke.i.b. dan vnto Jhon ‡to bee baptised of hym. But
Jhon forbad hym, saying: I haue nede to bee
baptised of thee: and cõmest thou to me? Je-
sus answered and saied vnto hym: Let it bee
D so now. For thus it becommeth vs to fulfill
*Marke.i.b. all righteousnes. Then he suffered hym. And
Luke.iii.d. Jesus when he was baptized, came streight-
Jhon.i.e. waie out of the water. And lo * heuẽ was o-
‡Esai.xlii.a. pen vnto hym: & he sawe the spirite of God
Matth.xvii.b. descendyng like a doue, and lighten vpon
Marke.i.b. hym. And lo, there came a voyce from heuen
Luke.iii.d. saiyng. ‡This is my beloued sonne, in whom
ii.Peter.i.d. I am well pleased. ✠

¶ The.iiii. Chapiter. ✠

A Then was Jesus ‡led awaie of the spi-
‡Marke.i.b. rite into wildernes to bee tempted of
Luke.iiii.b. the deuill. And when he had fasted.xl.
daies and fourtie nightes, he was at the last
an hungred. And when the tempter came to
hym he saied: if thou bee the sonne of God,
commaund, that these stones bee made bread.
‡Deute.viii.a But he answered and saied: it is writtẽ ‡man
Luke.iiii.a. shal not liue by bread only, but by euery word
Sapi.xvi.e. that proceedeth out of the mouthe of God.

Thẽ the deuill taketh hym vp into the holy
cities, and setteth him on a pinacle of the tem-
ple, and saieth vnto hym: if thou be the sonne
of God, cast thy self doune hedlyng. For it is
‡Psalm.xcii.c. writtẽ ‡he shall geue his angels charge ouer
thee: with their hãdes thei shall holde thee vp
lest at any tyme thou dasshe thy foote against

alone. And Jesus said to hym, it is writte a gain. ‡ Thou shalt not tempt ꝑ lorde thy God. E ‡ Deuter. vi. c. Luke, iiii. b.

Again, the deuill taketh hym vp into an exceedyng high mountain, and sheweth hym all the kyngdomes of the worlde, and the glory of them, and saieth vnto hym: all these wil I geue the, if thou wilt fal doune, & worship me. Then saieth Jesus vnto hym: Auoyd Satan For it is written: ‡ Thou shalte worship the lord thy God and hym only shalt thou serue. Then the deuil leaueth hym, and behold * the angelles came, and ministered vnto hym. ✠ ‡ Deu. vi. x. d. Luke, iiii. b. 1. Regū, vii. a. * Marke, i. b.

✠ Whē Jesus had heard ‡ that Jhon was taken, he departed into Galile, and left Nazareth, and went and dwelte in Capernaum, whiche is a citee vpō the sea coast, in the borders of zabulō and Nephtalim that it might be fulfilled whiche was spoken by Esay the prophete, saiyng: ‡ The lande of zabulon and Nephtalim by the waie of ꝑ sea beyond Jordan, Galile of the Gētiles: the people whiche sat in darknes & in the shadowe of death saw greate light, & to them whiche sat in the regiō and shadowe of death, is the light sprong vp. From that tyme Jesus beganne to ‡ preache, and to saie: * repente for the kyngdome of heauen is at hande. ✠ ‡ Marke, i. b. ‡ Esai, ix. a. ‡ Matth. iii. a. Marke, i. a. * Marke, i. b.

✠ ‡ As Jesus walked by the sea of Galile, he sawe to brethren: Simon, whiche was called Peter, and Andrewe his brother, castyng a net into the sea (for thei wer fishers) and he saieth vnto theim: folowe me, & I will make you (to become) * fishers of menne. And thei streight way left their nettes, & folowed him. And when he was gone furth from thence he sawe other two brethē, James the sonne Matth. iii. a. ‡ Marke, i. b. * Hier. xlvi. d. Ezec. xlv. b.

of Zebede, & Jhon his brother, in the ship with Zebede their father, mendyng their nettes, and
*Luke.v.b. he called them. And thei immediatly *left the ship and their father, and folowed hym. ✠

✠And Jesus wēt about al Galile, techyng in their Synagoges, and preachyng ỹ gospell of the kyngdome, and healyng all maner of sicknes, and all maner of diseases emong the people. And his fame spred abroade through out all Syria. And thei brought vnto hym al sicke people, that wer taken with diuerse diseases and grippynges and them that wer possessed with deuilles and those whiche wer lunatike, and those that had the palsye: & he hea-
*Marke.iii.a led thē. * And there folowed hym great multitudes of people, frō Galile, ✠ and from the ten cities, and frō Jerusalem & from Jewry, and from the regions that lie beyond Jordā.

¶ The.v. Chapiter. ✠

A When he sawe the people, he went vp in to a mountain, and when he was sette his disciples came to hym, & after that he had opened his mouthe he taughte theim saiyng: * Blessed are the poore in spirite for
*Luke.vi.d. ‡Esai.lxvi.a. and.lxvi.d. theirs is the kyngdome of heuē. ‡Blessed are thei that mourne: for thei shall receiue cōfort. Blessed are the meke: for thei shall receiue the inheritaunce of the yearthe. Blessed are thei
‡Hie.xxxi.e. whiche ‡hōger and thirst after righteousnes: for thei shalbee satisfied. Blessed are the mercifull: for thei shall obtein mercie. Blessed are the pure in hert, for thei shall se God. Blessed are the peace makers: for thei shalbee called
B the childzen of God. Blessed are thei whiche
‡i.Peter.ii.c. iii.c. and iiii.c. suffer persecucion for righteousnes sake: for theirs is the kyngdom of heuen. ‡Blessed are

ye,

ye, when men reuile you, & persecute you, and
shal falsly saie al maner of euil saiynges aga-
inst you, for my sake. ‡Reioyse & bee glad, for
great is your reward in heuē ✠ For so perse-
cuted thei ỹ prophetes which wer before you.
✠ Ye are the salte of the yearth: ‡But if the
salte haue loste the saltenes, what shalbe sea-
soned therwith? It is thencefurthe good for
nothyng, but to be cast out, and to bee troden
doune of men. Ye are the light of the worlde,
A citee that is set on a an hill, cannot bee hid
*nether doue men light a candell, and put it
vnder a bushell, but on a candelsticke, and it
geueth light vnto all that are in the hous. Let
your lyghte so shine before menne *that thei
maie se your good workes, and glorifie your
father whiche is in heuen. ✠

✠ Thinke not ỹ I am come to destroye the C
lawe, or the prophetes: no, I am not come to
destroie, but *to fulfill. For truely I saie vn-
to you ‡til heuen and earth passe, one iotte or
one title of the lawe shall not scape, till all bee
fulfilled. * Whosoeuer therfore breketh one
of these lest cōmaundemētes, & techeth men so
he shalbe called the lest in the kyngdō of heuē.
But whosoeuer doth & techeth the same, shal-
be called greate in the kyngdome of heuen. ✠

✠ For I saie vnto you, except your righte-
ousnes excede the rightcousnes of the Scri-
bes & pharises, ye cannot enter into the kyng-
dome of heuē. Ye haue heard that it was said
vnto them of the olde tyme: ‡ Thou shalt not
kill: whosoeuer killeth, shalbee in danger of
iudgement. But I saie vnto you: that whoso
euer is angrie with his brother (vnadui sedly) D
shalbe in danger of iudgement. And whosoe-

‡ Actes. v. g.

‡ Marke. ix. g.
Luke. xiiii. g.
Leuitici. ii. c.

*Mark. iiii b.
Luviii. c. xi. c
* i. Peter. ii. a.

*Mat. i. d. ii. c
‡ Luke. xvi. d.
Esai. xl. c. d.
*Iacobi. ii. b.
Ezech. xviii. b.

‡ Exodi. xx. c.
Leuit. xviii. d
Deutero. v. b.

uer saye vnto his brother, Racha, shalbe in dā
ger of a counsail. But whosoeuer saith, thou
foole, shalbee in danger of hell fire. Therfore
if thou offerest thy gift at the aulter, and ther
remembrest ꝑ thy brother hath aught against
thee: leue there thine offryng before the aulter
‡Iob.xliii.b. ‡and go thy waie first, and bee reconciled to
thy brother, and then come & offer thy gift. ✠
Luke.xii.g. ✠ Agree with thyne aduersary quickely,
whilest thou art in the waie with hym, lest at
at any tyme the aduersary deliuer thee to the
iudge, and the iudge deliuer thee to the minis-
ter, and then thou bee cast into prisone. Ver-
ely I saie vnto thee: thou shalt not come out
thēce, til thou haue paied ꝑ vtmost farthyng.
*Exod.xx.c. Ye haue heard that it was saied to them of
Roma.xiii.c. olde tyme: * Thou shalt not cōmit aduoutry
‡Eccle.xli.e. But I saie to you ‡that whosoeuer loketh on
Iob.xxxi.a. another mannes wife to luste after her, hath
*Mar.ix.g. committed aduoutry with her already in his
hert. * If thy right yie hinder the, plucke him
out, and caste hym from thee. For better it is
vnto thee, that one of thy members perishe,
then that thy whole body should bee cast into
hell. And if thy right hande hynder thee, cutte
hym of & cast hym from thee. For better it is
vnto thee, that one of thy members perishe,
thē that al thy body should be cast into h.l. ✠
It is saied, whosoeuer putteth awaie his
*De.xxiiii.a wife, * let hym geue her a letter of the deuor-
Matth.xix.a. cement. ‡But I saie vnto you: that whosoe-
‡Mett.xix.a. uer dooth put awaie his wife (except it be for
marke.x.b. fornicaciō) causeth her to breake matrimony.
And whosoeuer marieth her, that is deuorced
committeth aduoutry. Again, ye haue heard
‡Leuit.xix.e. how it was saied to them of old tyme: ‡thou
shalt

shalt not forswer thy self, but shalt performe F
vnto the Lorde those thynges that thou swe-
rest. * But I saie vnto you: swere not at all, * Iacobi.v.d.
nether by heuen, ‡ for it is Goddes seate, nor ‡ Esai. lxvi.a.
by the yearth, for it is his foote stoole: nether matth xxiii.c.d.
by Hierusalem, for it is the citee of the greate
kyng: nether shalt thou swere by thy hedde, bi
cause thou canst not make one heere white or
blacke. But your communication shalbe, yea
yea: nay, nay. For whatsoeuer is added more
then these, it commeth of euill. Ye haue heard
that it is saied ‡ an yie for an yie: and a tothe ‡ Exodi. xxi.c
for a toth. But I saie vnto you, that ye resist Deute. xix. d.
not euil. But * whosoeuer geue thee a blowe Leui. xxiiii.c.
on the right cheke, turne to hym the other al- * Luke. vi. d.
so. And if any man will sue thee at the lawe,
and take awaie thy cote, let hym haue thy cloke
also. And whosoeuer will compell thee to go
a mile, go with hym twain. Geue to hym that
asketh thee: and from him that would borow
turne not thou awaie.

✝ Ye haue heard that it is said: ‡ thou shalt ‡ Leui. xix. d.
loue thine neighbor, and hate thine enemie. But matth. xxii. d.
I saie vnto you: loue your enemies. * Blesse * Roma. xii. c
them that curse youe. ‡ Doe good to them ‡ Leui. xix. d.
that hate you. Praie for them whiche hurte
you and persecute you, that ye maie bee the chil-
dren of your father whiche is in heuen: for he
maketh his sonne to arise on the euel, and on
the good, and sendeth rain on the iust and vn
iuste. For * if ye loue them, whiche loue you, * Luke. vi. c.
what reward haue ye? Do not the publicans
also euen the same? And if ye make muche of
your brethren onley, what synguler thyng do
ye? Doe not also the Publicans, likewise?
* Ye shall therfore bee perfecte, euen as your * Luiii. xix. a
father

father whiche is in heuen, is perfecte. ✠

¶ The. vi. Chapiter. ✠

A TAke hede, that ye geue not your almose in the sight of men, to the intente that ye would be seen of thē: Oth̄ys ye haue no reward with your father whiche is in heuen. Therefore whē thou geuest thine almose let not trompettes bee blowne before thee, as the ypocrytes do in the synagoges and in the streetes, for to bee praised of men. Verely I saie vnto you, thei haue their rewarde. But when thou wilte geue almes, let not thy lefte hande knowe what thy righte hande dooeth, ꝯ thy almose maie bee in secrete: & thy father whiche seeth in secret, shal reward ꝯ opēly. ✠

iii. Re. xviii. e Esai. xxix. b. And when thou praiest, ‡ thou shalt not bee as the ypocrites are. For thei vse to stād praying in the synagoges, and in ꝯ corners of the streetes, that thei maie bee seen of men. Verely I saie vnto you, thei haue their reward. But

iiii. Reg. iiii. f. when thou praiest * enter into thy chamber, and when thou hast shut the doore praie to thy father whiche is in secrete: & thy father whiche seeth in secrete, shall rewarde thee openly.

B But when ye praie, * bable not muche as the

* Esai. i. d. heathen dooe: for thei thynke it will come to passe, that thei shalbee heard for their muche bablynges sake Be not ye therfore like vnto

‡ Roma. viii. d them. ‡ For your father knoweth what thynges ye haue nede of, before ye aske of hym: after this maner therfore, praie ye.

‡ Luke. xi. a. ‡ Our father whiche art in heuen, halowed be thy name: Let thy kyngdom come, thy will be fulfilled, as wel in yearth as it is in heuen. Geue vs this daie our daily breade. And forgeue vs our dettes as we forgeue our detters.

And

And lede vs not into tẽptacion: but deliuer vs from euill. For thyne is the kyngdom and the power, and the glory for euer. Amẽ. Therfore ‡ if you forgeue other menne their trespaces, your heuenly father shal forgeue you (your trespaces.) But if ye wil not forgeue menne their trespaces, no more shall your father forgeue you your trespaces. ✝ Moreouer * when ye fast, be not sad as the ypocrites are. For thei disfigure their faces that it mate apere vnto men, how that thei faste. Verely I saie vnto you, thei haue their rewarde. But thou when thou fastest, annoynte thine hedde, and washe thy face, that it appere not vnto menne how that thou fastest: but vnto thy father, whiche is in secrete, and thy father, whiche seeth in secrete, shall rewarde thee openly.

‡ Mat. xviii. d
Marke. xi. d.

* Esai. lviii. a
Matth. ix. b.
Hiere. xvii. b.
C

Laie not vp for your selues treasure vpon yearth, where the rust and moth doth corrupt and wher thefes breake through & stele. ‡ But laie vp for you treasures in heuen, where neither rust nor moth doth corrupt & wher thefes dooe not breake through nor stele. For where your treasure is, ther wil your hertes be also ✝

‡ Luke. xii. d.
Eccle. xxii. b.

‡ The light of the body is the yie, wherfore if thine yie bee single, all thy body shalbe full of light. But and if thyne yie bee wicked, all thy body shalbee full of darkenes. Wherfore if the light that is in thee bee darkenes, how great is that darkenes? ✝ ‡ No man cã serue two masters. For ether he shall hate the one, and loue the other, orels lene to the one, & dispise the other: ye cannot serue God & Mammon. Therfore, I saie vnto you: * be not careful for your life what ye shal eat, or drinke nor yet for your body, what raimente ye shall put

‡ Luke. xi. e.

‡ Luke. xvi. c.

* Luke. xii. e.
Psalme. lv. d.
i. Peter. v. c.

put on. Is not the life moze worth then meat and the body moze of value then raiment? Behold the foules of the ayze, foz thei sowe not, nether dooe thei reape, noz cary into the barnes: and your heuenly father feedeth them. Are ye not muche better then they?

‡Luke.xii.d. D ‡Which of you (by takyng carkful thought) cā adde one cubit vnto his stature? And why care ye foz raiment? Consider the lilies of the feeld, how thei growe. Thei labor not: nether do thei spinne. And yet I saie vnto you, that euen Salomon in all his royalte was not arayed like one of these. Wherfoze, if God so clothe the grasse of the felde (whiche though it stande to daie, is to morowe caste into the fournace) shall he not muche moze dooe the same foz you, O ye of litle faith?

Therefoze, take no thoughte, saiyng: what shall we eate, oz what shall we drinke oz wherwith shall we bee clothed? after all these thynges dooe the Gentiles seke. Foz your heuēly father knoweth, that ye haue nede of all these thynges. But rather seke ye firste the kyngdō of God, and the righteousnes therof, and all these thynges shalbee ministered vnto you. ‡

Care not then foz the morowe, foz to morowe daie shall care foz it self: sufficiente vnto the daie, is the trauaill therof.

¶ The.vii. Chapiter. ✠

A ‡Luke.vi.f. *Roma.ii.a. ‡Luke.vi.f. *Luke.vi.f.

IUdge ‡not, that ye be not iudged (cōdemne not, and ye shall not bee condemned:) *For as ye iudge, so shall ye bee iudged. ‡And what measure ye mete, with the same shall other men measure to you. *Why seest thou a mote in thy brothers yie, but considerest not the beame that is in thyne owne yie? Oz how

saiest

saiest thou to thy brother (brother) suffre me, I will plucke a mote out of thyne yie, and behold a beame is in thyne owne yie: Thou hypocrite first caste out the beame out of thyne owne yie, & then shalt thou se clerely to plucke out the mote out of thy brothers yie.

Geue not ye that whiche is holy vnto doggee, nether cast ye your pearles before swyne least thei treade them vnder their fete, and the other turne againste you, and all to rente you.

Aske and it shalbee geuen you ‡Seke and ye shall finde: Knocke, and it shall be opened vnto you. For whosoeuer asketh, receaueth: and whosoeuer seketh fyndeth: and to hym that knocketh, it shalbe opened. Is there any mã emong you, whiche (if his sonne aske bread) will offer hym a stone? Or if he aske fysh will he proffer hym a serpent? If ye then (when ye are euill) can geue your children good gyftes, how muche more shall your father whiche is in heuẽ geue good thynges, if ye aske of him? Therfore, ‡ what soeuer ye would that men should doo to you: doo ye euẽ so to them also For this is the lawe and the prophetes.

*Enter in at ỹ streight gate: for wide is the gate, and brode is the waie that ledeth to destruction, & many there be whiche go in there at. But straight is the gate, and narow is the waie, whiche ledeth into life, and fewe there be that fynde it. ✝‡Beware of false prophetes whiche come to you in shepes clothyng but inwardly thei are rauenyng wolues. Ye shall knowe them by their frutes. * Do men gather grapes of thornes? Or figges of thystles? Euẽ so euery good tree bryngeth furth good fruites. But a corrupte tree, bryngeth furthe

†Hier.xix.e
Ihon.xvi.f.
Luke.xi.b.
B

‡Eccl.xxxi.b
Toby.iiii.c.
Luke.vi.e.

* Luke.xiii.e
C

‡ Deut.xiii.a.
i.Ihon.iiii.a.

* Luke.vi g.

†Matth.xii.c. furth euill frutes †A good tree cannot bryng furthe bad frute, nether can a bad tree bryng
*Matth.iii.b. Luke.iii.c. furthe good fruite: * Euery tree that bryngeth not furthe good frute, is hewen downe, and caste into the fyre. Wherefore, by their fruites ye shall knowe theim.

†Mat.xxv.b. Lu.vi.g xiiii e D †Not euery one that saieth vnto me, Lorde lorde, shal enter into the kyngdome of heuen: but he that doth the will of my father whiche is in heuen. (He shall enter into the kyngdome of heuen.) † Many wil saie to me in that daie lorde lorde, haue we not prophesied throughe thy name*? And through thy name haue cast out deuils? And doen many miracles, through thy name? And then will I knowledge vnto
*Actes.xix.c *Psalm.vi.b. Luke.xiii.a. thein I neuer knewe you. * Departe from me, ye that worke iniquitie.

For whosoeuer heareth of me these wordes † doeth the same, I will liken hym vnto a wise
* Luke.vi.g. man, whiche *buylte his hous vpon a rocke, and a shower of rain discēded, † the flouddes came, † the windes blewe, and bet vpon that hous and it fell not, because it was grounded on the rocke. And euery one that heareth of
*Iames.i b. me these wordes, *and dooth them not, shall bee likened to a foolishe manne, whiche buylte
†Ezec.xiii.b. his hous vpon sande: and a shower † of rain discended, and the fludds came, and the windes blewe, and bette vpon that hous, and it fell, and greate was the fall of it. And it came to passe, that when Iesus had ended these saiynges, the people were astonnied at his
†Marke.i.e. Luke.iiii.e. doctrine †For he taught them as one hauyng power, and not as the Scribes (of theim, and the Pharises.)

¶ The viii. Chapiter. ✠

When

When he was come downe from the mountayne, muche people folowed hym. And beholde, * ther cam a leper, and worshypped hym, saiynge: Master yf thou wylt thou canst make me cleane. And Jesus put forth his hand and touched him saiyng: I wyll, be thou cleane, and immediatlye his leprosy was clensed. And Jesus sayeth vnto hym: se thou tell no manne, * but goo and shewe thy selfe too the priestе, and offer the gifte (that Moses commaũded to be offered) for a witnes vnto them. ✠ A * Luke.v.c. Marke.i.d. * Leui.xiiii.a

✠ And when Jesus was entred * into Caparnaum, there cam vnto hym a Centurion, and besought hym, saiyng: Master, my seruaunt lyeth at home sycke of a palsy, and is greuously payned. And Jesus sayed, when I come vnto hym, I wyll heale hym. The Centuriõ answerd and said: Syr I am not worthye, that thou shuldest come vnder my rofe: but * speake the word onelye, and my seruaunte shalbe healed. For I also my selfe am a man subiect too the authoritie of another and haue souldiours vnder me, and I saye to this man, goo, and he goeth: and to another, come, and he commeth, and too my seruaunt do this, and he doth it. When Jesus herde these wordes, he marueled ✠ sayde too them that folowed him: Verelye I saye vnto you I haue not found so greate faythe in Israell. I say vnto you: that * many shall come from the east and weste, and shall reste with Abraham, and Isaac and Jacob, in the kyngdom of heauen: but the chyldren of the kyngdome shalbe cast out into vtter darknes, there shalbe wepyng and gnaschynge of * Luke.vii.a. Ihon.iiii.g. * Psalm.vii.c B * Luke.xiii.f. Esai.xi.g.

teeth. And Jesus sayd vnto the Centurion: go thy way, and as thou beleuest, so be it vnto the. And his seruaunt was healed in the selfe same houre. ✠

*Mar.i.e
Luke.iiii.f.

* And when Jesus was come into Peters house, he sawe his wyfes mother lyeng in bedde and sycke of a feuer. And he touched her hande, and the feuer lefte her and she arose, and ministred vnto them.

When the euen drewe on, they brought to hym many that wer possessed with deuels And he cast out the spirites with a word, and healed al that were syck, that it might be fulfylled, whiche was spoken by Esay the prophet, when he sayeth * He toke on hym our infyrmyties, and bare our syckenesses. Whē Jesus sawe muche people about hym, he cōmaunded that they shulde go vnto the other syde of the water: And a certayn scribe (whē he was come) sayed vnto hym * Mayster, I wyl folowe the whether soeuer thou goest And Jesus sayth vnto hym: the foxes haue holes: and the byrdes of the ayre haue nestes, but the sonne of man hath not where to rest his head. Another of the nomber of his disciples sayd vnto hym * Master, suffer me fyrste too goo and bury my father. But Jesus sayde vnto hym: folowe me, and let the dedde bury theyr dedde. ✠ And when he entred into a shyppe: his disciples folowed him And beholde, * there arose a great tempeste in the sea, in soo muche that the shyppe was

*Esai.liii.b.
i.Peter.ii.b.
C
*Lu.xi.g.
*Luke.ix.g.
Mark.iiii.d.
Luke.viii.c.

couered with waues, but he was a slepe. And his disciples came too hym, and awoke hym saiyng: Master, saue vs, we perysshe. And he sayeth vnto theym: why are ye fearfull O ye

of litle

of litle faithe? Then he aroſe, * and rebuked the windes and the ſee, and ther folowed a great calme But the men marueiled, ſaiyng what maner of man is this, that both wyndes and ſee obeye hym. ✠ * And when he was come to the other ſyde, in too the countree of the Gergeſytes, there mette hym two poſſeſſed of deuels whiche came oute of the graues, and were out of meaſure fearce, ſoo that no man myghte goo by that waye. And beholde, they cryed out ſayenge: * O Jeſu thou ſonne of God, ‡ What haue we to do with the? Art thou come hether too tozmente vs before the tyme? And there was a good waye of from theym * a heerde of manye ſwyne feedyng. So the deuyls beſought hym ſaiyng: yf thou caſt vs out, ſuffre vs to goo our waye into the herde of ſwyne. And he ſayed vnto theym: goo youre waies. Then went they out, and departed into the herde of ſwyne. And beholde, the whole heerde of ſwyne was caryed heddelonge into the ſee, and peryſhed in the waters. Then they that kept theim fled, and went theyr wayes into the cytie, and tolde euerye thynge, and what had fortuned vnto the poſſeſſed of the deuels And beholde, the whole citie cam oute to mete Jeſus: and when thei ſawe him, * thei beſought hym that he woulde departe oute of theyr coaſtes.

* Pſal. c. vii. e
Iob. xxvi. d.

* Matth. v. a.
Luke. viii. d

D

** Matth. v. a.
Luke. viii. d.

‡ ii. Conn. vi. e

Matth. viii. d.

‡ Act. xvi. g.

¶ The. ix. Chapiter. ✠

HE entred alſo into a ſhyp, and paſſed ouer, and came to his owne citie: and beholde, ‡ they brought to him a man ſycke of the paliie, liyng in a bed, And when Jeſus ſawe the fayth of theim, he ſaied too

A

‡ Marke. ii. a.
Luke. i. d.

the sycke of the palsye: sonne bee of good chere, thy sinnes be forgeuen the. And behold certain of the scribes saied within theim selues: this man blasphemeth. And when Jesus sawe theyr thoughtes, he said: wherfore thynke ye euyll in youre heartes? Whether is it easyer too saye, thy synnes be forgeuen the, or to saie aryse and walke? But that ye may knowe, that the sonne of manne hath powre to forgeue sinnes in earth: Thē saieth he vnto the sicke of the palsie: ✝ arise, take vpthy bed, and goo vnto thyne house. And he arose ✝ departed to his house: But ỹ pepie that sawe it, marueiled and glorified God, whiche had geuen such power vnto men. ✝

✝ Act. iii. b. and ix. f. Marke. ii. b. Luke. v. c. Ihon. v. b.

✝ And as Jesus passeth forth from thence he sawe a manne (named Matthew) sitting at the receyt of custom, and he said vnto him folowe me, and he arose ✝ folowed hym. And it came to passe as Jesus sat at meate in his house, behold, many publicās also ✝ synners ỹ came, sat down wt Jesus and his disciples.

B And when the pharysees sawe it, they said vnto his disciples: why eateth youre master with publicans and synners. But when Jesus hearde that, he saied vnto theym: They that be strong, nede not the phisicion but they that are sycke. Goo ye rather and learne, what that meaneth: * I wyll haue mercy, ✝ not sacrifice. For I am not come to cal the righteous, but sīners to repētaūce. ✝

* Ose. vi. e. Matth. xii. a.

✝ Then came the disciples of Jhon vnto hym saiyng: * why do we and the pharisees fast, for the most parte: but thy disciples fast not? And Jesus said vnto theim: can the brydegromes chyldren mourne, as longe as the bryde-

* matth. i. vi. f. Marke. ii. c. Luke. v. f.

bydegrome is with theim: But the dayes wyll come, when the bydegrome shalbe take from theym and then shal they fast. No man putteth a pece of new cloth in an olde garment. For then taketh he awaye the pece frō the garment, and the rente is made wourse. Neither doo menne put new wine into olde bottels: els the botels breake, and the wyne runneth out, and the bottels perysshe. But they putte new wyne into newe bottels, and bothe are saued together ✠. C

✠ Whyle he thus spake vnto theym, beholde ther came a certayn ruler, and worshypped hym, saiynge, my doughter is euen now disceased, but come and laie thy hande vpon her, and she shal lyue. And Jesus arose and folowed hym, and (soo dyd) his disciples. * And behold a woman whiche was diseased with an issue of blodde twelue yeres, came behinde him and touched the heme of his vesture. For she sayde within her selfe If I may touche but euen his vesture onely I shalbe safe. But Jesus turned him aboute and when he sawe her, he sayd: Doughter be of good conforte, thy faith hath made the safe. And the woman was made whole, euen that same tyme. ✠

* And whan Jesus came into the rulers house and sawe the minstrelles, and the people makyng a noyse: he sayde vnto them: get you hence, for the mayde is not ded * but slepeth. And they laughed him to scorne. But when the people were put forth, he went in, and toke her by the hande (and sayde, damsell aryse: And the damsel arose. And this noyse wente abrode into all that lande.

* Marke. vi. c
Lu. viii. f.

* marke. v. c.
Luke. viii. f.
Leui. xv. c.

* Marke. v. d.
Luke. viii. g.

* Ihon. xi. b.

D And when Jesus departed thence, two blynde menne folowed him, cryng and saiyng: O thou sonne of Dauid, haue mercye on vs. And when he was com into the hous the blynde came too hym. And Jesus sayeth vnto theym: Beleue ye, that I am able to do this? They saye vnto hym: Lorde, we beleue Then touched he theyr eies, saiyng: * accordyng to your faith be it vnto you. And their eies were opened. And Jesus charged theim saiyng. See that no manne knowe of it. But they when they were departed, spreed abrode his name in all that lande. As they went out behold * they brought to hym a dum manne possessed of a deuell. And when the deuell was cast out, the dumme spake. And the people maruayled, saiyng: it was neuer soo sene in Israell. But the pharysees saied † he casteth out deuels, throw the prince of deuels

Matth. viii. b.

* Marke. vii. a. Luke. xi. b.

† Matth. xii. b.

* And Jesus wente aboute all cities and tounes, teaching in theyr synagoges, and preachyng the glad tydinges of the kingdom and healing euery sickenes and euery dysease among the people. But whenne he sawe the people: * he was moued with compassion on them, because they were destitute, and scattered abroode: euen as shepe hauyng no shepeherde. Then sayeth he vnto his disciples, the * haruest truly is plenteous, but the labourers are fewe. Pray ye therfore the lorde of the haruest, that he wyll sende labourers into his haruest.

Matt. ix. b. Luke. xi. b. * marke. vi. b.

* Marke. vi. d.

* Luke. x. a.

A

The. x. Chapiter.

AND when his *. xii. disciples were called vnto hym, he gaue them power agaynst vncleane spirites, too caste

* Marke. vi. b. Luke. vi. c.

theym

theym oute, and to heale al maner of sycknesse, and all maner of dysease.

The names of the .xii. Apostles are thise. The fyrste, Symon whiche is called Peter and Andrewe his brother: James the sonne of zebede: and Jhon his brother: Philyp and Bartholomewe: Thomas and Matthewe which had ben a Publican, James the sone of Alphe, and Lebbeus (whose syr name was Taddeus) Symon of Canaan, and Judas Iscaryoth, which also betrayed hym. * Jesus sent forth these .xii. in nombre, whome he commaunded, saiynge: Goo not into the waye of the gentils, and into the cytie of the Samaritans enter ye not. But rather go to the lost shepe of the house of Israell. Go and preache, saiyng: The kyngdome of heuen is at hande. Heale the sycke, clense the lepers, rayse the dead, cast out deuels. * Freely ye haue receaued: geue freely. ‡ Possesse not golde nor syluer, nor brasse in your purses, nor yet scrippe towardes your iorney, nether two cotes, nethere shoes, nor yet a rodde. * For the workman is worthy of his meat But to whatsoeuer citie or toun ye shal come enquyre who is worthy in it, and there abide tyll ye goo thence. * And when ye come into an house, salute the same. And yf the house be worthy let youre peace come vpon it. But yf it be not worthy, let your peace retourne to you agayne. And whosoeuer shall not receaue you, nor wyll heare your preachyng: when ye departe oute of the house or that cytie. * shake of the dust of your fete. Verely I saye vnto you: it shalbe easyer for the land of Sodome and Gomorra in the daye of iud-

* Marke. vi. b.

B

* Actes. viii. d.

‡ Mark. vi. b. Luke. ix. a.

* Timo. v. e.

* Luke. ix. a. and. x. a.

* Mark. vi. b. Actes. xiii. g.

gemente, then for that citie.

* Beholde, I sende you forth, as shepe among wolues. Be ye therfore wise as serpentes, and innocent as doues. ‡ But beware of mẽ, for they shal deliuer you vp to the coũcels, and shall scourge you in theyre synagoges: And ye shall be brought to the head rulers and kynges for my sake, in witnes too them and to the Gentyles.

*Luke.x.a.
‡Mar.xiii.b.
Luke.xxi.c
Ihon.xvi.a.

C But * when they delyuer you vp, take ye noo thoughte, howe or what ye shall speake: for ‡ it shalbe geuen you, euen in that same houre, what ye shall speake. For it is not ye that speake, but the spirite of youre father which speaketh in you * The brother shall delyuer vp the brother to deathe, and the father the sonne. And the children shall arise agaynst theyr fathers and mothers, and shall put them to death, and ye shalbe hated of all men for my names sake, ‡ But he that endureth to the end, shalbe saued. * But when they persecute you in this cytie, flye ye in too another. For verely, I saie vnto you: ye shal not go thorow all the cities of Israell, tyl the son of manne be come. * The disciple is not aboue the master: nor the seruaunt aboue his Lorde. It is inough for the disciple, that he be as his master is, and that the seruaunt be as his Lord is. Yf they haue called ỹ Lord of the house Belzebub: how much more shall they call them of his housholde too? Feare them not therfore. * For ther is nothynge close, that shall not be opened: and nothyng hyd, that shall not be knowen. What I tell you in darkenesse, that speake you in lyghte And what ye heare in the eare, that preache

*Mare.xiii.b.
Luke.xii.a.
‡Exod.iiii.d.
*Mich.vii.b.
‡Ma.xxiiii.a.
*Matth.ii.c.
Actes.viii.a.
and.xiiii.a.
*Luke.vi.f.
*Marke.iiii.e
Luke.viii.c
and.xii.a.

ye

ye on the house toppes. * And feare ye not them which kyll the body but are not able to kyll the soule. But rather feare hym, whiche is able to destroye both soule and body into hell. Are not two litle sparowes sold for a ferthyng? And one of them shall not lyghte on the ground without youre father. Yee, euen all the heares of youre head are nombred. Feare ye not therfore: ye are of more value then many sparowes. ‡ Euery one therfore that shall knowledge me before men, hym will I knowledge also before my father, whiche is in heauen. But whosoeuer shall denye me before men, him will I also denye before my father which is in heauē. Thinke not * that I am com to send peace into the erth. I cam not to sende peace, but a swearde. For I am come to set a man at variaunce * againste his father. and the doughter agaynst her mother, and the doughter in lawe agaynste her mother in lawe. And a manns foes shalbe they that are of his owne housholde.

* He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or dought more then me, is not worthy of me. And he that taketh not his crosse and foloeth me, is not worthy of me. * He that findeth his life, shal lose it: & he þ loseth his lyfe for my sake shall fynde it. ‡ He that receaueth you, receaueth me: and he that receaueth me, receaueth hym that sente me. He that * receaueth a prophet in the name of a prophet, shall receaue a prophetes rewarde. And he that receaueth a righteous man, in the name of a righteous man, shall receaue a righteous mans rewarde: ‡ And whosoeuer

* Luke.xii.b.

‡ Mark.viii.d. Luke ix.c. and.xii.b.

D

* Luke.xii.b

* Mich.vii.a.

* Luke.xiiii.e

* Mat.xvi.d. Mark.viii.d Luke.xii.b.

‡ Luke.ix.e. Ihon.xiii.e.

*iii.re.xviii b

‡ Marke.ix.f

shall geue vnto one of these lytle ones too drynke a cuppe of cold water onelye (in the name of a disciple) verelye I saye vnto you, he shall not lose his rewarde.

¶ The.xi. Chapiter.

A AND it came to passe, that when Jesus had made an ende of commaundyng his twelue disciples, he departed thence to teache and to preache in theyr cities.

✝ When Jhon beyng in pryson heard the workes of Christ, he sent two of his disciples, and sayd vnto hym: art thou he that shall come: or doo we loke for another? Jesus answered and sayd vnto theym: Go, and shewe Jhon agayn what ye haue herde and Esai.xxxv b. seene. * The blynd receyue theyr syght: the lame walke, ỹ lepers are clẽsed, and the deffe *Esai.lxi.a. heare, ỹ ded arise vp, & the poore * receiue the glad tidinges of ỹ gospel. And happy is he, ỹ *Luke.xi.d. is not offẽded by me. * And as they departed Jesus begã to saie vnto ỹ people cõcernyng Jhõ. What went ye out into ỹ wylderne to see? A rede ỹ is shakẽ w̃ the wĩd: Or what wẽt ye out for to see? A manne clothed in soft raiment. Beholde: they that were softe clothing are in kynges houses. Vnt what wente ye out for to see? A prophet: Verely I say vnto B you: and more then a prophet. For this is he of whom it is written. * Behold, I sende Malac.iii.a. my messenger before thy face, whiche shall Marke.i.a. prepare thy waye before the. ✝

✝ Verely I saye vnto you, among theim that are borne of women, arose not a greater then Jhon the Baptiste. Notwithstandyng he that is lesse in the kyngdome of heauen is greater then he. From the dayes of

Jhon

Jhon Baptist vntill this daye, the kyngdom of heauen suffreth violence, and the violent pluckt it vnto theym. * For all the prophetes, and ye lawe it self prophecied vnto Jhon And yf ye wyll receyue it, * this is Helias, which was for to come. He that hath eares to here, let him here. ✠ * But wherunto shall I liken this generation? It is like vnto childzen, which syt in the market places, and call vnto theyr felowes, and saye: we haue pyped vnto you, and ye haue not daunced: We haue mourned vnto you, and ye haue not folowed. For Jhon came neyther eatyng nor dyrnkynge, and they say, he hath the deuell The sonne of manne came eatyng and dzynkyng, and they say, behold a glutton and an vnmeasurable dzynker of wyne: and a frend vnto publicans and synners. And wysdome is iustified of her chyldzen.

* Luke.xvi.d
* Luke.i.b. Mala.iii.d. Jhon.i.c.
* Luke.vii.e.

✠ * Then began he to vpbzaide the citees which most of his miracles were doen in, because they repented not of theyr sinnes. Wo vnto ỹ Chozazyn: Wo vnto the Bethsaida for yf the myzacles whiche were shewed in you, had ben doen in the cytee of Tire or Sidon, they had repented of theyr synnes longe agone in sacke clothe and ashes. Neuerthelesse I saie vnto you: it shalbe easier for Tire and Sidon at the day of iudgement, then for you And thou Capernaum, whiche arte lyfte vp vnto heauen, shalt be bzought downe to hell. For yf the myzacles which haue bene done in the, had bene shewed in zodome: they had remayned vntyll this day. Neuertheless, I say vnto you: that it shalbe easier for the lande of Sodom in the day of iudgemēt then for the. ✠

* Luke.x.e.

D

✠ It

✠ At that tyme Jesus answered and sayd: I thanke the (O father) Lord of heauen and yerth, because thou hast hyd these thynges frō the wyse and prudent, and hast shewed them vnto babes, verely father, euen so was it thy good pleasure * All thynges are geuē ouer vnto me of my father ‡ And no man knoweth the sonne, but the father: Nether knoweth eny man the father, saue the sonne, and he to whomsoeuer the sonne wyll open hym.

Mit.xxviii.d
Luke.x.d
Iohn.iii.d.
‡Iohn.vii.d and.viii.c.

Come vnto me all ye that labour and are laden, and I wil ease you. * Take my yoke vpon you, and learne of me, for I am meke and lowly in hert, and ye shall fynd rest vnto your soules. For my yoke is easye, * and my burden is lyghte. ✠

*Eccle.vi.d

*i.Ihon.v.a

A

¶ The xii. Chapiter ✠

AT that tyme Jesus wente on the Sabboth dayes * through the corne and his disciples were an hongred and began to * plucke the eares of the corne, and to eate. But when the ‡Pharysees sawe it, they sayd vnto hym. Behold thy disciples do that which is not lauful (for them to do vpon the Sabboth daye. But he sayd vnto them. Haue ye not red what Dauid dyd, when he was an hungered, and they that were with hym: * Howe he entered into the house of God, and dyd eate the shewe breades which were not laufull for hym to eate, nether for theym whiche were with hym, but only e for the priestes: Or haue ye not red in the lawe how that (on the sabboth daies) the priestes in the temple breake the Sabboth, and are blameles: But I say vnto you þ in this place is one greater than the temple. Wherfore, yf

Marke.ii.d

Deu.xxiii.d

i.Reg.xxi.a

ye

ye wyste what this meaneth, * I requyre mercye and not sacrifice: ye woulde not haue condempned innocentes. ✠ For the sonne of mā also, is Lorde euen of the Saboth day

* Mark.ix.b. Ose.vi.b

And he departed thence, * and wente into theyre synagoge: and beholde, there was a manne which hadde his hand dryed vp. And they asked hym, sayinge is * it laufull too heale vppon the Sabboth dayes: that they myght accuse hym. And he sayde vnto them. which of you shal it be, that shal haue * a shep and yf it fall in to a pyt on the saboth daye: wyll he not take it and lyfte it oute: Howe much more then is a mā better then a shepe: Wherfore, it is laufull to woo a good dede on the Saboth daies. Then sayeth he to the man stretch forth thy hande. And he stretched it forth. And it was restored vnto helth, lyke as the other. ✠ * Then the Pharysees went out and helde a councell agaynste hym, how they might destroie him. But whē Jesus knewe it, he departed thence, and muche people folowed hym, and he healed them all, and charged them, that they should not make him knowne: that it might be fulfylled which was spoken by Esay the prophet which saith

* Marke.iii.a Luke.vi.b. * Luke.xiiii.a Deute.xxii.a. B Marke.iii.a Ihon.x.g. and.xi.f.

* Beholde, my chyld, whome I haue chosen my beloued, in whome my soule delyghteth. I wyll put my spyryte vpon hym, and he shall shewe iudgemente too the Gentyles. He shall not stryue nor cryc, nether shall any man here his voyce in the streetes, a brosed rede shall he not breeke, and smokynge flare shall he not quēche tyl he send forth iudgemēt vnto victory and in his name shall the Gentiles trust ✠

* Esai.xlii.a

* Then was broughte to hym a blynde and

* Luke.xi.b

a dombe mā, that was vexed with a deuel, and he healed hym, in so much, that the blynde and dombe, both spake and sawe. And al the people were amased, and sayed. Is not this the
*Math.xii.d. sonne of Dauid? * But when the pharyses
Marke.iii.c. heard it, they sayd. This felowe dryueth the
Luke.xi.c. deuels none nothere wyse oute, but by the helpe of Belzebub the chiefe of the deuels.

But whan Jesus knew theyr thoughtes he sayde vnto them: Euery kyngdome deuyded agaynste it selfe, shalbe brought to nought. And euery cytie or house deuyded agaynste it
C selfe shall not stande. And yf satan caste oute satan, then is he deuyded agaynst hym selfe. How shal thē his kyngdō endure? Also yf I by the helpe of Belzebub cast oute deuels, by whose helpe do your chyldren caste them oute? Therfore they shalbe your iudges. But yf I cast out the deuels by the spirit of God: then is the kyngdom of God come vnto you. Or
Luke.xi.e. els * how can one enter into a stronge mans house, and spoyle his iewels, except he fyrste bynde the stronge manne and then spoile his house? ✠ He that is not with me, is against me. And he that gathereth not with me, scattereth abrode. Wherfore I saye vnto you, all maner of synne and blasphemy shalbe forgeuen vnto men * but the blesphemy against the
*Marke.iii.d. Luke.xii.b. spirite, shall not be forgeuen vnto menne.
*i.Reg.ii.a. * And who soeuer speaketh a word against the sonne of man, it shalbe forgeuen him. But whosoeuer speaketh agaynst the holy ghoost it shall not be forgeuen hym, nether in this worlde, nether in the world to come: ‡ Ether
Matt.vii.c. make the tre good, and his frute good, or els
*Luke.vi.f. make the tre euell and his frute euell. * For

he tre is knowne by his frute. O generation of vipers, howe can ye speake good thynges when ye your selues are euell? * For oute of the abundaunce of the hert, the mouth speaketh. A good man out of the good treasure of his herte, bryngeth forth good thynges. And an euel mā, out of euel treasure, bringeth forth euell thinges. But I saye vnto you, of euery ydel word þ men shal haue spokē, they shal geue accōptes in the day of iudgemente * For out of thy wordes þ shalt be iustified, and out of thy wordes þ shalt be cōdēpned. ✠ ✠ Thē certain of þ Scribes and of þ Phariseis asked him saiyng: * Master we wyll see a signe of the. But he answered & sayd to them. * The euel and aduouterous generacion, ‡ seketh a signe & there shal no signe be geuen to thē, but þ signe of the prophet Jonas. * For as Jonas was thre dayes & thre nightes in the whales belly, so shal the son of mā be thre dayes & thre nightes in the hert of the earth. The mē of Niniue shal rise in þ iudgement wt this nacion, & condēpne it, because ‡ they amended at the preachyng of Jonas. behold here is one greater thē Jonas, * The quene of the south shal rise in þ iudgemēt wt this generacion, & shall condempne it: for she came frō the vttermost partes of the worlde to heare þ wisdō of Salomō. And behold, in this place is one greater then Salomon.

* Whan the vncleane spryte is gone out of a manne, he walketh throughe oute drye places, sekyng reast, and fyndeth none. Then he sayeth: I wyll returne into my house, from whence I came oute. And when he is come, he findeth it empty, and swept, and garnished

* Psal. xl. b. Luke. vi. g.
* ii. Reg. i. e. Luke. ix. b.
* Mark. viii. b. * Luke. xi. b
* Math. xvi. a. ‡ Mark. viii. b. Luke. xi. d. Ihon. vi. d. * Ihon. ii. a.
D
‡ Jonas. iii. c. * Luke. xi. d. iii. Reg. x. a. i. Pa. ix. a.
* Luke. xi. d.

Then

Then goeth he, and taketh vnto hym seuen other spyrytes worse then hymselfe and so entreth he in, and dwelleth there. And * the end of that manne is worse then the begynning Euen so shall it be also vnto this frowarde generacion. Whyle he yet talked to the people: * beholde his mother and his brethren stode without, desiryng to speake with hym: Then one sayde vnto hym, beholde, thy mother and thy brethren stande without, desyryng to speake with the. But he answered, and said vnto him that had tolde him: Who is my mother? Or who ar my brethren? And he stretched forth his hande towarde his disciples, and sayd: * beholde my mother and my brethren. For whosoeuer doeth the wyll of my father whiche is in heuen, the same is my brother, syster, and mother. ✠

*ii. Pete. ii. d. Hebre. vi a.

* Marke. iii. d Luke. xii. c.

*Ihon. xv. b.

¶ The. xiii Chapiter.

A Mar. iiii. a.

THe same daye went Iesus out of the house: and * sat by the sea syde, and muche people were gathered together vnto hym, so greatelye that he went, and sat in a shyp, and all the people stode on the shore. And he spake manye thynges to theym by similitudes saiyng: Beholde the sower went forth to sowe. And when he sowed, some sedes fell by the waye syde, and the foules came and deuoured them vp. Some fel vpon stony places, where they had not much earthe, and anone they sprong vp, because they had noo depenesse of earth: and when the sunne was vppe, they caughte heate and because they had no rote, they widred away. Agayn, some fell among thornes, and the thornes sprong vp and choked them. But some fel into good

ground

ground and brought furth frute:some an. C fold,some ix.fold,some xxx.folde. Whosoe- B
uer hath eares to heare,let him heare.And the
disciples came,and saied vnto hym:why spea
kest thou to them by parables? He answered
and saied vnto them ‡it is geuen vnto you to ‡Marke.iiii.a.
knowe the secretes of the kyngdome of heuē Luke.viii.b.
but to them it is not geuē. * For whosoeuer *Mat.xxv.c.
hath,to hym shalbe geuen: and he shall haue a Marke.iiii.c.
boundaunce,but whosoeuer hath not: from Luke.viii.e.
hym shalbe taken awaie euē that also whiche and.xix.d.
he hath Therfore speake I to them by simi-
litudes:for thei seyng, see not:& hearyng,thei
heare not:nether do thei vnderstande. And in
thē is fulfilled the prophecie of Esaias,whi- * Esai.vi.c.
che saieth * with the eares ye shall heare,and Marke.iiii.b.
shall not vnderstand,& seyng ye shall se,& shal Luke.viii.b.
not perceiue. For these peoples hertes are wa Ihon.xii.f.
xed grosse,& their eares are dull of hearyng & Actes.xxviii.f.
their ies haue thei closed lest at any time thei Romans.xi.b.
should se with their ies,& heare with their e-
res,and should vnderstand with their herte,&
bee conuerted, that I also might heale them.
‡Blessed are your ies,for thei se:and your C
eares,for thei heare. Verely, I saie vnto you ‡Luke.x.d.
*that many prophetes and righteous menne *i.Peter.i.d.
haue desired to se those thynges whiche ye se,
and haue not sene theim, and to heare those
thynges whiche ye heare and haue not heard
them. ‡Heare ye therfore the similitude of the ‡Matth.iiii.b.
sower. When one heareth the woorde of the Luke.viii.b.
kyngdome,and vnderstandeth it not,then cō-
meth the eiuill manne,and taketh a waie that
whiche was sowen in hys herte: this is he
whiche was sowen by the waie side. But he
that receiueth the seede whiche was cast into

stony places, the same is he that heareth the woorde, and anone with ioye receiueth it, yet hath he no rote in hymself but dureth for a season: for when tribulacion or persecucion happeneth because of the worde, by and by he falleth. He also that receiued seede into the thornes, is he that heareth the worde: & the care of this worlde, and the disaitfulnesse of riches, choked vp the word, & so is he made vnfrutefull. But he that receiued seede into the good grounde, is he that heareth the woorde and vnderstandeth it: whiche also beareth fruite, and bryngeth furthe, some an hundred folde, some sixtie folde, some thirtie folde.

D ‡Marke, iiii. c. Another similitude put he furth vnto them, saiyng: ✠‡ The kyngdom of heuen is likened vnto a man, whiche sowed good seede in his felde. But while men slept, his enemie came, & sowed tares emong the wheat and went his waie. But whē the blade was sprong vp, and had brought furth frute, then appered the tares also. So the seruauntes of the housholder came & saied vnto hym: Sir, diddest not thou sowe good sede in thy felde? frō whence then hath it tares? He saied vnto thē: the enuious man hath wen this. The seruauntes said vnto hym: wilt thou then that we go & wede thē vp? But he saied, naye, lest while ye gather vp the tares, ye plucke vp also ꝑ wheat with thē let bothe growe together vntill the haruest: & in time of haruest, I wil saie to the repers, gather ye first the tares, and bynde thē together in sheues to be brēt: but gather the wheat into my barne. ✠✠ Another parable put he furthe vnto them, saiyng: * The kyngdome of heuen is like vnto a grayne of mustard sede, whiche

*Marke. ii. b. Luke, xiii. d.

a

a man toke and sowed in his felde, whiche is the least of all seedes. But when it is growen it is the greatest emong herbes, and is a tree: so that the birdes of the ayre come, and make their nestes in the braunches therof.

Another similitude spake he vnto thē: ✝ The kyngdome of heuen is like vnto leuen whiche a woman taketh and hideth in thre peckes of meale, till all bee leuened. ✱ All these thynges spake IESVS vnto the people by similitudes, and without a parable spake he nothyng vnto thē, that it might bee fulfilled, whiche was spoken by the prophete, that saieth: ✝ I will open my mouthe in parables: I will speake furthe thynges whiche haue been kept secrete from the beginnyng of the worlde. ✝

E
Luke, xiii, d.
Marke, iiii, c.
Psal, lxxviii, a.

Whē the people wer sent awaie, then came IESVS into the hous. ✱✝ And his disciples came vnto hym, saiyng: declare vnto vs the parable of the tares of the felde. He answered and saied vnto theim: He that soweth the good seede, is the sonne of man. The felde is the worlde. And the childzen of the kyngdom, thei are the good sede, the tares are the childzē of the wicked: the enemie that soweth them, is the deuill: The harvest is the end of the worlde: the reapers bee the Angelles. Euen as the tares therefore are gathered and brente in the fire: so shall it bee in the ende of this worlde.

Marke, iiii, e.

F
✱ The sonne of manne shall sende furthe his Angelles, and thei shal gather out of his kyngdome all thynges that offende, and theim whiche dooe iniquitee, and shall cast them into a furnes of fire. There shalbee wailyng & gnashyng of teth. ✝ Then shal the righteous shine as the Sunne in the kyngdome of their

Apoc, xiiii, d.
Daniel, xii, a.
Sapi, iii, b.
i, Corin, xv, k.

father. Whosoeuer hath eares to heare, lette hym heare ✠ Again, the kyngdome of heuē is like vnto treasure hid in the felde, the whiche a man hath found ✝ hid: ✝ for ioye therof goeth and selleth all that he hath, and byeth the feld. Again, the kyngdome of heuē is like vnto a marchaunt man, seekyng goodly pearles, whiche (whē he foūd one precious pearle) went and sold all that he had, and bought it.

Again, the kyngdome of heuen is like vnto a net, that was cast into the sea and gathered of all kinde (of fishes) whiche when it was ful
G men drewe to lande, and sat doune and gathered the good into vessels, but cast the bad awaie. So shall it bee at the ende of the worlde. The angels shall come and seuer the bad frō emong the good, and shall cast theim into a
Matth. xxii. b. and, xxv. c. furnace of fire * there shalbe wailyng ✝ gnashyng of teth. IESVS saieth vnto them: haue ye vnderstande all these thynges? They saied vnto hym: yea LORDE: Then saied he vnto thē. Therfore euery scribe which is taught vnto the kyngdom of heuē, is like vnto a man that is an housholder, whiche bryngeth furth out of his treasure, thynges newe and old. ✠

And it came to passe, that when IESVS
*Marke. vi. a. had finished these similitudes, * he departed thence: and when he came into his owne cōtree, he taught them in their synagoges, in so
‡Luke. iiii. e. muche, that ‡ they wer astonied ✝ saied: whēce commeth this wisedom and power vnto him,
*Marke. iiii. a Ihon. vi. e. * is not this the carpēters sonne? Is not his mother called Mary? and his brethrē, James and Joses and Simon and Judas? And are not all his sisters with vs? Whence hath he then all these thynges? And they wer offended

at

at hym. IESVS saied vnto theim: * A pro-
phet is not without honor, saue in his owne
countree and in his owne hous. And he did
not many miracles there, bicause of their vn-
belefe. ¶ The.xiiii. Chapiter.

AT that tyme ‡ Herode the Tetrarche
heard of ỹ fame of IESV, and saied
vnto his seruauntes: this is Jhon the
Baptist. He is risen from the dedde, and ther
fore are miracles wrought by hym. For He-
rode ‡ had taken Jhon, and bounde hym, and
put hym in prisone bicause of Herodias, his
brother Philippes wife. For Jhon saied vnto
hym: ‡ it is not lawfull for thee to haue her.
And whē he would haue put hym to death, he
feared the people * bicause thei coūpted hym
as a prophet. But when Herodes ‡ birth daie
was kept, the doughter of Herodias daūsed
before theim, and pleased Herode. * Where-
fore he promised with an othe, that he would
geue her whatsoeuer she would aske. And she
beeyng instructe of her mother before, saied:
geue me here Jhon Baptistes hed in a platter
And ỹ kyng was sory. Neuertheless, for the
othes sake, and them whiche satte also at the
table, he commaunded it to bee geuen her, and
sente tormenters, and behedded Jhon in the
prisone, and his hedde was brought in a plat-
ter, and geuē to the damosell, and she brought
it to her mother. And his disciples came and
tooke vp the body, and buried it: and wente
and tolde IESVS.

When IESVS hearde of it, he * departed
thence in a ship vnto a desert place, out of the
waie. And when the people had heard therof
thei folowed hym on fote and left the citees.

A

‡ Marke.vi.b.
Luke.ix.a.

* Marke.vi.a.
Luke.iiii.d.
Ihon.v.f.

Marke.vi.c.
Luke.iii.d.

Leuit.xviii.c.

Math.xxi.b.

‡ Gene.xl.d.

Marke.vi.c.

B

* Marke.vi.d.
Luke.ix.b.
Ihon.vii.a.

And IESVS went furth, and sawe muche people, and was moued with mercie towarde thē and he healed of thē those that wer sicke. And when the euen drewe on, his disciples came to hym, saiyng: this is a desert place, & the houre is now past, let the people departe, þ thei maie go into the tounes and bye them vitailes. But
C IESVS said vnto them: Thei haue no nede to go awaie. Geue ye them to eate. Thei said vnto hym: we haue here but fiue loues and two fishes. He said: bryng them hether to me. And he commaunded the people to sit downe on the grasse, and he toke the fiue loues and the two fishes, and lift vp his ies toward heuen and blessed: And whē he had broken them, he gaue the loues to his disciples, & his disciples gaue them to the people. And thei did all eate, and wer sufficed. And thei gathered vp (of the fragmentes that remained) twelfe basshettes full and thei that did eat wer aboute fiue thousād men, beside women and childzen.

Mark.vi.f. Ihon.vi.b. *And streight waie IESVS made his disciples to get vp into a ship, & to go before hym vnto the other side, while he sent the people awaie. And when the people wer sent awaie, he

Luke.vi.a. ‡went vp into a mountain to pray alone And when night was come, he was there hymself alone But the ship was now in the middes of the sea, and was toste with waues, for it was a contrary wind. And in the fourth watche of the night, IESVS went vnto thē walkyng on the sea. And whē the disciples sawe hym walkyng on the sea, thei wer troubled, saiyng: it is some spirite, and thei cried out for feare. But streight waie, IESVS spake vnto thē, saiyng: bee of good cheare, it is I, bee not afraide.

Peter

Peter answered hym, and saied LORDE, if it bee thou, bid me come vnto thee on the water. And he saied: come. And when Peter was come doune out of the ship, he walked on the water, to go to IESVS. But when he sawe a mightie winde, he was afraied. And when he ꝯgā to syncke, he cried, saiyng: LORDE saue me. And immediatly IESVS stretched furthe his hand and caught hym, and said vnto him O thou of litle faithe, wherefore diddest thou doubt? ¶ And whē thei wer come into the ship the wynde ceased. Then thei that were in the ship came & worshipped hym, saiyng: of truthe thou art the sonne of GOD. And when thei wer gone ouer, thei came into the land of Genezareth. And when the men of the place had knowledge of hym, thei sent out messengers into all that countree rounde aboute the coste and brought vnto hym all that wer sicke, and besought hym, ꝑ thei might touche the hemme of his vesture onely. And as many as touched it, wer made safe. ¶ The.xv Chapiter. ✠

Marke.vi.g. D

THen ¶ came to IESVS scribes and pharises (whiche were come frō Jerusalē) A saiyng: why do thy disciples transgres the tradicion of the elders? for thei wash not their handes when thei eate bread. But he answered & said vnto them: why do ye also transgresse the commaundement of GOD, bicause of your owne tradicion. For GOD cōmaundeth, saiyng: ¶ honor father & mother & he that curseth father or mother: let him die the death. But ye saie: euery one shal saie to his father & mother * what gift soeuer should haue come of me, the same is turned vnto thy profit: and so shall he not honor his father or his mother.

Marke.vii.a.

Prouer.xx.d.
Marke.vii.b.
Exodi.xxi.b.
Deute.v.b.
Ephe.vi.b.

And thus haue ye made the commaundement of GOD of none effect, bicause of your owne tradicion. Ypocrites, t ull well did Esaye prophesie of you, saiyng: ‡ This people draweth nye vnto me with their mouth, and honoreth me with their lippes, howbeit, their hertes are far from me, but in vain doue thei serue me techyng the doctrines and precepts of men.

‡Esai xxix.b. Jere.xxxiii.g. Marke.vii.b.

B And he called the people vnto him, and said vnto them: heare and vnderstand. That whiche goeth into the mouth, defileth not the mā: but that whiche commeth out of the mouthe, defileth the man. Thē came his disciples, and saied vnto hym, knowest thou not, that the Pharises wer offended at this saiyng? But he answered and said. Euery plāt whiche my heuēly father hath not planted, shalbe pluckt vp by the rootes. Let them alone, thei bee the blinde leaders of the blinde. If the blinde leade the blinde, bothe shall fall into the diche.

Then answered Peter and said vnto him declare vnto vs this parable. IESVS said, are ye also yet without vnderstandyng? Doue ye not yet vnderstande, that whatsoeuer entreth in at the mouthe, goeth into the belly, and is cast out into the draught? But those thynges whiche procede out of the mouth, come furth frō the herte, and thei defile the man, for out of the hert procedeth euil thoughtes, murders breakyng of wedlocke, whoredomes, thettes, false witnesse, blasphemies. These are ỳ thynges, whiche defile a man. But to take meate with vnwashen handes, defileth not a mā. ¶

C ✠And IESVS wente thence, and departed into the coastes of Tyre and Sidon: & behold a womā of Canaan (whiche came out of the

same costes)cried vnto hym,saiyng:haue mercie on me O LORDE, thou sonne of Dauid: My doughter is piteoufly vexed with a deuil But he answered her nothyng at all, and his disciples came,and besought hym saiyng:sēd her awaie, for she crieth after vs: but he answered and saied: I am not sente * but vnto the loste shepe of the hous of Israell. Then came she & worshipped hym, saiyng :LORDE help me. He answered and said, it is not mete to take the childrens bread,& cast it to dogges. She answered & saied:truth LORDE,for the dogges eate of the crōmes, whiche fall from their masters table. Thē IESVS answered & saied vnto her. O womā,great is thy faith, be it vnto thee,euen as thou wilt. And her doughter was made whole euen at the same tyme. ¶

Luke,xix,b.

D

And IESVS wente awaie from thence and came nye vnto the sea of Galile,and went vp into a mountain,& sat doune ther. And muche people came vnto hym bryngyng with them those þ were lame,blind,deafe,maimed,& other many:& cast them doune at IESVS fete. * And he healed thē:insomuche that the people wondred,when thei sawe the dome speke,the maymed to be whole the lame to walke,& the blind to se. And thei glorified the GOD of Israell.

Esai. xxxv b.

Thē IESVS called his disciples vnto ‡him and saied: I haue compassion on the people, because thei continue with me now thre daies and haue nothyng to eate: and I will not let them depart fastyng, least thei miscary by the waie And his disciples said vnto hym, whēce should we get so muche bread in the wildernesse, as to suffice so greate a multitude: And IESVS saieth vnto them, how many loaues

‡Marke,vii,a.

Matth.xvi.b. haue ye? And thei ‡ saie seuē, and a fewe litle fishes. And he commaunded the people to sit doune on the ground: and he toke the seuē lo-ues, and the fishes, and after that he had ge-uen thankes, he brake them, & gaue to his di-sciples, and the disciples gaue thē to the peo-ple. And thei did all eat, and wer sufficed. And thei toke vp of the (brokē meat that was left) seuen basketes full. And yet thei that did eat wer foure thousand men, beside women and childzen. And he sent awaie the people, & toke ship and came into the parties of Magdala.

¶ The.xvi. Chapiter.

A Mark.viii.b. Ihon.vi.d. Luke.xi.d. * Luke.xi.g. The ‡ pharises also with the Saduces, came and tēpted hym and desired hym that he would shewe theim a signe frō heuen. He answered & saied vnto them: when it begynneth to drawe toward * euen, ye saie, it wilbee faire wether, for the skie is red. And in the morynge it wil be foule wether to daie for the skie is gloumyng red. O ye Ypocrites ye can discerne the outwarde apperaunce of the skie, but ye cannot discerne the signes of the tymes. ‡ The froward and aduouterous nacion requireth * a signe, and there shall no signe bee geuen vnto it, but the signe of ‡ the prophet Jonas. And he left thē and departed.

‡ Marke.xii.c. * Matt.viii.b. Luke.xi.d. Ihon.vi.b. ‡ Jonas.ii.a.

B And when his disciples were come to the o-ther side of the water, thei had forgotten to take bread with them. Then IESVS said vn-to them * Take hede and beware of the leuē of the Pharises and of the Saduces. And thei thought in theim selfes saiyng: wee haue taken no bred with vs. Whiche whē IESVS vnderstode, he saied vnto theim: O ye of litle faithe, why take ye thought within your sel-ues,

fes, because ye haue brought no bread? Do ye
not yet perceiue, neither remember those fiue
loues, when there wer fiue *thousande men, *Matth.xiiii.c.
and how many baskettes toke ye vp? ‡ Nei- ‡Matth.xv.d.
ther the seuen loues, when there were foure
thousand mē: and how many baskettes toke
ye vp? How happeneth it that ye do not vn-
derstande, that I speake it not vnto you con-
cernyng bread, that ye should beware of the
leuen of the pharises & of the Saduces? Thē
vnderstode thei, how that he bad not theim
beware of the leuen of breade: but of the do-
ctryne of the Pharises, and of the Saduces. C

✠ When IESVS came into the costes of the
citee whiche is called Cesarea Philipi, he as-
ked his disciples saiyng: * whom do men saie *Marke.viii.c.
that I the sonne of mā am? Thei saied: some *Luke.ix.c.
saie that thou art Jhō Baptist, some Helias,
some Hieremias, or one of the number of the
prophetes. He saieth vnto them: but whō saie
ye that I am? Simon Peter answered & said
‡ Thou art CHRIST the sonne of the liuyng *Luke.ix.c.
GOD. And IESVS answered, and said vnto *Ihon.vi.g.
hym: happy art thou Simon the sonne of Jo-
nas, for flesh and bloud hath not opened that
vnto thee: ‡ but my father whiche is in heuen *Ihon.vi.g.
And I saie vnto thee, that thou art Peter: &
vpon this * rocke I will buyld my congrega- *i.Corin.x.a.
cion. And the gates ‡ of hell shall not preuaill ‡Mat.xviii.c.
against it. And I wil geue vnto thee, the keies
of the kyngdō of heuen: And whatsoeuer thou
bindest in yerth, shalbe bound in heuen: & what
soeuer thou losest in erth, shalbe losed in heuē
✠ Then charged he his disciples ỳ thei should
tell no man, that he was IESVS CHRISTE. ‡Mat.xviii.c.
‡ Frō ỳ time furth begā IESVS to shew vnto Luke.ix.c.

his

his disciples, how that he muste go to Hierusalem, and suffre many thynges of the elders, and hie priestes and scribes, and muste be killed, & be raised again the third daie. And whē Peter had taken hym a side, he began too rebuke hym, saiyng, master, fauor thy self, this shall not happen vnto thee: but he turned him aboute, & saied vnto Peter: go after me Satan thou hindrest me: for ỹ sauorest not the thynges that bee of GOD, but those that be of mē.

D Then saied IESVS vnto his disciples: if any man will folowe me, let hym forsake hym self, and take vp his crosse, and folowe me.

‡ Math.x.d. Luke.ix.c. Marke.viii.d. Ihon.vi.d. ‡ For whoso wil saue his life, shall lose it. Agayn whoso doth lose his life for my sake, shal finde it. For what doth it profite a man, if he win all the whole worlde: and lose his owne soule? Or what shal a man geue to redeme his soule again with all? For ỹ sonne of man shal come in the glory of his father, with his angels: and *then shal he reward euery man according to his deedes. ‡ Verely I saie vnto you, there bee standyng here whiche shall not taste of deathe, till thei se the sonne of manne come in his kyngdome.

*Roma.ii.b. ‡Marke.viii.d Luke.ix.c.

¶ The.xvii.Chapiter.

A AND * after sixe daies, IESVS taketh Peter, James and Ihon his brother and bryngeth thē vp into an hie mountaigne out of the way, and was transfigured before theim, ‡ and his face did shyne as the Sunne, and his clothes were as white as the light. And behold, there appered vnto thē Moses and Helias talkyng with hym. Then answered Peter, & saied vnto IESVS, LORDE here is good beeyng for vs. If ỹ wilte let vs

*Marke.ix.a. Luke.ix.c.

‡Apocali.i.d.

make

make here thre tabernacles: one for thee, & one for Moses, and one for Helias. While he yet spake, beholde, a bright cloude shadowed the. B

And beholde, there came a voyce out of the cloude whiche saied: * This is my beloued sonne, ‡ in whom I delight, heare * hym: And when his disciples hearde these thynges, thei fell on their faces, and wer sore afraied. And IESVS came & touched them, and saied: arise and be not afraied. And when thei had lift vp their yes, thei sawe no man saue IESVS only. ‡ And whē thei came doune from the mountaigne, IESVS charged thē, saiyng: shewe the vision to no man, vntill the sonne of man be risen again from the dedde. ✠

Mat.ii.d.xii.b
Mark.i.b.ix.a.
‡Esai.xlii.a.
*Deu.xviii.e
‡ Marke.ix.a.

✠And his disciples asked him, saiyng: why then saie the scribes, that Helias muste firste come: IESVS answered, and said vnto them: * Helias truly shall first come, and restore all thynges. But I saie vnto you that ‡ Helias is come all redy, and thei knewe hym not: but haue doen vnto hym whatsoeuer thei lusted. In likewise shal also the sonne of man suffer of them. Then the disciples vnderstode, that C he spake vnto theim of Jhon Baptiste. And when thei wer come to the people, there came to hym a certain man knelyng doune to hym and saiyng: Master haue mercie on my sonne for he is lunatike & sore vered, for oft tymes he falleth into the fire, and oft into the water * And I broughte hym to thy disciples, and thei could not heale hym. IESVS answered and said: O faithles and croked nacion: how long shall I bee with you? How long shall I suffre you? bryng hym hether. And IESVS rebuked the deuill, and he departed out of him.

*Mala.iii.d.
‡ Matth.xi.b.
Marke.ix.f.
Luke.ix.c.

And

And the childe was healed euē ꝯ same time. ✠
*Matth ix.d. D *Then came the disciples to IESVS secretly and saied: why could not wee caste hym out?
IESVS saied vnto theim: Because of your vnbeleue. For verely I saie vnto you: * if
Luke.xvii.a. ye haue faith as a graine of mustarde sede, ye shall saie to yonder mountain: remoue hence to yonder place, & it shall remoue: nether shall any thyng be vnpossible vnto you. Howbeit this kind goeth not out, but by praier and fastyng. While thei wer occupied in Galile IESVS saied vnto theim: * it will come to passe,
Matth.xvi.c. and.xx.c. Marke.viii.d. ix.d.and.x.c. Luke.ix.c. that the sonne of man shalbee betrayed into the handes of men and thei shall kill hym, and the third daie shal he rise again. And thei wer exceadyng sory. ✠ And whē thei wer come to the citee of Caphernaum, thei that vse to receiue tribute money, came to Peter, and said Dooeth your master paie tribute? He saieth: yea. And whē he was come into the hous IESVS preuented hym saiyng: What thynkest thou Simon? of whom do the kynges of the yearth take tribute or toll, of their childrē, or of strangers? Peter saieth vnto hym: of strāgers. IESVS saieth vnto hym. Then are the childzen free: Notwithstādyng, lest we should offende them, go thou to the sea, and caste an angle, and take the fisshe that firste commeth vp, and when thou haste opened his mouthe, thou shalt fynde a pece of .xx. pence, that take and geue it vnto them for me and thee. ✠

¶ The.xviii.Chapiter.

A
*Marke.ix.g Luke.ix.f. AT the same tyme came the disciples vnto IESVS, saiyng: * who is the greatest in the kyngdom of heuen? IESVS called a childe vnto hym, and sette hym in the middest

middest of them, and saied: Verely I saie vn-
to you except ye turne, and become * as chil- * Marke.x.d.
dren, ye shall not enter into the kyngdome of Luke.xviii.d.
heuen. Whosoeuer therfore hũbleth hymself Acts.ii.a.
as this childe, that same is the greatest in the
kyngdõ of heuen. And whoso receiueth suche
a child in my name, receiueth me. ‡ But who- ‡Marke.ix.f.
so doeth offende one of these litleons whiche Luke.xvii.a.
beleue in me: it wer better for hym, that a mil-
stone wer hanged aboute his necke, and that
he were drouned in the depth of the sea. Wo
vnto the worlde because of offences. * Neces- i.Corin.xi.d.
sary it is that offẽces come: But wo vnto the
man, by whom the offence commeth.

‡ Wherfore if thy hande or thy fote hynder B
thee, cut hym of, and cast it frõ thee. It is bet- Mat.v.c.ix.f.
ter for thee to enter into life halt or maymed,
rather then thou shouldest (hauyng two han-
des or two fete) bee cast into euerlastyng fire.
And if thine ye offend thee, plucke it out, and
cast it frõ thee. It is better for thee to enter in
to life with one ye, rather then (hauyng two
yes) to be cast into hel fire. Take hede that ye
dispise not one of these litleõs. For I saie vn
to you ỹ in heuen there angels do alwaies be-
hold ỹ face of my father, whiche is in heuẽ. ✠

For the sonne of man is come to saue that
whiche was lost. How thinke ye. * If a man Luke.xv.a.
haue an. C. shepe, and one of them be gone a-
stray, doth he not leaue. xcix. in the moũtaines,
and goeth and seketh that was gone astraye?
And if it happen that he fynde it, verely I saie
vnto you: he reioyseth more of that shepe thẽ
of the. xcix. whiche went not astraye. Euen so
it is not the will of your father in heuen, that
one of these litleons should perishe.

Moreouer

C ✠ Moreouer * if thy brother treſpaſſe aga-
Luke.xvii.a. inſt thee, go and tell hym his faulte betwene
Leuiti xix.d. hym and thee alone If he heare the, thou haſt
Eccle.xix.b. won thy brother: But if he heare thee not, the
‡Deute.xix.d take yet with thee one or twoo, that ‡ in the
ii.Cor.xiii.a. mouthe of two or three witneſſes, euery mat-
Hebreo.x.f. ter maie bee ſtabliſhed. If he heare not them,
tel it to the congregacion. If he heare not the
congregacion, le hym be vnto thee as an He-
then man ✠ as a Publican. Merely I ſaie vn-
to you * whatſoeuer ye binde on pert , ſhalbe
Marke.xvi.c. bounde in heuen. And whatſoeuer ye loſe on
pearth, ſhalbe loſed in heuen. Again I ſaie vn
to you, that if two of you on perth agre vpō
any maner of thyng, whatſoeuer thei deſire
thei ſhal haue it of my father whiche is in he-
uen. For wher two or three are gathered toge-
ther in my name, ther am I in ꝑ mideſt of the
Then came Peter to hym, ✠ ſaid: LORDE,
how oft ſhall I forgeue my brother, if he ſyn
againſt me, til ſeuen tymes? IESVS ſaith vn-
to hym: I ſaie not vnto thee vntill ſeuen ty-
mes: but ſeuenty tymes ſeuentymes. ✠

D ✠ Therfore is the kyngdom of heuē likened
vnto a certain man that was a kyng whiche
would take accoumptes of his ſeruauntes.
And when he had begonne to reken, one was
brought vnto hym, whiche ought hym tenne
thouſand talētes, but for aſmuche as he was
not able to paie, his Lorde commaunded him
to be ſold, ✠ his wife and children and al that
he had, ✠ paiment to bee made. The ſeruaunt
fell doune, and beſought hym, ſaiyng: ſir haue
pacience with me, ✠ I will paie thee all. Then
had the Lorde pitie on that ſeruaunte, and lo-
ſed hym, and forgaue hym the debte.

So the same seruaunt wēt out, and founde one of his felowes, whiche ought hym an.C. pence: & he laied handes on hym and toke him by the throte, saiyng: paie that thou owest: And his felowe fell downe, and besought hym, saiyng: haue pacience with me, and I will paie thee all. And he would not, but went and cast hym into prisone, till he should paie the dette. So, when his felowes sawe what was doen, thei were very sory, and came and tolde vnto their Lorde all that had happened. Then his lorde called hym and saied vnto hym. O thou vngracious seruaunt, I forgaue thee all that dette, when thou desiredest me: shouldest not thou also haue had compassion on thy felowe ẽ as I had pitie on thee? And his lorde was wroth, and deliuered hym to the iaylers, til he should paie all that was due vnto hym. So * likewise shall my heuenly father doo also vnto you, if ye from your hertes, forgeue not (euery one his brother) their trespaces. ✠

Matth.vi.b. Marke.xi.d. Iacobi.ii.c.

¶ The.xix.Chapiter.

AND it came to passe * that when IESVS had finished these saiynges, he gat hym from Galile, and came into the costes of Iewry beyond Iordane, & much people folowed hym, and he healed thē there. The Pharises also came vnto hym tēpting hym, and saiyng vnto hym: is it lawfull for a man to make a deuorcemēt with his wife for any maner of cause? He answered and saied vnto them: Haue ye not red, how that he whiche made man at the beginnyng * made them man and womā: and said, for this cause shall a man leue father and mother, and shall cleue vnto his wife, and thei twain shalbe one flesh

A

Marke.x.a.

Gene.xii.d. Ephe.v.g. i.Corin.vi.d.

Wherfore now, thei are not twaine, but one
flesshe. Let no man therfore put asunder that
which GOD hath coupled together. They say
vnto hym: why did Moses then commaunde
to geue a testimoniall of deuorcemēt, & to put
her awaie? He said vnto thē: Moses (because
Deut. xxiiii. a. of the hardnesse of your hertes) *suffred you
Ieremi. iii. a. to put awaie your wifes: But frō the begin-
Mala. ii. d. nyng it was not so. ‡ I saie vnto you: whoso
cuer putteth awaie his wife (except it bee for
Marke. x. b. fornication) & marieth another breaketh wed-
Luke. xvi. d. locke. And whoso marieth her whiche is de-
uorced, dooth commit aduoutry.

B His disciples saie vnto hym: if the matter be
so betwene man & wife, then is it not good to
marry. He said vnto thē: all men cannot com-
Sapi. ii. c. prehend this saiyng, * saue thei to whō it is
geuen: for there are some chast whiche are so
borne out of their mothers wombe. And there
are some chast, whiche wee made chast of men.
And ther be chast which haue made thē selfes
chast for the kyngdom of heuēs sake. He that
can comprehende it, lette hym comprehende it.
Marke. x. b. ‡ Thē wer there brought vnto him yong chil-
Luke. xviii. d. dren, that he should put his handes on theim,
and praie. And the disciples rebuked thē. But
IESVS said vnto them: suffer the childrē and
forbid them not to come vnto me for of suche
is the kyngdome of heuen. And when he had
put his handes on them, he departed thence.

And wholde, one came, and saied vnto hym:
* Marke. x. b. * good master, what good thyng shall I do ꝑ
Luke. xviii. d. I maie haue eternall life? He said vnto hym:
C why callest thou me good? ‡ ther is none good
* Psal. xci. f. but one, and that is GOD. But if thou wilte
entre into life, kepe the cōmaundementes. He

saieth

saith vnto him: whiche? IESVS said: ‡ Thou shalt not commit manslaughter. Thou shalte not commit aduoutry: Thou shalt not steale: Thou shalt not beare false witnes: Honor father and mother: ‡ ¶ thou shalt loue thy neighbour as thy self. The yong man saieth vnto hym: All these thynges haue I kept from my youth vp: what lack I yet? IESVS said vnto hym: if thou wilt be perfect, * go and sell (all) that thou haste and geue to the poore, ¶ thou shalt haue treasure in heuen, ¶ come ¶ folowe me. But when ỹ yong man heard ỹ saiyng he went awaie sory. For he had great possessiõs.

Exodi. xix. e. Deute. v. b. Roma. xiii. c. Galath. v. c. Marke. x. e. Luke. xii. d.

Thẽ IESVS said vnto his disciples: Verely I say vnto you, * it shalbe heard for the riche to entre into the kyngdõ of heuen. And again I saie vnto you, it is easier for a camell to go through the ye of a nedle, then for the rich to enter into the kyngdõ of GOD. When the disciples heard this thei wer exceedingly amased saiyng: who thẽ can be saued? But IESVS beheld thẽ, ¶ said vnto thẽ: with men this is vnpossible ‡ but ỽ GOD all thinges are possible.

Marke. x. e. Luke. xviii. e. Zach. viii. b.

¶ Then answered Peter, ¶ said vnto hym: Beholde * we haue forsaken al, ¶ folowed the what shal we haue therfore? IESVS said vnthẽ: verely, I saie vnto you ỹ when the sonne of man shal sit in the seate of his maiestee, ye that haue folowed me in ỹ regeneraciõ ‡ shall sit also vpon. xii. seates, ¶ iudge the. xii. trybes of Israel. * And euery one ỹ forsaketh hous, or brethren, or sisters, or father or mother, or wife, or childrẽ, or landes, for my names sake * shall receiue an hundred folde, and shall inherite euerlasting life ¶ ‡ But many that are first, shalbee last and the laste shalbee first.

D

* Matth. iiii. c. Marke. x. d. Luke. xviii. f. Luke. xxii. c. Deu. xxxiii. d * Iob. xlii. e. ‡ Matth. xx. b. Luke. xiii. f.

¶ The.xx. Chapiter. ✠

A FOR the kyngdom of heuen is like vnto a man that is an housholder, whiche went out early in the morning to hire labozers into his vineyarde. And when the agremente was made with the labozers foz a peny a daie he sent them into the vineyard. And he went out about the third houre, & sawe other standyng idle in the market place, and saied vnto them: go ye also into the vineyard and whatsoeuer is right, I will geue you. And thei wēt their waie. Again he went out aboute the sixt and nynth houre, & did likewise. And aboute the eleuenth houre he went out, and found other stādyng idle, and saied vnto them: Why stāde ye here all the daie idle? Thei saied vnto hym bicause no man hath hired vs: He saieth vnto them: go ye also into the vineyarde: and whatsoeuer is right, that shall ye receiue.

B So, when euen was come, the Lozde of the vineyard saith vnto his stewarde: call the labozers, and gene theim their hire, beginnyng at the last vntill the firste. And when thei did come, that came about the eleuēth houre, thei receiued euery man a peny. But when the first came also, thei supposed that thei should haue receiued moze, & thei likewise receiued euery manne a peny. And when thei had receiued it, thei murmured against the good man of the hous, saiyng: these last haue wzought but one houre, and thou hast made thē equall vnto vs whiche haue borne the burthen & heate of the daie. But he answered vnto one of theim and saied: frend, I do thee no wzong, diddest thou not agree with me foz a peny? Take þ thyne is, and go thy waie: I will geue vnto this last

euen

euen as vnto thee. Is it not laufull for me to
do as me liſteth with mine owne goodes? Is
thyne ie euill, bicauſe I am good? ✱So the last ſhalbee firſt, and the firſt ſhalbee laſt. For many bee called and fewe bee choſen. ✠ Matth.xix.d. Marke.x.e. Luke.xiii.c.

✠And IESVS goyng vp to Hieruſalē toke C
the.xii. diſciples aſide in the waie & ſaid vnto
them: ‡Behold, we go vp to Hieruſalem and Marke.ix.e.
the ſonne of man ſhalbe betraied vnto ꝑ chief Luke.xviii.f.
prieſtes, and vnto the ſcribes, and thei ſhal cō-
demne hym to death, and ſhall deliuer hym to
the Gētiles, to be mocked and to be ſcourged
and to be crucified: and then the third daie he
ſhal riſe again. ✠‡Thē came to hym the mo- Marke.x.e.
ther of Zebedes childzen, with her ſonnes,
worſhippyng hym & deſiryng a certain thyng
of hym. And he ſaieth vnto her, what wilte
thou? She ſaied vnto hym: graunt that theſe
my two ſonnes maie ſit, the one on thy right
hand, & the other on thy left, in thy kyngdom.
But IESVS anſwered and ſaid: ye wot not D
what ye aſke. Are ye able to drinke of the cup
that I ſhal drinke of, and to be baptized with
the baptyme, that I am baptiſed with? Thei
ſaied vnto hym we are. He ſaid vnto them: ye
ſhall drinke in deede of my cuppe: & be baptiſed
with the baptime ꝑ I am baptiſed with. But
to ſit on my right hand and on my left, is not
myne to geue: but it ſhall chaunce vnto theim
that it is ✱prepared for of my father. ✠ ✱Mat. xxv.c.
And when the ten heard this, thei diſdained Marke.x.f.
at the two brethren: but IESVS called thē vn-
to hym, & ſaid: ‡ye knowe that the princes of Luke.xxii.b.
the nations haue dominion ouer thē. And thei
that are greate men, exerciſe authoritee vpon
thē. It ſhal not be ſo emōg you. But whoſoe-

ner wil be great emõg you, let him be your mi-
niſter, ✝ whoſoeuer wil be chief emõg you, let
Marke.x.g. him be your ſeruaũt cuẽ as ✝ the ſonne of mã
came, not to be miniſtered vnto, but to mini-
ſtre, ✝ to geue his life a redẽpcion for many. ✝
✻ Marke.x.g. ✻ And as thei departed from Hierico muche
Luke.xviii.e. people folowed hym. And behold two blynde
men ſittyng by the waie ſide, when thei heard
that IESVS paſſed by, thei cried ſaiyng: O
LORDE ꝑ ſonne of Dauid, haue mercy on
vs. And the people rebuked them becauſe thei
ſhould hold their peace. But thei cried ꝑ more
ſaiyng: haue mercye on vs. O LORDE thou
ſonne of Dauid. And IESVS ſtoode ſtill, and
called thẽ, ✝ ſaied: what will ye that I ſhall do
vnto you? Thei ſaie vnto hym: LORDE that
our yes maie be opened. So IESVS had cõ-
paſſion on them, ✝ touched their yes, ✝ imme-
diatly their yes receiued ſight. And thei folo-
wed hym. ¶ The.xxi.Chapiter.

A
Matth.xi.a. AND when thei ✻ drewe nie vnto Hie-
Luke.xix.e. ruſalem, and were come to Bethphage
vnto mounte Oliuete, then ſente IE-
SVS two diſciples, ſaiyng vnto them: Go in-
to the toune that lieth ouer againſt you, and
anone ye ſhall finde an aſſe bound, and a colt
with her: loſe them and bryng them vnto me.
And if any man ſaie ought vnto you, ſaie ye:
the LORDE hath nede of them, and ſtreighte
waie he will let them go. All this was doone,
that it might be fulfilled whiche was ſpoken
✻ Eſai.lxii.d. by the prophete, ſaiyng. ✻ Tell ye the dough-
Zach.ix.b. ter of Syon: beholde, thy kyng commeth vn-
Ihon.xii.c. to thee, meke, ſittyng vpon an aſſe and a colt
the fole of the aſſe vſed to the yoke. The di-
ſciples wente and did as IESVS commaun-
ded

ded theim, and brought the asse, and the colte and put on them their clothes, and sette hym thereon. And many of the people spred their garmentes in the waie. Other cutte doune braunches from the trees, and strawed theim in the waie. Moreouer the people that wente before, and thei that came after, cried saiyng. Hosanna to the sonne of Dauid. ‡ Blessed is he that commeth in the name of the LORDE *Hosanna in the highest. ✠ B

✠ And when he was come to Hierusalem, al the citee was moued, saiyng: who is this? And the people said: this is IESVS *the Prophete of Nazareth (a citee) of Galile. ‡ And IESVS went into the temple of GOD, and cast out al thē that sold & bought in the temple, and ouer threw the tables of the money changers & the seates of them that sold dues, and said vnto thē: It is written *my hous shalbe called the hous of praier: But ye haue made it ‡ a denne of theues. And the blynde and halte came to hym in the temple, and he healed them.

When the chiefe priestes and the Scribes sawe the wonders that he did, and the childrē criyng in the temple (and saiyng: Hosanna to the sonne of Dauid) thei disdained and saied vnto hym: hearest thou what these saie? But IESVS saith vnto him why not? Haue ye neuer red. ‡ Out of the mouth of babes & sucke-lynges thou hast ordained praise? And he left them, and went out of the citee *vnto Bethanie, and had his abidyng there. ✠

‡ In the morning as he returned into the citee agayne, he hungered: and when he had spied a * figge tree in the waie, he came to it, and found nothyng theron, but leaues onely

Luke. xix. f.
Ihon. xii. b.
Psa c. xviii. d.
* Matth. xi. b.
*Mat. xiiii. a.
‡ Luke. xix. g.
*iii. Regum. viii. d. e. f.
Esai. lvi. c.
‡ Iere. vii. c.
Psalme. viii. a.
Ihon. viii. a.
Matth. xi. c.
Luke. xiii. b.

and saied vnto it. Neuer frute growe on thee hence forwardes. And anone the figge tre withered awaie. And when his disciples sawe it thei merueiled, saiyng. How sone is the figge tree wythered awaie? IESVS answered and saied vnto them: Verely I saie vnto you * if ye haue faith and doubt not, ye shall not onely do this that is happened vnto the figge tre but also, if ye shall saie vnto this mountain, remoue, and caste thy self into the sea, it shall bee dooen. * And all thynges whatsoeuer ye aske in praier (if ye beleue) ye shall receiue thē.

C
Marke. xvii. d.
Luke. xvii. a.
*Marke. xi. d.
Ihon. xiiii. b. xv. b. & xvi. c

† ‡ And when he was come into the temple the chief priestes and the elders of the people came vnto hym (as he was techyng) and saied * By what authorite doest thou these thynges? And who gaue thee this power? IESVS answered and saied vnto theim: I also will aske you a certain thyng, whiche if ye tell me I in likewise will tell you by what authorite I do these thynges. The baptyme of Ihon: whence was it? From heuen or of men? And thei thought emong them selfes, saiyng: if we saie from heuē, he will saie vnto vs: why did ye not thē beleue hym? But if we shall saie of men, then feare wee the people. * For all men hold Ihon as a prophete. And thei answered vnto IESVS and saied: we cannot tell. And he saied vnto theim: nether tell I you, by what authorite I do these thynges † What saie ye to this? † A man had two sonnes, & came to the first, and saied: sonne go and worke to daie in my vineyard. He answered and saied, I wil not, but afterward, he repented & went. Then came he to the second & saied likewise. And he answered, & said: I will ser, and went

‡ Marke. xi. d.
Luke. xx. a.
* Exodi. ii. c.
Actes. iiii. b. and. vii. d.
Matth. xiiii. a.

not

not. Whether of theim twain did the will of the father. And thei saie vnto hym: the firste. IESVS saith vnto thē: verely I saie vnto you that Publicans and harlottes goo into the kyngdome of GOD before you. For * Jhon came vnto you by the waie of righteousnes, and ye beleued hym not: but Publicans and harlottes beleued hym. And ye (when ye had sene it) wer not moued afterward with repē-taunce, that ye might haue beleued hym. ✠ Matth.iii.a.

✠ Herken another similitude. ‡ There was a certain man an housholder, whiche p'anted a vineyard, & hedged it round about, & made a vine presse in it and builte a toure, & let it out to husbandmen and went into a strange cōū-tre. And whē the tyme of the frute drew nere, he sente his seruauntes to the husbandmen that thei might receiue the frutes of it. And ỹ husbandmen caught his seruauntes, and bet one, killed another, & stoned another. Again, he sent other seruaūtes, mo then the first: and thei did vnto them likewise. But last of al, he sent vnto theim his owne sonne, saiyng: thei will stand in awe of my sonne. But when the husbandmen sawe the sonne, thei saied emōg thē selues: ‡ This is the heire: come let vs kil hym, & let vs enioye his inheritance. And thei caught hym, & thrust hym out of the vineyard and slewe hym. Whē the lorde therfore of the vineyard cōmeth, what will he do vnto those husbandmē? Thei said vnto hym: forasmuch as thei be euil, he wil cruelly destroy them and will let out his vineyard vnto other husband men, whiche shall deliuer hym the frute in due seasons. IESVS saieth vnto thē: did ye neuer rede in the scriptures: * The stone whiche the D Genes.ix.c. Esaie.v.a. Ieremi.xi.c. Matth.xii.a. Luke.xx.b. Gen.xxxvi.b. Psal.cxviii.e. Marke.xii.a. Luke.xx.c. Actes.iiii.b. i.Peter.ii.b.

buliders refused, the same is wrom the hed of the cozner: this is the LORDES dooyng, and it is meruelous in your yes. Therfoze I saie vnto you, the kyngdom of GOD shalbe taken frō you, and geuen to a nacion, whiche shall bryng furth the frutes therof. And *whosoeuer falleth on this stone, shalbe broken in peces: but on ‡whōsoeuer it falleth it shall all to grynd hym. And whē the cheif prieſtes & pharises had heard his parables, thei perceiued, that he spake of thē. * And thei wēt about to laie hādes on hym ‡but thei feared the people, because thei toke hym as a prophet ‡ And IESVS answered, & spake vnto thē again by parables & said. ¶ The.xxii. Chapiter.

Zacha.xii.a.
Daniel.ii.c.
‡Ihon.vi.d.
*Marke.ix.c.
Luke.xix.g. and.xx.c.

A THE ‡kyngdō of heuen is like vnto *a man that was a kyng, whiche made a mariage for his sonne & sent furth his seruauntes, to call theim that were bid to the wedding & thei would not come. Again he lēt furth other seruauntes saiyng: Tell thē whiche are bidde: Whold, I haue prepared my dinner: myne oxen & my fatlynges are killed, and all thynges are redy, come vnto the mariage. But thei made light of it, & went their waies: one to his ferme place, another to his merchādise, & the remnaunt toke his seruauntes, & intreated thē shamefully and slewe theim. But when the kyng heard therof, he was wroth, & sente furthe his men of warre and destroyed those murtherers, and brent vp their citee.

A Luke.xiii.d.

Then saith he to his seruaūtes: the mariage in deede is prepared But thei whiche are bidden, wer not worthy. Go ye therfoze out into the hye waies: and as many as ye finde bidde theim to the mariage. And the seruauntes went

went out into the hye wayes, and gathered together all, as manye as they coulde fynde, both good and bad, and the weddyng was furnyshed with gestes. Then the kyng came in, to se the gestes, and when he spyed ther a manne: whiche had not on a * weddynge garment, he saied vnto him, frende, how camest thou in hether not hauyng a weddynge garment? And he was euen specheleſſe. Then saied the kyng to the ministers take and bynd him hande and fote, and caste him into vtter darknes * there shall bee weping and gnasshyng of teeth. For many bee called but fewe are chosen. ✠ ✠ * Then went the pharises, an toke councell howe they might tangle him in his wordes. And they sent out vnto hym their disciples with Herodes seruauntes saiynge: * Master we know that thou art true and teachest the waye of, GOD truly, nether carest thou for any man, for thou regardest not the outward apperaunce of menne. Tell vs therfore: how thinkest thou? Is it lawful that tribute bee geuene vnto Cesare or not? But IESVS perceiuig their wickednes saied: Why tempte ye me, ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he sayd vnto them: whose is this ymage and superscripciō? They saied vnto him, Ceasers. Then saied he vnto thē * geue therfore vnto Ceaser, the thinges whiche are Cesers: and vnto GOD those thinges þ ar GODS. ✠

Esai. lx. d.

Math. xiii. g. and. xxv. c.

Math. xii. a.

* Luke. xx. d

Mat. xvii, d. Roma, xiii. b.

Whan they had herde those wordes, they merualled, and left him, and went their way.

Math. xii. b. * Luke, xx. c.

* The same day came to him the Saducees (which saye that there is no resurrection) and asked him saiyng: Master, Moses saied: that

Acte. xxiii. b.

* if

Deut,xxv.b *If a manne die hauing no child, his brother
should mary his wyfe, and reyse vp seede vn-
to his brother, There were with vs seuen bre-
thren: and the fyrst maried a wife, and dece-
sed without issue: and lefte his wife vnto his
brother. Lykewyse, the second and the third,
vnto the seuenth. Last of all the woman died
also. Therfore in the resurrection, whose
wyfe shal she bee of the seuen? For they al had
her. IESVS answered and saied vnto them:
ye doe erre, not knowing the scriptures, nor
the power of GOD. For in the resurrection,
they neyther mary nor are maried: but are as
the angels in heuen. But as touching the re-
surrection of the dede, haue ye not read þ which
is spoken vnto you of GOD whiche saieth
*I am the GOD of Abrahã, and the GOD
of Isaac, and the GOD of Iacob, GOD is
not a GOD of the dede, but of lyuyng. And
when the people heard this, they were asto-
nyed at his doctrine. ✝ But when the pha-
rises had heard, that he had put the saduces
to silẽce, they cam together, and one of them
which was (a doctour of lawe) asked him a
question, tempting him, and saiyng: Master
which is the greatest commaundement in the
lawe? IESVS saied vnto hym: Thou shalt
‡ loue the LORD thy GOD with all thy
heart, and with all thy soule, and with all thy
mynde. This is the first and greatest cõmaun-
demẽt. And the secõde is like vnto it. * Thou
shalt loue thyne neyghbour as thy selfe. In
these two cõmaundementes hang al the lawe
and the prophetes. While the pharises were
gathered together, IESVS asked them, sai-
yng: what thynke ye of CHRIST? Whose
soonne

*Exod,iii.b.

Matthe,i.c.
Luke,xx.f.

D

‡ Deut,vi.b

Leui,xix.d.
Matth,xii.c.
Roma,xiii.e.
Galath,v.b.
Iacobi,ii.b.

soonne is he? Thei say vnto him: the soonne of Dauid. He said vnto theym * how then doeth Dauid in spirite, call him LORD saiyng: The LORDE saied vnto my LORDE ‡ sytte thou on my ryght hande tyll I make thyne enemies thy fote stole. If Dauid then cal him Lord, how is he then his soonne? And no manne was able to answer him any thing neither durste any manne (frome that daye forth) aske him any mo questions. ✠ Markxii.d. Psalm.cx.a.

¶ The.xxiii. Chapiter.

THen spake IESVS to the people, and to his disciples, saiyng: * The scribes and the pharysees sitte in Moses seate. All therfore whatsoeuer they byd you obserue, that obserue and doe: but doe not ye after theyr workes: for they saye, and doe not * yea they bynde together heuy burthens and greuous to bee borne, and laye theim on mennes shoulders: but they themselues wyll not heaue at them with one of theyr fyngers. All theyr workes doe they for the intent, that they may bee seene of menne. They set abrode theyre philateries and make large borders of theyr garmentes, and loue the vppermost seates at feastes, and to sit in the chef place in counsayles, and greatynges in the marketes and to bee called of menne, Rabbi. A Deut.xvii.d. *Esay.x.a. Luke.xi.f. B

* But be not ye called Rabbi. For one is your master, euen CHRISTE, and all ye are brethren. And cal no māne your father vpon earth, for one is your father which is in heauen. Nether bee ye called masters for one is your master, euen CHRIST. He that is greatest emong you, shalbe your seruaunt. ‡ But whosoeuer exalteth himself shalbe broughte lowe *Iacobi.ii.a. Luke.xiii.a. and.xviii.e

lowe. And he that humbleth himself, shalbe exalted. ✠ Wo vnto you scribes and phari
*Luke.xi.g. sees, ye ypocrites, for ye shutte vp the kyng dom of heauen before mennc, * ye neyther goo in your selues, neyther suffere ye theym that come, to entre in. Wo vnto you scribes and phapisees, ye ypocrites: for ye deuoure wyddowes houses: and that vnder a pretēce of a longe prayer: therfore shall ye bee the sorer punyshed. Wo bee vnto you scribes and pharisees, ye ypocrytes: for ye compasse see, and lande, to make one proselyte: and when he is become one, ye make him two fold more the child of hell, then ye your selues are.
Wo be vnto you ye blynd guides for ye saie: whosoeuer with sweare by the tēple: it is nothyng: but whosoeuer sweareth by the gold of the tēple, he is giltie: Ye fooles and blind: for whether is greater, the gold, or the temple that sanctifieth the golde? And whosoeuer sweareth by the aulter, it is nothynge, but whosoeuer sweareth by the gift that is vpon it he is gyltie. Ye fooles and blind, whether isgreater, the gift, or the alter that sanctifieth the gyfte: Whoso therfore sweareth by the alter, sweareth by it, and by all thynges that are theron. And who so sweareth by the
Math.v.f. tempie, sweareth by it, and by him that dwelleth therin. * And he that sweareth by heauen, sweareth by the seate of GOD and by hym that sytteth there on.

C Wo vnto you scribes and pharyses, ye ypo-
Luke.xi.f. crytes: For * ye tyth minte, and aupse, and cōmyn, and haue left the waightier matters of the lawe, iudgemente, mercye and faythe. These ought ye to haue done, and not to leue

the

the other vndone. Ye blynde guydes whiche
strayne out a gnat, and swalowe a Camell.
Wo vnto you scribes and pharisees, ye ypo-
crites: for ye make cleane the vtter syde of the
cuppe, and of the platter: but within thei are
full of bribery and excesse. Thou blynd pha-
ryse, clense first that which is within the cup
and platter that the outsyde of them maye be
cleane also * Wo vnto you scribes and pha ‡Luke.xi.f.
ryses, ye ypocrites: for ye are like vnto pain
ted sepulcres, whiche in dede appeare beauty-
full outwarde, but are within full of deade
mens bones and of all fylthynes. Euen so ye
also, outwarde ye appeare ryghteous vnto
men: But within, ye are full of kaynednesse D
and iniquitie. * Wo vnto you scribes and Luke.xi.g.
pharisees, ye ypocrites: ye buylde the tombes
of the vrophetes, and garnysshe the sepulcres
of the righteous and say, yf we had ben in ȳ
daies of our fathers, we would not haue ben
partners with them in the bloud of the pro-
phetes. And so * ye be wytnesses vnto your i.Thess.ii.c.
selues, that ye are the children of them which
kylled the prophetes. Fulfyll ye lykewyse
the measure of youre fathers. Ye serpentes
ye generacyon of vipers, howe will ye scape
the dampnacion of helle?

†Wherfore behold * I sende vnto you Math.x.b.
prophetes and wyse men, and scribes, and Luke.xi.g.
some of them ye shall kylle and crucifie: and Ihon.xvi.a.
some of them shall ye scourge in your syna- Actes.v.c.
goges and persecute them from citie to citie: and.vii.g.
that vpon you maye come all the righteous
blood whiche hath ben shed vpon the earth,
from the blood of righteous * Abell vnto
the bloode of zacharias the sonne of Bara- Genesi.iiii.b.

chias

ii.Par.xxiiii.f. chias * whom ye slewe betwene the temple and the alter. Merely I say vnto you all these thynges shall come vppon this generacion.

Luke.xiii..g. * O Jerusalem, Jerusalē, thou that kyllest the prophetes, and stonest them whiche are sent vnto the: how often woulde * I haue

iiii.Esd.i.c gathered thy chyldren togeather, euen as the henne gathereth her chickens vnder her wing-

Psal.ix.f. ges, and ye woulde not? Beholde * youre house is lefte vnto you desolate. For I saye

Psal.c.xviii.d vnto you: ye shall not see me hence forth: tyll

Luk,xix.f. that ye say: * Blessed is he that commeth in the name of the Lorde. ✠

A ¶ The xxiiii. Chapiter.

Mark.xiii.a. AND IESVS went out, and depar-

Luk.xxi.a. ted from the temple: and * his disciples cam him, for to shewe him the buyldinges of the temple. IESVS sayd vnto them: See yee not all these thinges? Merely

Luk,xix,a. I say vnto you * there shall not be here lefte one stone vpon another, that shall not be destroyed. And as he sat vpon mount Oliuet his disciples came vnto him secretely, saying Tell vs, when shall these thynges be: and what shalbe the token of thy commyng and of the ende of the worlde? And IESVS an-

Collos.ii.b. swered, and sayde vnto them: * take hede,

Ephes.v.b. that no man deceaue you. For many shal com in my name, saying: I am Christe: and shall deceaue many. Ye shall heare of warres, and tydynges of warres, be not troubled. For al

Mll.Es.xiii.c (these thynges) muste come to passe, but the ende is not yet. * Nacion shall ryse against nacion, and realme against realme: and there shalbe pestilence and hunger, and earthquakes in all places. All these are the begynnyn-

ges

ges of sorowes.

‡Then shall thei put you to trouble, and shall kill you: and ye shalbe hated of all nacions, for my names sake. And thē shall many be offended, and shall betraye one another, & shal hate one another. And many false Prophetes shall arise, and shall deceiue many. * And because iniquitie shall haue the vpper hand, the loue of many shall abate. ‡But he that endureth to the end, the same shalbe safe * And this Gospell of the kyngdom shalbe preched in al the world for a witnesse vnto all nacions, and then shal the ende come. ‡ When ye therfore shall se the abhominacion of desolacion (that was spokē of, by * Daniell the prophet) stand in the holy place: whoso redeth it, let him vnderstāde. Thē let thē whiche be in Iewry flie into the mountaines. And let him whiche is on the hous top not come doune to fette any thyng out of his hous. Nether let hym whiche is in the feld, returne backe to fetche his clothes.

Wo shalbee in those daies to theim that are with childe, and to them that geue sucke. But praie ye that your flight be not in the winter, nether on the Sabboth daie For then shalbee greate tribulacions * such as was not sence the beginnyng of the worlde to this tyme, nor shalbe. Yea, & except those daies should be shortened, there should no flesche be saued: but for the chosens sake, those daies shalbe shortened. ‡ Then if any man saie vnto you: loo, here is CHRIST, or there: beleue it not. For ther shall arise false Christes, & false Prophetes * and shall shewe great miracles, and wonders. In somuche (that if it wer possible,) the very elect should bee disceiued, behold, I haue tolde you

*Matth.x.b. Marke. xiii.b. Luke.xxi.c. Iohn.xvi.a. iiii.Es.xiiii.b. ‡Matth.x.c. *Mark.xiii.b B Marke. xiii.b. Luke.xxi.d. *Daniel.ix.g. Daniel.xii.a. Marke.xiii.c. Luke.xvii.c. *ii.Thes.ii.b. Deute.xiii.a. C

before. Wherefore, if thei saie vnto you: beholde, he is in the deserte, go not ye further beholde, he is in the secrete places, beleue it not. For as the lightenyng cõmeth out of the east and appereth into the weste: so shall the commyng of the sonne of man bee.

C ‡For wheresoeuer a ded karkas is, euen thether will the Egles also be gathered together

‡Iob.xxxi.b. Luke.xvii.g. immediatly * after the tribulacions of those

*Math.xii.c. Luke.xxi.e. daies, shall the Sunne bee darkened, and the Moone shall not geue her light, and the starres shall fall from heuen, and the powers of

Ioell.ii.e. heuen shalbee moued. And then shall appeare the token of the sonne of man in heuen And then shall all the kynredes of the yearthe

‡Actes.i.b. mourne, and thei shall se ‡ the sonne of man commyng in the cloudes of heuen, with power and greate glory. *And he shall sende his

*Daniel.xii.a i.Tessa.iiii.d. angelles with a greate voyce of a trompete, and thei shall gather together his chosen, frõ the foure wyndes: euen from the highest partes of heuen, vntill the endes therof.

Marke.xiii.e. Luke.xxi.f. ‡Learne a similitude of the figge tree when his branche is yet tender, and the leues sprõg, ye know that sommer is nie: So likewise ye, when ye se all these thynges, be ye sure that it is nere, euen at the woores. Verely I saie vnto you: this generaciõ shall not passe, till all these

*Esai.li.b. thynges be fulfilled. *Heuen and yearth shal

‡Esai.xl.c. passe, ‡but my woordes shall not passe But of

Matth.v.c. that daie and houre * knoweth no man, no

* Actes.i.a. not the angels of heuen, but my father onely.

D ‡But as the daies of Noe were, so shall also

Gene.vii.b. the commyng of the sonne of man be. For as

Luke.xvii.f. in the daies (that went before the fludde) thei did eate and drynke, mary, and were maried,

euen

euen vntil the daie ỹ Noe enterd into the shyp and knewe not till the fludde came & toke thē all awaie: So shall also the commyng of the sonne of manne bee. Then shall two bee in the feelde, the one receiued, and the other refused, * two women shal be grindyng at the mille, the one receiued and the other refused. (Two in a bedde, the one shalbe receiued, and the other refused.) * Watche therefore, for ye knowe not what houre your LORDE will come. Of this yet bee sure, that if the good manne of the hous knewe what houre ‡ the thefe would come: he would surely watche, and not suffer his hous too bee broken vp. Therefore, bee ye also ready, for in suche an houre as ye thynke not: will the sonne of man come.

Luke. xvii. g.
* Mat. xxv. b. Marke. xiii. d. Luke. xii. e.
‡ Apo. xvi. c.

Who is a faithfull and wise seruaunt whō his Lorde hath made ruler ouer his houshold to geue them meate in season: Blessed is that seruaunte whom his Lorde (when he commeth) shall fynde so dooyng. Verely I saie vnto you, that he shall make hym ruler ouer all his goodes. But and if that euill seruaunt saie in his herte, my Lorde will bee long a cōmyng (and so beginne to smite his felowes, yea, and to eate and drinke with the dronken) the same seruauntes Lorde shall come in a daie when he looketh not for hym, and in an houre that he is not ware of, and shall hewe hym in peces, and geue hym his porcion with the Hypocrites, there shalbe weepyng and gnashyng of teethe.

¶ The. xxv. Chapiter.

THEN ✠ shall the kyngdome of heauen bee like vnto tenne virgins, whiche toke A

their lampes, and went to mete the bridgroms (and the bride.) But fiue of them wer foliſhe, and fiue wer wiſe. Thei that wer foliſhe toke their lampes but toke none oile with thē. But the wiſe toke oyle with theim in their veſſels with the lāpes alſo. While the bridgrome taried, thei alſo ſlombred and ſlept. And euen at midnight, there was a crie made: beholde, the bridgrome commeth, go out to mete him. Thē al thoſe virgins aroſe, & prepared their lāpes. So the foliſhe ſaid vnto the wiſe, geue vs of your oyle: for our lāpes are gone out. But the
B wiſe anſwered, ſaiyng: no not ſo, leſt there be not inough for vs & you: but go ye rather to them that ſell, & bie for your ſelues. And while thei went to bie, the bridgrome came: and thei that wer redy went in with him to ỹ mariage & the gates wer ſhut vp. Afterward came alſo
Matth. vii. b. the other virgins, ſaiyng: ✝LORDE, LORD, open to vs. But he anſwered & ſaid: Verely I
Math. xxiiii. d ſay vnto you: I know you not. ✝Watch ther
Marke. xiii. d. fore for ye knowe nether the daie nor yet the
Luke. xii. e. houre wherin the ſonne of man ſhall come. ✝
✝Math. xiii. d. ✝✝Likewiſe as a certain man redy to take
Luke. xix. b. his iourney to a ſtrange cōtree, called his ſeruaūtes, & deliuered vnto thē his goodes. And vnto one he gaue fiue talētes, to another two and to another one: to euery man after his abilite, and ſtreight waie departed. Thē he that had receiued the fiue talentes, went, and occupied with theſame, and wan other fiue talentes: Likewiſe alſo, he that receiued twoo, gained other two. But he that receiued that one, went and digged in the yerth, and hid his lordes money. After a long ſeaſon, the Lorde of thoſe ſeruantes came, and rekened with thē.

And

And so he that had receiued fiue talentes came and brought other fiue talentes, saiyng: Sir thou deliueredst vnto me fiue talentes: behold I haue gayned with theim fiue talentes mo. His lorde said vnto hym: well thou good and faithfull seruaunt, thou hast been faithfull ouer fewe thynges, I will make thee ruler ouer many thynges: enter thou into the ioye of thy Lorde. He also that had receiued two talētes, came & said: Sir thou deliuerdst vnto me two talentes: behold I haue won two other talentes with thē: his lord said vnto him: wel good & faithful seruaunt, ỹ hast been faithfull ouer few thinges. I wil make the ruler ouer many thynges: enter ỹ into the ioye of thy Lorde. ✠

Then he whiche had receiued the one talent came and saied: Sir, I knowe thee that thou art an hard man: repyng where thou hast not sowen & gatheryng where thou hast not strawed, and therfore, was I afraied, & went and hid thy talent in the yearth: lo, there thou hast that thine is. His lorde answered and said vnto hym: thou euill and slothfull seruaūt, thou knewest, that I repe where I sowed not, and gather, wher I haue not strawed: thou oughtest therfore to haue deliuered my money to ỹ erchangers, and then at my commyng should I haue receiued myne owne with vauntage. Take therfore, the talent frō him, and geue it vnto hym whiche hath ten talentes. ‡For vnto euery one that hath shalbe geuen, & he shall haue aboundance. But he that hath not, frō hym shalbee taken awaie euen that whiche he hath. And cast the vnprofitable seruaunt into vtter darkenesse ‡ there shalbee wepyng and gnashyng of teethe. ✠*When the sonne of

C

‡Matth.xiii.c. Marke.iiii.c.

‡Math.xiii.g. and.xxii.b.

*i.Tes.i.d.

man commeth in his glory, and all the holy
Angelles with hym, then shall he sit vpon the
seate of his glory, and before hym shalbe ga-
Exo.xxxiiii.e thered all nacions. ‡And he shall seperate the
one from another, as a shepherd deuideth the
shepe frō the goates, and he shall set the shepe
on his right hande, but the goates on the left.
Then shal the kyng saie to them that shalbe
on his right hande: Come ye blessed of my fa-
‡Matth.xx.d. ther, inherite the kyngdom ‡prepared for you
*Esai.lviii.b from the beginnyng of the worlde. * For I
Eze.lviii.a. was an hongered, and ye gaue me meate, I
was thurstie and ye gaue me drynke. I was
harborlesse, and ye tooke me in: Naked, and
‡Eccle.vii.d. ye clothed me: ‡ Sicke and ye visited me. *I
*ii.Timo.i.d. was in prisone, & ye came vnto me. Then shal
D the righteous answere hym saiyng: LORDE
when sawe wee thee an hongered, and fedde
thee? Or thurstie, and gaue thee drynke, when
sawe we thee harborlesse, and toke thee in? or
naked, and clothed thee? Or when sawe wee
thee sicke, or in prisone, and came vnto thee?
And the kyng shal answere, and saie vnto thē
verely I saie vnto you: in asmuche as ye haue
woen it vnto one of the leste of these my bre-
thren, ye haue doen it to me. Thē shall he saie
also vnto them that shalbee on the left hand:
Psalme.vi.b. *depart from me ye cursed ‡into euerlastyng
Matth.vii.d. fire whiche is prepared for the deuill and his
Luke.xiii.f. angels. For I was an hongered, and ye gaue
‡Esai.xxx g. me no meate. I was thurstye, and ye gaue me
Daniel.vii.d. no drynke. I was harborlesse, and ye toke me
Apoca.xix.d. not in. I was naked, and ye clothed me not.
I was sicke & in prisone, & ye visited me not.
Thē shal thei also answer hym saiyng: LORD
when sawe we thee an hongered or a thurste,

or

or harborlesse, or naked, or sicke, or in prisone and did not minister vnto thee? Then shal he answer thē saiyng: Verely I saie vnto you, in asmuche ‡ as ye did it not to one of the least of these, ye did it not to me. And * these shall go into euerlastyng pain: the righteous into life eternall. ✠ ¶ The.xxvi. Chapiter.

‡ Prouer. xiii.c. and. xvii.a. * Ihon.v.c.

AND it came to passe, whē IESVS had finished all these saiynges he said vnto his disciples: ✠ ‡ ye knowe that after twoo daies shalbee Easter, and the sonne of man shalbe deliuered ouer, to be crucified, * Then assembled together the chief priestes, and the Scribes and the elders of the people vnto the palace of the hye priest (whiche was called Caiphas) and held a counsail, that thei might take IESVS by subtelty, and kill hym. But thei saied: not on the holy daie, lest there bee an vprore emong the people.

A Mark.xiii.a. Luke.xxii.a. * Ihon.xi.f.

Whē ‡ IESVS was in Bethany, in the hous of Simō the leper, ther came vnto hym a woman * hauyng an alablaster boxe of precious oyntemente, and powred it on his head, as he sat at the bourd, But when his disciples saw it, thei had indignacion, saiyng. Wherto serueth this waste? This oyntement might haue been well solde, and geuen to the poore. Whē IESVS vnderstod that, he said vnto thē: why trouble ye the woman? For she hath wroughte a good worke vpō me. ‡ For ye haue the poore alwaies with you. But me shall ye not haue alwaies. And in that she hath cast this oyntement on my body, she did it to bury me. Verely I saie vnto you: whereloeuer this Gospell shalbee preached in all the worlde, there shall also this that she hath dooen bee tolde for a

‡ Mark.xiiii.a. Ihon.xii.a. * Luke.vii.f. ‡ Deute.xv.c.

B memoriall of her. * Then one of the twelfe
Matth.xiiii.b. (whiche was called Judas Iscarioth) wente
Luke.xxii.a. vnto the chief prestes, and saied vnto theim:
Ihon.xiii.a. what will ye geue me, and I will deliuer hym vnto you? And thei appointed vnto hym thir tie peces of siluer And from that tyme furth,
Marke.xiiii.e. he sought opportunitee to betraye hym. † The
Luke.xvii.a. first daie of swete brede, the disciples came to IESVS, saiyng vnto hym, where wilte thou that we prepare for thee, to eate the passouer? And he said: go into the citee, to suche a man, and saie vnto hym, the master saith, my tyme is at hande I will kepe myne Easter by thee, with my disciples. And the disciples did as IESVS had appoynted theim, and thei made ready the passeouer.

Marke.xiiii.e. † Whē the euen was com, he sat doune with
Luke. xxii.b. the. xii. And as thei did eate, he said: Verely, I
*Ihon.xiii.c. saie vnto you, * ỹ one of you shall betray me. And thei wer exceadyng sorowfull, & began euery one of them to saie vnto hym: LORDE, is it I? He answered and said: he that dippeth his hand with me in the dishe, the same shall be traie me. † The sonne of man truly goeth, as
Psalme.xli.b. it is writtē of hym: but wo vnto that man, by whō the sonne of man is betraied. It had ben good for that man, if he had not been borne. Then Judas whiche betraied hym, answered and saied: maister, is it I? He saied vnto hym thou hast said. Whē thei wer eatyng, IESVS toke brede, and when he had geuen thankes, he brake it, & gaue it to the disciples, and said.
1.Corin.xi.e. † Take, eate, this is my body. And he toke the
Luke.xxii.b. cuppe, & thanked, and gaue it to them, saiyng:
Matth xiiii.c. drynke ye all of this. For this is my bloudde (whiche is of the new testament) ỹ is shed for many

many, for the remission of synnes. But I say vnto you, I will not drinke hēcefurth of this frute of the vine tree, vntill that daie, when I shall drynke it newe with you in my fathers kyngdō. * And when thei had said grace, thei went out vnto mounte Oliuete. Then saieth IESVS vnto thē: all ye shalbe offēded because of me this nighte. For it is written: ‡ I will smite the shepherd, and the shepe of the flocke shalbe scattered abrode. But after I am risen again, I will go before you into Galile. Peter answered, & said vnto hym: * though all men be offended because of thee, yet will not I be offended. IESVS said vnto hym: Verely I saie vnto thee, that in this same nighte, before the cocke crow, thou shalt deny me thrise Peter said vnto hym. Yea: though he I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Matth. xiii. e.
Zacha. xiii. e.
Marke. xiiii. c.
Marke. xiiii. c.
Luke. xxii. d.

‡ Then came IESVS with thē vnto a farme place (whiche is called Gethsemane) and said vnto the disciples: Sit ye here while I go and praie yōder. And he toke with hym Peter and and the two sonnes of Zabede, and began to wexe sorowfull and heuy. Then said IESVS vnto them: * my solle is heuy, euen vnto deth. Tary ye here, and watche with me. And he went a litle farther, and fell flat on his face, and praied, saiyng: O my father, if it be possible, ‡ let this cup passe from me: neuertheles, not as I will, but as thou wilte. And he came vnto the disciples, and foūd them aslepe, and saieth vnto Peter: what could ye not watche with me one houre? Watche, and praie, that ye entre not into temptacion. * The spirite is willyng, but ỹ flesshe is weak. ‡ He wēt away

D
Marke. xiiii. d.
Marke. xiiii. d.
Ihon. xii. d.
Marke. xiiii d.
Luke. xxii. d.
* Galath v. c.
‡ Mark. xiiii. c

once again and praied, saiyng: O my father, if this cup maie not passe awaie from me, except I dryncke of it thy will bee fulfilled. And he came, and found thē a slepe again, for their eyes wer heuy. And he left them and went a-gain and praied the thirde tyme, saiyng the same wordes. Then commeth he to his disci-ples, and saieth vnto theim: Slepe on now, and take your reste. Beholde, the houre is at hande, and the sonne of man is betraied into the handes of synners. Rise, let vs bee goyng behold, he is at hande, that dooth betraye me.

E *Whyle he yet spake: loo, Judas one of the
Marke.xiiii.e. number of the twelue came, and with hym a
Luke.xxii.e. greate multitude with sweardes and staues, sent from the chief priestes and elders of the people. But he that betraied hym gaue them a token, saiyng: whomsoeuer I kisse, that same is he, holde hym fast. And furthwith he came to IESVS, and said: haile Master, and kissed hym. And IESVS said vnto hym: frend, wher-fore art thou come? Thē came thei, and laied handes on IESVS and toke hym.

And beholde, one of theim whiche wer with IESVS stretched out his hande and drewe his swerde, and stroke a seruaunt of the hie priest and smote of his eare. Thē said IESVS vnto
‡ Gene.ix.a. hym: put vp thy swerd into his sheth. ‡ For al
Ihon.xviii.b. thei that take the swerd, shall perishe with the
Apoca.xiii.c. swearde. Thynkest thou that I cannot now
Ezechi.xi.b. praie to my father, and he shall geue me (euen nowe) more thē twelfe legiōs of angels? But how then shall the scriptures be fulfilled? for
Luke.xxiiii.d *thus must it be. In ỳ same houre saied IE-
‡Mark.xiiii.f. SVS to ỳ multitude: ‡ye be come out as it wer
Luke.xxii.f. vnto a theefe, with swerdes and staues, for to

take

take me: I sat daily with you, teaching in the temple, and ye toke me not. * But all this is done, ẏ the scriptures of the prophetes might be fulfylled. * Then al the disciples forsoke him, and fled. And they toke IESVS and led him to Cayphas the hye preste, wher the scribes & the elders were assembled. But ‡Peter folowed hym afarre of, vnto the hie prestes palace: and went in and sate with the seruaūtes to see the ende. * The chefe prestes and elders, and all the councell, sought false witnes against IESVS (for to put him to death) but found none, yee, when many false witnesses cam yet found they none. At the laste cam two false witnesses, and sayd: This felow said. * I am able to destroie the tẽple of of GOD, and to build it again in thre dayes. ‡ And the chefe preste arose and said vnto him, answerest thou nothing? Why do these beare witnes against the? But IESVS held his peace. * And ẏ chefe prest āswered & said vnto him: I charge the by the lyuyng GOD, that thou tell vs, whether thou be CHRIST the sonne of GOD. IESVS saith vnto hym, thou hast said. Neuertheless I say vnto you * herafter shall ye se the sonne of man sytting on the ryght hand of power, and comming in the cloudes of the skye. * Then the hye prieste rent his clothes saiyng: he hath spoken blasphemye, what nede we of eny mo witnesses? Behold, now ye haue heard his blasphemie: what thinke ye? They answered, and sayd: he is worthy to dye: * Then dyd they spitte in his face, and buffeted him with fistes. And other smote him on the face with the palme of theyr bādes, saiyng: tell vs thou

Psalm.xxi. and.lxix.
* Mark.xiiii.f Luke.xxii.f' Ihon.xviii.e. F
Mark.xiiii.f
Actes.vi.d.
Mark.xiiii.f.
Ihon.ii.d.
‡ Mark.xiiii.f
Mark.xiiii.f
Mark.xiiii.e. Luke.xxii.g.
Mark.xiiii.g G
Esaye.l.c

CHRIST

CHRIST who is he that smote thee? Peter sat without in the palace. And a damsell cam to him, saiyng: Thou also wast with IESVS of Galile: but he denied before theim all, saiyng: I woote not what thou sayest. When he was gone out into ỹ porche, another wench saw him and said vnto them that were there: This felow was also with IESVS of Nazareth, and again he denied with ex oth (saiyng) I do not knowe the man. And after a whyle came vnto hym they (that stode by) and sayd vnto Peter: * surely ỹ art euen one of them for thy speach bewrayeth the. Then began he to curse and sweare, that he knewe not the man. And immediatly ‡ the cocke crewe. And Peter remembred the worde of IESV, which sayd vnto him: before the cocke crowe, thou shalt denye me thryse: and he wente out and wept bytterlye.

Mark.xiiii.g.
Luke.xxii.f.
Ihon.xviii.c.
‡Mat.xxvi.c.

¶ The.xxvii. Chapiter.

A When the mornynge was come, all the chefe priestes ‡ the elders of the people held * a counsayle agaynst IESVS, to putte him to death, and brought him bounde ‡ and deliuered him vnto Poncius Pylate ỹ debite. Then Judas (which had betraied him) seing that he was condempned, repented him selfe, and brought again the thirtie plates of siluer to the chefe priestes ‡ elders, saiyng: I haue synned, betraiyng the innocent bloude. And they said: what is ỹ to vs? See thou to that. And he cast downe the siluer plates in the temple, and departed, * And went and hanged hymself. And the chefe priestes toke the siluer plates, and sayd: it is not lawfull for to put them into the treasure, because it is the price of blood

Psal.ii.a.
Mark.xv.a.
Luk.xxiii.a.
Ihon.xviii.e.
‡Actes.iii.c.

ii.Re.xvii.d.
Actes.i.c.

of bloud. And they toke counsel, and bought with them a potters felde to bury straungers in. Wherfore the felde is called (Halcheldema, that is) the felde of bloude, vntyll this daye. Then was fulfylled, that which was spoken by Jeremy the prophete, saying, * and they toke thirty syluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters feld, as the LORD appointed me. * IESVS stode before the debitie: and the debite asked him, saying: art thou the kyng of the Iewes? IESVS sayth vnto him: Thou sayest. And when he was accused of the chefe priestes and elders, he answered nothing: Then sayth Pilate vnto him: hearest thou not howe many witnesses they lay against the? * And he answered him to neuer a worde: in so much that the debitie marualled greatly ‡ At that feast, the debite was wont to delyuer vnto the people a prisoner, whom they would desyre. He had then a notable prisoner, called Barrabas. Therfore when they were gathered together, Pilate said * whether wyll ye that I geue lose vnto you, Barrabas, or IESVS, which is called CHRIST? For he knew, that for enuy they had delyuered hym. When he was set downe to geue iudgement, his wyfe sent vnto him, saying: haue thou nothing to do with that iust mā. For I haue suffred many thiges this dai in my slepe because of him * But ỹ chefe priestes and the elders perswaded the people, that they should aske Barrabas, and destroye IESVS. The debite answered, and said vnto thē: whether of the twain wyll ye, that I let lose vnto you? They said

Zacha. xi. a.

B

Mark. xv. a.
Luk. xxiii. a.
Ihon. xviii. f.

Esai. liii. c.

Mark. xv. a.

Mark. xxv. a.
Ihon. xviii. g.

Mark. xv. a.
Luke. xxiii. b.

* Barrabas

Actes.iii.e. * Barrabas. Pilate sayd vnto the ‡ what
Mark.xv.a. shall I do then with IESVS, which is called
CHRIST? They all sayd vnto hym: let hym
be crucified. The vebite sayd: what euell hath
he wone? But they cryed the more, saiyng: let
him be crucifyed. When Pilate sawe that he
could preuaile nothing but that more busines
was made, he toke water, and washed his
handes before the people saiyng: I am inno-
cent of the bloude of this iust person, ye shall
se. Then answered all the people, and sayd:
Actes.v.e * his bloude be on vs, and on our children.
‡Mark.xv.a. ‡ Then let he Barrabas lowse vnto them,
Luk.xxiii.d and scourged IESVS, and delyuered him to
Mark.xv.b. be crucified. * Then the soudiours of the
vebite toke IESVS in the comen hall, and ga-
thered vnto hym all the companye: And they
stripped hym, and put on him a purple robe,
and platted a croune of thornes, & put it vpō
his head, and a rede in his right hande: and
bowed the knee before him, and mocked him,
saiyng: hayle, kyng of the Jewes, and whan
they had spit vpō him they toke the rede, and
D smote him on the hed. And after that thei had
mocked him, thei toke the roabe of him again
and put his owne rayment on hym, and led
him awaye to crucifie hym. And as they cam
*Mark.xv b. out, * they founde a man of Ciren (named
Luke.xxiii.d Symon) him they cōpelled to beare his crosse
*Marke.xv.b * And they came vnto the place which is cal
Ihon.xix.d. led Golgotha (that is to say, a place of dead
mennes sculles) & gaue him vinegre to drinck
myngled with gall. And when he had tasted
therof, he woulde not drinke. Whē they had
crucified him, they parted his garmētes, and
dyd cast lottes: þ it might be fulfilled whiche
was

was spoken by the prophete * They parted my garmentes amonge theim, and vpon my vesture dyd they cast lottes. And they sat and watched him ther, and * set vp ouer his head the cause of his death writtē: This is IESVS the kynge of the Iewes. * Then were there ii. theues crucified with him, one on the right hand, and an other on the lift * They that passed by reuyled hym, waggyng theyr heades, and saiyng, thou that destroyedst the tēple of GOD, and dyddest buylde it in thre dayes, saue thy self. ‡ Yf thou be the sonne of GOD, come down from the crosse. Lykewyse also the hye prestes, mocking him with the scribes and elders, saide: He saued other, himself can he not saue. Yf he be the kyng of Israell: let him nowe come downe from the crosse, and we wyll beleue hym * He trusted in GOD, let him delyuer him nowe, yf he wil haue hym: for he sayde: I am the sonne of GOD. The theues also which were crucified with him, cast the same in his teeth. * From the fyrst houre was there darckenes ouer all the lande vnto the .ix. hour. And about the .ix. houre, IESVS cried with a loude voyce, saiynge: Ely, Ely lamasabathani. That is to say: * my GOD, my GOD, why hast thou forsaken me? Some of thē that stoode there, when they herde that, saide: This mā calleth for Helias. And streight waye * one of thē ran and toke a spounge, and when he had filled it full of vineger, he put it on a rede, and gaue him to drinke. Other sayde, let bee, let vs se whether Helias wyll come and delyuer hym. IHESVS, when he hadde cryed agayne with a loude voyce, yelded vp the ghoste.

Psal.xxii.d.
Mark.xv.e.
Luke.xxiiii.d
Luke.xxiii.e
Ihon.xix.d.
Mark.xv.c
Luke.xxiii.d
Esay liii.c.
*Mark xv.c.
Luke.xxiii.f.
E
Sapien.ii.d.
*Psal.xxii.b.
*Mark.xv.c.
Luke.xxiii.f.
*Mark.xv.c.
Psal.xxii.a.
F
Marke.xv.d.
Ihon.xix.f.

And

Mark.xv.d
Luke.xxiii.f.

And beholde, the * vayle of the temple did rent in two partes, frome the top to the bottome, and the earth dyd quake, and the stones rente, and graues dyd opē, and many bodies of the saintes which slept arose, and wente out of the graues after his resurrection, and came into the holy citee, and appeared vnto manye.

*Mark.xv.d
Luke.xxiii.g.

* Whē the Centurion and they that were with him watchyng IESVS, sawe the earthquake, and those thinges which happened, they feared greatly, saiyng: Truly this

*Mark.xv.d.
Luke.xxiii.g.

was the soonne of GOD * And many women were there (beholdyng hym a farre off) whiche folowed IESVS from Galile, ministring vnto hym: Emong whiche was Mary Magdalene, and Mary the mother of James and Joses, and the mother of zebedees children. Whē the euen was come, * there

G

Matthe.xv.d.
Luke.xxiii.g.
Ihon.xix.g.

came a ryche man of Aramathia named Joseph, whiche also was IESVS disciple. He wente to Pilate, and begged the bodye of IESVS. Then Pilate commaūded the body to be delyuered. And whan Joseph had taken the bodye, he wrapped it in a cleane linnē clothe, and layed it in his newe tombe, which he had hewen out, euen in the rocke, and rolled a greate stoone to the dore of the sepulchre and departed. And ther was * Marie Magdalene and the other Mary sittynge ouer against the sepulchre. The next daye that followed the daye of preparyng, the hye prestes and pharisees came together vnto Pilat, saiyng: Sir, we remember, that this deceauer sayde whyle he was yet aylue. ‡ after thre dayes I wyll ryse agayne. Commaund therfore that the sepulchre be made sure vntyl the

Mar.xv.d.

Math.xvi.c.
and.xvii.b.
Mar.ix.a.
Luke.xviii.f.

thyrde

thisde daie, least his disciples come and steale hym awaie & saie vnto the people: he is risen from the ded, and the last erroz shalbee worse thē the first. Pilate said vnto thē: ye haue the watche, go your waie, make it as sure as ye can. So thei went, & made the sepulchre sure with the watche men, and sealed the stone. ✠

¶ The.xxviii. Chapiter. ✠

VPON an euenyng of the * Sabboths A.
whiche dawneth the firste daie of the Marke.xv.a.
Sabboths, came Mari Magdalene, Luke.xxiiii.a
and the other Mari to se ỹ sepulcre. And be- Ihon.xx.a.
hold there was a greate yearthquake. For the angell of the LORDE descended from heuen, and came and rolled backe the stone from the dooze, and sat vpon it. His countenance was like lightenyng, & his raiment white as snow And for feare of him the kepers wer astonied and became as ded men. ✠ The angell answe- Marke.xvi.b.
red, and saied vnto the women: feare ye not, Luke.xxiiii.a
for I know that ye seke IESVS whiche was crucified: he is not here: he is risen as he said. Come see the place where that the LORDE was laied and go quickely, and tell his disci- ples, that he is risen again from the ded. And behold, he goeth before you into Galile, there ye shall se hym. Lo I haue tolde you. ✠

✠✠ And thei departed quickly frō the sepul- B.
chre with feare and greate ioy, and did runne Marke.xvi.b.
to bryng his disciples worde. And as thei wēt Luke.xxiiii.b
to tell his disciples: behold, IESVS met them, saiyng: Ihaile. And thei came, & helde hym by the fete, & worshiped hym. Then said IESVS vnto thē: be not afraied. Go tell my brethren, that thei go into Galile, & ther shall thei se me. When thei wer gone, behold some of the ke-

pers came into the citee, and shewed vnto the hie priestes al the thynges that had happened. And thei gathered them together with the elders, and toke counsaill, and gaue large money vnto the souldiers, saiyng: Saie ye, that his disciples came by night, and stole hym awaie, whyle ye slepte. And if this come to the rulers eares, we will perswade hym, and saue you harmeles. So thei toke the money, and did as thei were taughte. And this saiyng is noysed emong the Iewes vnto this daie. ✠

C. ✠Then the eleuen disciples went awaie into Galile, into a mountain wher IESVS had appointed thē. And when thei sawe hym, thei worshipped hym. But some wubted, And IESVS came and spake vnto them, saiyng: ‡All power is geuen vnto me in heuen, ‡ in yearth. *Go ye therfore, and teche al nacions baptising thē in the name of the father and of the sonne, and the holy ghost: Teachyng them to obserue al thynges, whatsoeuer I haue commaūded you. And lo, ‡I am with you alwaie euen vntill the ende of the worlde. ✠

Matth. xi. d.
Ihon. xvii. a.
*Mat. xvii. c.
Ihon. xiiii. b.

¶ Thend of the Gospell of. S. Mathew.

¶ The Gospell of saincte Marke.

¶ The first. Chapiter. ✠

A. THE beginnyng of the Gospell of IESV CHRIST the sōne of GOD, as it is writtē in the prophetes, ‡ whold I send my messenger before thy face whiche shall prepare thy waie before thee. The voyce of a crier in the wildernesse *prepare ye the waie of the LORDE: ‡ make his

Malachi. iii. a.
Matth. xi. b.
Luke. vii. d.
Esay. lx. a.

his pathes streight. ‡ Jhon did baptise in the wildernes, and preached the baptime of * re- Matth.iii.a.
pentaunce, for the remission of sinnes. And al Luke.iii.a.
the lande of Jury & thei of Hierusalem, went *Matth.iii.b
out vnto hym, and wer all baptised of hym in Luke.iii.c.
the riuer of Jordan, confessyng their synnes.

‡ Jhō was clothed with camm'ls heire and B.
with a girdel of a skin about his loynes. And Matth.iii.a.
he did eate locustes and wilde hony, and preas
ched saiyng. * He that is stronger then I, cō- Luke.iii.c.
meth after me, whose shooe latchet I am not Matth.iii.a.
worthy to stoupe downe & vnlose, I haue bap- Ihon.i.d.
tised you with water: but he shall baptise you
with the holy ghost. ‡ And it came to passe in
those daies, that IESVS came frō Nazareth,
of Galile: ‡ & was baptised of Jhon in Jordā Matth.iii.c.
And assone as he was come vp out of the wa
ter: * he sawe heuen open, & the spirite discen- Matth.iii.d.
dyng vpon hym like a doue: and there came a
voyce from heuē: * Thou art my deare sonne *Matth.iii.d.
in whō I delight. And immediatly ‡ the spirite xii.&.xvii.b.
droue him into wildernes: & he was ther in the ‡Matth.iiii.a.
wildernes .xl. daies, & was tempted of Satan, Esay.xlii.a.
and was with wild beastes. * And the angels Marke.ix.a.
ministred vntō hym: After that Jhon was ta *Matth.iiii.b.
ken ‡ IESVS came into Galile * preachyng the ‡ Matth.iiii.d.
Gospell, of the kyngdō of GOD, and saiyng. Luke.iiii.c.
The tyme is come, and the kyngdom of GOD *Matth.iiii.b
is at hande * repent and beleue the Gospell. *Matth.iiii.a.

‡ As he walked by the sea of Galile, he sawe ‡ Matth.iii.c.
Simon & Andrew his brother, castyng nettes
into the sea, for thei wer fishers. And IESVS
saied vnto them: folowe me, and I will make
* you to becom fishers of men. And straygyht Hiere.xvi.c.
waie, thei forsoke their nettes, & folowed him
And when he had gone a litle ferder thence, he

sawe Jemes the sonne of Zebede, and Jhon his brother, whiche also wer in the ship mendyng their nettes. And anone he called theim. And thei left their father Zebede in the shippe with his hired seruauntes, and folowed hym
Matth.iiii.b. ‡And thei came into Capharnaum: ¶ straight
C. waie on ỹ Sabboth daies, he entred into the
synagoge, and taught. And thei wer astonyed
Matth.vii.d. at his learnyng. ‡For he taught theim as one
Luke.iii.e. that had authoritee, and not as the Scribes.
*Matth.vii.d *And there was in their synagoge a mā ve-
Luke.iiii.c. xed with an vnclene spirite, and he cried, saiyng: Alas, what haue J to do with thee thou IESVS of Nazareth? Art thou come to destroye vs? J knowe thee what thou art, euen that holy one of GOD. And IESVS rebuked hym saiyng: hold thy peace, and come out of the man. And whē ỹ vnclene spirite had torne hym, ¶ cried with a loude voyce, he came oute of hym. And thei wer all amased, in so muche that thei demaunded one of another emong thē selfes saiyng, what thyng is this? What newe doctrine is this? For with authorite cōmaunded he the foule spirites, and thei obeyed hym. And immediatly his fame spred abrode throughout al the regiō borderyng on Galile.
Matth.viii.b. And fortheith, whē thei wer come out of the
Luke.iiii.f. Synagoge ‡thei entered into the hous of Simon and Andrew, with James ¶ Jhon. But Simons mother inlawe laie sicke of a feuer. And anone thei tell hym of her. And he came,
D. and toke her by the hand: and lift her vp: and immediatly the feuer forsoke her, and she ministred vnto thē. And at euen when the sunne was wone, thei brought vnto him al that wer diseased, and thē that wer vexed with deuels.

And

And al the citee was gathered together at the dooze, and he healed many that were ſicke of diuerſe deſeaſes, and * caſt out many deuils, and ſuffered not the deuils to ſpeake, becauſe thei knewe hym. Marke.iii.b. Luke.iiii.g.

And in the mozning very early, IESVS (whē he was riſen vp) departed, and went out into a ſolitary place, and there pzaied. And Simō and thei that were with hym, folowed after hym. And when thei had found hym, thei ſaie vnto hym: all men ſeke foz thee. And he ſaied vnto them: let vs go into the nexte tounes, that I maie pzeache there alſo, foz therfoze am I come. And he pzeached in their Synagoges, in all Galile, and caſt the deuils out. ‡ And there came a leper to hym, beſeechyng hym, and kneelyng downe, and ſaiyng vnto hym, if thou wilt thou canſt make me cleane. And IESVS had compaſſion on hym, and put furth his hand, touched hym, and ſaith vnto hym: I will, bee thou cleane. And aſſone as he had ſpoken, immediatly the lepzoſy departed from hym, and he ſent hym awaie furthwith, and ſaith vnto hym. ‡ Se ỹ ſaie nothyng to any man but get thee hence, ſhewe thy ſelf to the pzieſte, & offer foz thy cleanſyng, thoſe thynges whiche Moſes commaunded, foz a witneſſe vnto theim. But he (aſſone as he was departed) began to tell many thynges, & to publiſhe the ſaiyng, inſomuche ỹ IESVS could no moze opēly enter into the citee, but was without in deſert plates. And thei came to hym frō euery quarter. Matth.viii.a. Luke.v.c. Matth.viii.d.

¶ The.ii. Chapiter.

AFTER a fewe daies alſo, he entered into Capharnaum again, and it was noyſed that he was in the hous. And A.

anone many wer gathred together, in somuch that now there was no rome to receiue them, no not somuche as about the worde. And he pre-
Matth.ix.a. ched the worde vnto them ‡ And thei came vn-
Luke.v.d. to hym, bringyng one sicke of the palsie whi-che was borne of foure men. And when thei could not come nie vnto hym for preasse, thei vncouered the rofte of the hous that he was in. And whē thei had broken vp the rofte, thei did (with cordes) let doune the bed wherein the sicke of the palsy laie. Whē IESVS saw their faithe, he saied vnto the sicke of the palsye
Luke.v.d. *Sonne thy synnes bee forgeuen thee.

B. But there wer certain of the scribes sittyng there, and thynkyng in their hertes: why doth
Esay.xliii.c. he speake these blasphemies? ‡ Who can for-
and, xliiii.d. geue synnes, but GOD onely? And immedia-tly when IESVS perceiued in his spirite, that thei so thought within thē selfes, he saith vn-to them: why thinke ye suche thynges in youre hertes? Whether is it easier to saie to ỹ sicke of the palsy, thy synnes be forgeuen thee: or to saie, arise, take vp thy bed, & walke? But that ye may know, that the sonne of man hath po-wer in yearth to forgeue synnes, he spake vn-
Matth.ix.a. to the sicke of the palsy: I saie vnto thee: ‡ a-
Luke.v.e. rise, and take vp thy bed, & get thee hence vnto
Ihon.v.b. thyne owne hous. And immediatly he arose, toke vp the bed, & went furth before thē all: in somuche that thei wer all amased, & glorified GOD, saiyng: we neuer saw it on this fassiō.

Matth.ix.a. *And he wēt again vnto the sea, and all the people resorted vnto hym, and he taught thē. And as IESVS passed by, he saw Leuy ỹ sōne of Alphes, sittyng at the receite of custome, and said vnto hym: folowe me. And he arose,

and

and folowed hym. And it came to passe that
when IESVS sat at meate in his hous, many C.
Publicans and synners sat also together at
meate with IESVS & his disciples. For there
wer many, þ folowed hym. And when the scri
bes & pharises sawe hym eate with Publicēs
and sinners, thei saied vnto his disciples how
happeneth it, that he eateth and drinketh with
Publicans & sinners? When IESVS heard þ
he said vnto thē: Thei that be whole, haue no
nede of þ phisicio, but thei þ are sicke ‡ I cam
not to cal þ righteous, but sinners to repētāce i. Timothi. i. c.

*And the disciples of Jhon and þ pharises
did fast: and thei come & saie vnto hym. Why Matth. ix. b.
do tha disciples of Jhon and of the pharises Luke. v. f.
faste but thy disciples faste not. And IESVS
saied vnto theim, can the childzen of the wed-
dyng fast while the bzidgrome is with theim?
As long as thei haue the bzidgrome with thē
thei cannot fast. But the daies wil come, whē
the bzidgrom shalbe taken awaie from theim,
and then shall thei fast in those daies.

No man also soweth a pece of newe clothe D.
vnto an old garment, els taketh he awaie the
newe pece therof frō the olde, and so is the rēt
worse. And no mā powreth new wine into old
bottels: els the new wine doth burst þ bottels
& the wine rūneth out, & the bottels ar marred
But new wine must be put into new bottels.

*And it chaunsed (again) þ he went thzough Matth xii. a.
the corne feldes on the Sabboth daies, & his Luke. vi. a.
disciples wgā by the waie to plucke the eares
of corne. And the pharises saied vnto hym: be-
hold why do thei on the Sabboth daies, that
whiche is not lawful? And he said vnto them
haue ye neuer red what Dauid did, when he

had nede, and was an hungred, bothe he, and
i.Regū.xxi.b. thei that wer with hym? * How he went into the hous of GOD, in ỹ daies of Abiathar the hie prieste, and did eate the shewbread (whiche is not lauful to eate, but for the prieستes only) & gaue also to thē which wer with hym? And he said vnto thē: the Sabboth was made for man, & not mā for the Sabboth. Therfore is the sonne of man LORD also of ỹ Sabboth

¶ The.iii. Chapiter. ✠

A.
Matth.xii.a. Luke.vi.a. AND he entred again into ỹ synagoge, and there was a man ther which had a * withered hande. And thei watched hym, whether he would heale hym on ỹ Sabboth daie, that thei might accuse hym. And he saied vnto the man which had the withered hande: arise, and stande in the middes. And he saieth vnto them, whether is it lawfull to do good on the Sabboth daies, or to do euil? To saue life, or to kill? But thei helde their peace. And when he had loked round about on them with anger, mourning on ỹ blindnes of their
*Matth.xii.b Luke.vi.b ‡iii.Re.xiii.b hertes, he saieth to the man: * stretche furthe thine hāde. And he stretched it out, ‡ his hād was restored, euen as whole as the other. ✠
*Matth.xii.d * And the Pharisees departed, and straight waie gathered a counsaill (with thē that belōged to Herode) against hym, that thei might destroye hym. But IESVS auoyded with his
*Matth.iiii.a Luke.vi.c. disciples to the sea. * And a greate multitude folowed hym from Galile, and from Jewry, and from Jerusalem, and from Idumea, and
‡Matth.iiii.d. Luke.vi.c. Ihon.vi.a. from beyond Jordan, ‡ and thei that dwelled about Tyre and Sidon, a greate multitude of
B. men: whiche (when thei had heard what thynges he did) came vnto hym. And IESVS com-

maunded

mañded his disciples, that a ship should wait B.
on hym, because of the people, lest thei should
thrõg hym. For he had healed many, in somu-
che that thei preased vpon hym for to touche
hym, as many as had plagues. And when the
vncleane spirites sawe him, thei fell doune be-
fore him, and cried saiyng: thou art the sonne
of GOD. And he straightely charged thẽ, that
thei should not make hym knowen.

And he went vp into a mountaigne, & called
vnto hym whõ he would and thei came vnto
hym. *And he ordeigned the twelfe that thei *Matth. x. a.
should be with hym, & that he might sende thẽ
further to preche: & that thei might haue power
to heale sicknesses, and to cast out deuils. And
he gaue vnto Simon to name Peter. And he
called Iames the sonne of Zebede and Jhon
Iames brother, & gaue thẽ to name Boanar- C.
ges whiche is to saie, the sonnes of thonder.
And Andrew & Philip, and Bertholomewe, &
Matthewe, and Thomas & James the sonne
of Alphe, and Thaddeus, and Simon of Ca-
naan, & Judas Iscarioth: which also betraied
hym. And thei came into the hous, & the people
assembled together again, so that thei had not
leysar, somuche as to eate breade. And when
thei that belonged vnto hym, heard of it, thei
went out to laye handes vpon hym. For thei
saied: he is mad And the scribes whiche came Matth. ix. d.
doune frõ Jerusalem, saied: he hath Belzebub and. xii. b.
and *by the chief deuill, casteth he out deuils. Luke. xi. b.
And he called thẽ vnto him, and said vnto thẽ
in parables. How can Satã driue out Satã:
And if a realme be deuided against it self, that
realme cãnot endure: And if a hous be deuided
against it self, that hous cãnot continue. And

If Satan make insurrection against hymselfe and bee deuided he cannot continue, but hath an ende. No man can entre into a strong mās hous & take awaie his goodes, except he firste binde the strong man, & then spoyle his hous. Verely, I saie vnto you, all sinnes shalbe forgeuen vnto mennes children: and blasphemies wherwith socuer thei haue blasphemed.

Marke.xii.c.

Luke.xii.c. *But he that speaketh blasphemy against ȳ holy ghoste hath neuer forgeuenesse, but is in

Matth.xii.d. daunger of eternall damnaciō: For thei saied

Luke.viii.c. he hath an vnclene spirite. *There came also his mother and his brethren, and stode without, and sente vnto hym to call hym out. And the people sat about hym, and saied vnto him beholde, thy mother and thy brethren seke for thee without. And he answered them, saiyng: who is my mother & my brethren? And whē he had loked roūd about on his disciples, which sat in cōpasse about hym, he said: beholde my mother & my brethrē. For whosoeuer doeth the will of GOD, ȳ same is my brother & my sister and mother. ¶ The.iiii. Chapiter. ✠

A. AND he begā again, to teche by the sea side. And there gathered togither vnto hym muche people, so greately that

Matth.xii.a. he entred into a shippe ‡ and sat in the sea, and al the people was by the side on the shore. And he taught theim many thynges by parables, & saied vnto thē in his doctryne: Herken to, be-

Luke.viii.a. hold ‡ there went out a sower to sowe. And it fortuned as he sowed, that some fell by the wāye syde, and the foules of the ayre came, and deuoured it vp: Some fel on stony groūd where it had not muche yearth, and immediatly spriāg vp, because it had not depth of yerth

but

but assone as the sonne was vp, it caught heate: and because it had no rotyng, it withered awaie And some fell emong thornes, and the thornes grewe vp, & choked it, and it gaue no fruite. And some fell vpon good ground, & did yeld fruite ỹ sprong vp, & grewe & brought furthe, some thirty fold & some sixty fold, and some an hundred folde. And he saied vnto thē he that hath eares to heare, let hym heare. ✠

And whē he was alone, thei that wer about hym with the twelfe asked hym of the parable. And he saied vnto theim: * To you it is geuen to knowe the mistery of the kyngdome of God. But vnto theim that are without, all thynges happen by parables: that when thei see, thei maie see, and not discerne, and when thei here: ✠ thei maie here: and not vnderstand least at any tyme thei should turne, and their synnes should be forgeuen them. And he said vnto theim: Knowe ye not this parable? And how then will ye knowe all other parables? * The sower soweth the woorde. And thei (whereof some bee rehersed to bee by the waie side) are those, wher the woorde is sowen: And when thei heare, Satan commeth immediatly, and taketh awaie the woorde that was sowen in their hertes. And lykwise the other that receiued sede into the stony grounde, are thei, whiche when thei heare the woorde, atōce receiue it with gladnesse, yet haue no roote in theim selfes, and so endure but a tyme: and anone when trouble and persecucion ariseth for the woordes sake, thei fall immediately. There bee other also, that receiue sede into thornes, and those are such as here the woorde and the cares of this woorlde and the disceatfulnes

Matth. xiii.b. Luke.viii.b.

B.

Esay.vi.c. Matth.xiii.b. Luke.viii.b. Ihon.xii.f. Act.xxviii.f. Romano.xi.b * Mat.xiii.c. Luke.viii.b.

fulnesse of richesse & the lustes of other thynges, entre in, and choke the woorde, and it is made vnfrutfull: and other there be that haue receiued sede into good groũde, thei are suche that heare the woorde, and receiue it, so that one corne dooeth bryng furthe thirtie, some threescore, some and hundred.

Matth.v.d. Luke.viii.c. a.d,xi.e. C. *Matth.x.c. Luke.viii.d. and.xii. ‡Matth vii.a Luke.vi.f.

And he said vnto thē: ‡is the candle lighted to bee put vnder a bushell, or vnder the table? Is it not lighted to be put on a candelsticke? *For ther is nothyng so priuie, that shal not be opened, neither hath it been so secrete but ‡ it shall come abrode. If any mā hath eares to heare let hym heare And he saied vnto theim: take hede what ye heare. ‡With what measure ye mete, with the same shall other men measure vnto you again. And vnto you that hear, shal more be geuen. For *vnto him that hath, shal it be geuen, and from hym that hath not, shal bee taken awaie euen that whiche he hath.

Matth.xiii.b. and,xxv.c. Luke.viii.c. and.xix.d. ‡Matth,xiii.d,

And he saied: so is the kyngdome of GOD euē as ‡if a mā should sowe sede in the groũd and should slepe, and rise vp nighte and daie and the sede should spryng & growe vp, while he is not aware. For the yerth bringeth furth fruite of her self: first the blade, then the eare, after that the full corne in the eare But when the fruite is broughte furthe, anone he thrusteth in the sickle, because the harueit is come.

Matth.xiii.a. Luke,xiii.d,

And he saied: where vnto shall we liken the kyngdome of GOD? Or with what comparison shall we compare it? ‡It is like a grain of musterd seede, which when it is sowen in the yearth, is lesse then all seedes that be in the yearth: when it is sowen, it groweth vp, and is greater then all herbes: and beareth greate braunches

braunches, so that the foules of the aire maie make their nestes vnder the shadowe of it.

*And with many suche parables spake he the worde vnto thē, after as thei might heare it But without parable spake he nothyng vnto thē But when thei wer alone, *he expounded all thynges to his disciples. And the same daie whē euen was come, he saied vnto thē, let vs passe ouer vnto ẏ other side. And thei left ẏ people, & toke hym euen as he was in the ship. And ther were also with hym other shippes. Matth. xiii. c. Matth. xiii. c.

‡And there arose a greate stourme of wynde, and the waues dashed into the ship, so that it was now ful. And he was in the sterne a slepe on a pelowe. And thei awaked hym, and saied vnto hym: Master, caresi thou not, that wee perishe? And he arose vp, & rebuked the wynd and saied vnto the sea: peace & be still. And the windes ceased, & there folowed a great calme. And he saied vnto thē: why are ye so fearful? How happeneth it that ye haue no faith? And thei feared exceadyngly, & saied one to another who is this? For bothe winde & sea obey him. Luke. viii: c. Matth. vii. c. D.

¶ The. v. Chapiter. ✠

AND thei came *ouer to the other side of the sea, into the coūtree of the Gadarenites. And when he was come out of the ship, immediately there met hym out of the graues a mā possessed of an vnclene spirit whiche had his abidyng emong the grēues. And no manne could bynde hym: no not with cheines, because that when he was oftē boūd with fetters and cheines, he pluched the cheines asunder, & brake the fetters in peces. Neither could any man tame hym. And alwaies, night & daie he was in the mountaignes and A. Matth. viii. d. Luke. viii. d.

in

in the graues, cryng & beatyng hym selfe with stones. But when he had spied IESVS afarre of he ranne, and worshipped hym, & cried with
Matth. viii.d. a loude voyce, and saied: * what haue I to do
Acts. xvi.c. with the, IESVS ỹ sonne of the moste highest GOD? I require thee in the name of GOD, ỹ thou torment me not. For he saied vnto hym: come out of the man thou foule spirit. And he asked hym: what is thy name? And he answered & saied vnto hym: my name is Legion, for we are many. And he praied hym instantely, ỹ
B. he would not sẽd thẽ awaie out of the coũtre.

But there was ther nie vnto the moũtaines
Matth. viii.d. * a greate herde of swyne fedyng, & all the de-
Luke. viii. d. uilles besought hym, saiyng: sende vs into the herde of swine, that we maie entre into them. And anone IESVS gaue them leaue. And the vnclene spirit wẽt out, & entred into the swine And the herde was caried hedling into the sea (Thei wer almoste two. M. that wer dzouned in the sea. And the swineherdes fled, & tolde it in the citee, and in the feldes. And thei wente out for to se, what had happened: and came to IESVS, and sawe hym that was vexed with the fende and had the Legion, sitte, bothe clothed and in his right mynde, and thei were afraied. And thei that sawe it tolde them, how it happened to hym that was possessed with
Luke. viii. c. the deuill: and also of the swine. ‡ And thei began to praie hym, that he would depart out of
Matth. viii. d. their coaste. ‡ * And when he was come into the ship he that had the deuill praied hym, that he might bee with hym. Howbeeit, IESVS would not suffre hym, but saied vnto hym go to thyne owne hous & to thy frendes, & shewe thẽ how great thinges the LORDE hath wro-

for

for thee, and how he hath had compassion on thee. And he departed, and beganne to publish in the tenne cities, how greate thynges IESVS had doen for hym, & all men did maruell.

And when IESVS was come ouer again by ship vnto the other side, muche people gathered vnto hym, and he was nigh vnto the sea. C.

*And behold, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe hym, he fell doune at his feete, and besought hym greatly, saying: my daughter lieth at poynt of death, I praie thee come, and lay thy hande on her, that she maie be safe and liue. And he went with hym, and muche people followed hym and thronged hym. Matth.ix.e. Luke.viii.f.

‡And there was a certain woman, whiche had been diseased of an issue of bloud. xii. yeres, & had suffred many thynges of many physicions, and had spent all that she had, & felte none amendement at al, but rather worse and worse. Whē she had heard of IESVS, she cam in the prease behynde hym, & touched his garmēt. For she said if I maie but touche his clothes I shalbe whole. And streight waie ẏ fountain of her blod was dried vp, & she felt in her body, that she was healed of that plage. And IESVS immediatly felyng in hym self, ẏ vertue proceded from hym, turned hym about in the prease, and said, who touched my clothes? And his disciples saied vnto hym: thou seest ẏ people thrust thee, and askest who did touche me? And he looked round aboute for to se her that had doen this thyng. But the woman feryng & trembling (knowyng what was doen within her) came, and fell doune before hym, and tolde hym all the truth. And he saied vnto Matth.ix.e. Luke.viii.a.

her

Luke.viii.c. her: Daughter * thy faith hath saued thee: go in peace, and bee whole of thy plage.

D. ‡ While he yet spake, ther came frō the ruler
Matth.ix.c. of ỹ synagoges hous, certain whiche said: thi
Luke.viii.g. daughter is ded: why diseasest ỹ the Master any farther? Assone as IESVS heard ỹ word ỹ was spokē he said vnto ỹ ruler of the synagoge: be not afraide, only beleue. And he suffred no man to folowe hym, saue Peter + James,
Matth.ix.a. and Jhon the brother of James. * And he
Luke.viii.g. came vnto the hous of the ruler of the Synagoge, + saw the wondryng and thē that wept and wailed greatly, + went in and saied vnto thē: why make ye this a doo, + wepe? The damosel is not ded but slepeth. And thei laughed hym to scorne. But he put thē all out and taketh the father + the mother of the damosel, + thē that wer with hym, and entred in where ỹ damosel lay, + taketh the damosel by the hand and saieth vnto her. Tabitha cumi, whiche is (if one do interpret it) damosell I saie vnto ỹ arise: + streight way the damosel arose, + walked. For she was of the age of.xii.yeres. And thei wer astonied out of mesure. And he charged thē straightly, that no man should know of it, and commaunded, to geue her meate.

¶ The. vi. Chapiter.

A. AND he * departed thence, and came
Matth.xiii.g. into his owne countree, and his disci-
Luke.iiii.c. ples folowed him. And whē the Sabboth daye was come, he beganne to teache in the synagoge. And many that heard him were astonied, and sayd: from whence hath he these thynges? and what wisedome is this that is geuen vnto him: and suche vertues that are
Matth. xiii g. wrought by his hādes? ‡ Is not this the car-

penter

penter Maries sonne, the brother of James and Joses and of Juda & Simon? and are not his sisters here with vs? And they were offended at him. IESVS sayd vnto them: ‡ a prophete is not dispised, but in his owne cou tre, and among his owne kynne, & in his houe hold. And he could there shewe no miracle, but layd his handes vpon a fewe sicke folke and healed them and merueiled, because of their vnbeleefe. ‡ ‡ Mat. xxiii. g Luke. iiii. d. Ihon. v. f.

*AND he went about by the tounes that lay on euery side, teachyng. ‡ And he called the twelue, and began to send thē furth two and two, and gaue them power against vncleane spirites, and cōmaunded them that thei shuld take nothing in their iorney, saue a rod onely: no scripe, no bread, no money in their pourse, but should be shod with sādals. And that they should not put on two cotes. And he said vn to them: whersoeuer ye entre into an house, there abide, til ye depart thence. * And whō so euer shal not receiue you, nor heare you, when ye depart thence, shake of the dust that is vn der your feete, for a witnesse vnto them. * I sai verely vnto you: it shalbe easier for Sodom and Gomor in the day of iudgement, then for that cytie. ‡ And they went out and preached, that menne should repente: and they cast out many deuils: and annoynted many that were sicke with oyle, and healed them. * And kyng Herode heard of him (for his name was spred abrode) and he sayd: John Baptist is risen a gaine frō the dead, and therfore miracles are wrought by him. Other sayd: it is Helias, some sayd it is a prophete or as one of the pro phetes. But when Herode heard of him, he

* Matth. ix. d. ‡ Matth. x. a. B * Matth. x. b. Luke. ix. a. * Matth. xi. d. Luke. x. a. ‡ Marke. x. a. * Luke. ix. a. Matth. xiiii. a.

sayd: it is Iohn whom I beheaded, he is risen from death againe.

C ✝ For Herode him selfe had sent furth men of warre, and layde handes vpon Iohn, and bound him, and cast him into prison for Herodias sake, his brother Philippes wife (because he had maried her). For Iohn sayd vnto Herode: * It is not lauful for the to haue thi brothers wyfe. Herodias layd waite for him, and would haue killed him, but she could not. For Herode feared Iohn, knowyng that he was a iust man and an holy, & gaue him reuerence: and when he heard him, he dyd many thinges and hearde him gladly. And when a conuenient day was come, that Herode on his * birth daye, made a supper to the Lordes, hye capitaines, and chiefe estates of Galile, and when the doughter of the same Herodias came in, and daunced and pleased Herode & them that sat at bourd also: the kyng sayd vnto the damosel: aske of me what thou wylt, and I wyl geue it the. * And he sware vnto her: whatsoeuer ꝑ shalt aske of me, I wyl geue it the euen vnto the one halfe of my kyngdome. And she went furth, & said vnto her mother, what shal I aske? she sayd Iohn baptistes head. And she came in streight way ẅ haste vnto the kyng, & asked him saiyng: I wil that thou geue me by and by in a charger, the head of Iohn Baptist. And the kyng was sorye: howebeit for his othes sake, and for their sakes whiche satte at supper also, he would not cast her of. And immediatly the kyng sent the hangman, and cõmaunded his head to be brought in.

Leui. xviii. c. and. xx. d.

* Gene. xl. d.

*Mat. xiiii. c.

D And he went and beheaded him in the prison and brought his head in a charger and gaue it

to her mother. And when his disciples heard of it they came, and toke vp his body, & layde it in a graue. ✠

And the Apostles gathered them selues toge ther vnto IESVS, and tolde him al thynges, both what they had done, and what they had taught. And he sayd vnto thē ‡come ye alone out of the way into the wyldernes, and rest a while. For there wer many cōmers and goers and they had no leasure so muche as to eate. *And he went by shyp out of the way into a deserte place. And the people spied them when they departed: and many knew him, and rāne a foote thether out of the cytie, and came thether before thē, and came together vnto him. And IESVS went out and saw muche people *and had cōpassion on them, because ‡ they were like shepe, not hauyng a shepeherd. And he beganne to teache them many thynges.

Mat. xiiii. b.
Luke. ix. b.
Ihon. vi. a.
*Mat. xiiii. b
*Mat. ix. d. and. xiii. b.
Eze. xxxiiii. a E

*And when the day was now farre spent, his disciples came vnto him, saiyng: this is a deserte place, and nowe the tyme is far passed let them depart that they may go into the cōtre rōnd about, and into the townes, and bye them bread: for they haue nothyng to eate. He answered and sayd vnto them, geue ye them to eate. And they sayd vnto him: shall we go and bye two hundreth penyeworth of bread, and geue them to eate? He sayd vnto them: *howe many loaues haue ye? Go and loke. And when they had searched, they sayd: fyue and two fishes. And he cōmaunded them, to make them all syt doune by companies vpon the grene grasse. And they satte doune here a rowe & there a rowe, by hundredes & by fiftics

* Mat. xiiii. b
Luke. ix. b.
Ihon. vi. a.
*Mat. viii. a.

And when he had taken the fiue loaues and

the two fiſches, and loked vp to heauen, he bleſ
ſed and brake the loues, and gaue them to his
diſciples, to ſet before thē: and the two fiſches
deuided he among them all. And they all dyd
eate and were ſatiſfied. And they toke vp. xii.
backettes ful therof, and of the fiſhes. And
they that did eat, were about. v. thouſand mē.

F * And ſtreight way he cauſed his diſciples
*Mat. xiiii. c to go into the ſhyp, and to go ouer the ſea be
fore vnto Bethſaida, whyle he ſente awaye
the people. *And aſſone as he had ſent them
*Mat. xiiii. e away, he departed into a mountaine to pray.
Ihon. vi. b. ✠And when euen was come, the ſhippe was
in the middes of the ſea, and he alone on the
land, and he ſawe them troubled in rowyng,
for the wynde was contrary vnto them. And
aboute the fourth watche of ỹ night, he came
vnto them walkyng on the ſea and would
haue paſſed by them. But when they ſawe
him walkyng vpon the ſea, they ſuppoſed it
had bene a ſpirit, & cried out: for they al ſawe
him and were afraide. And anone he talked
with them and ſayd vnto them: bee of good
chere, it is I be not afraide. *And he went vp
*Mat. xiiii. e vnto them into the ſhippe, and the wynde ceaſ
ſed, and they were ſore amaſed in them ſelues
beyond meaſure, and marueiled. For they re
membred not of ỹ loaues, becauſe their heart
was blinded.

G And when they were ouer the water they
came into the lande of Genazareth & drue vp
into the hauen. And aſſone as they were come
out of the ſhippe, ſtreight way they knew him
and ranne furth throughout all the region
round aboute, and beganne to cary aboute in
beddes thoſe that were ſicke, whē they heard

that

that he was there. And whither soeuer he entred, into tounes, cyties or villages, they layde the sicke folkes in the stretes, and prayed him that they might touche, and it were but the hemme of his vesture. And as many as touched him were safe. ¶

¶ The. vii. Chapiter.

AND * the Pharisies came together vnto him, and diuers of the Scribes whiche came frō Ierusalē. And when they sawe certaine of his disciples eate bread with commen (that is to say with vnwashen) handes, they complained. For the Pharises and al the Iewes, except they washe their handes often, eat not, obseruyng the tradicions of the elders. And when they come from the market, except they washe, they eate not. And many other thinges ther be, whiche they haue taken vpō thē to obserue, as the washyng of cuppes & cruses, & brasen vessels, & of tables. Then asked him the Pharises and Scrybes why walke not thi disciples accordyng to the custome, ordeined by the elders, but eat bread w̄ vnwashen hādes? He answered & sayd vnto thē: well ꝓphesied Esaias of you ypocrites, as it is writtē: * This people honoreth me with their lippes, but their heart is farre from me: howbeit, in vayne do they serue me teachyng the doctrines and cōmaundementes of men. For ye lay the cōmaūdement of God apart, and obserue the constitucions of men. as the washyng of cruses and of cuppes and many other suche like thinges ye do.

And he sayd vnto them: well, ye cast asyde the cōmaundement of GOD to maintein your owne constitucions. * For Moses sayd honoure

* Matth. xv. a.
A
B
Esay. xxix. d.
Mat. xv. a
Exod. xxi. b.
Deute. v. b.
Ephes. vi. a.

‡ Exod.xx.b Leui.xx.b. Prouer.xx. c. noure thy father and thy mother: and ‡ who so curseth father or mother, lette him dye the death. But ye say: a manne shall say to father or mother, Corban: whiche is what gyft soeuer cōmeth fro me, shalbe for thy profite. And so ye suffre him nomore to do ought for his father or his mother, & make the worde of GOD of none effect, through your owne constituciō whiche ye haue ordeyned. And many suche thinges ye do.

C And when he had called all the people vnto him, he sayd vnto them: herken vnto me, euery ‡ Matth.xv.b. one of you, & vnderstand. † There is nothyng without a mā that can defile him, when it entreth into him: but the thinges whiche procede out of a mā those are they that defile the man. If any mā haue eares to heare, let him heare. And when he came into ỹ house away frō the people, his disciples asked him of the similitude. And he said vnto thē are ye also so greatly without vnderstādyng? Do ye not yet perceiue, that whatsoeuer thyng frō without entreth into a mā, it cānot defyle him, because it entreth not into his heart but into the bely: & goeth out into the draught, pourgyng out all meates? And he sayd: that whiche cōmeth out of a man defyleth the mā. For frō within euē out of the heart of men procede euil thoughtes, aduoutry, fornicacion, murther, theft, coueteousnes, fraude, deceite, vnclennes, a wicked eye, blasphemies, pride, folishnes: al these euil thinges come frō within, & defyle a man.

* Mat.xv.c. * And frō thence he rose, & went into the borders of Tyre and Sydon: and entred into an house, & would that no mā shuld haue knowē But he could not be hyd. For a certayne woman

man (whose daughter had a foule spirit) as soone as she herd of him, came & fel at his feet The womā was a Greke out of the nacīō of Syrophenicia & she besought him ꝑ he would cast out ꝑ deuil frō her doughter. But IESVS sayd vnto her: let ꝑ childrē fyrst be fed. For it is not mete to take ꝑ childrens bread, & cast it vnto whelpes. She ānswered & sayd vnto him: D
euē so Lord, *neuertheles ꝑ whelpes also eat *Mat.xv.c.
vnder ꝑ table of the childrens crōmes. And he said vnto her: for this saying go thi way, ꝑ deuil is gone out of thi dōughter. And when she was come home to her hous, she foūd ꝑ ꝑdeuil was departed, & her doughter liyng on ꝑ bed.

✠And he departed againe frō the coastes of *Math.xv.d.
Tyre & Sidon, & came vnto the sea of Galile thorow the middes of the coastes of the.x. cy-
ties. * And they brought vnto him one that *Mat.ix.d.
was deafe & had an impediment in his speche and they praied him to put his hand vpō him. And when he had taken him aside frō the peo ple, he put his fingers into his eares, and did spit, & touched his tong & loked vp to heauen, and sighed, and sayd vnto him: Ephata, that is to say be opened. And straight way his ea-
res were opened, & the string of his tong was loosed, & he spake plaine. *And he cōmaūded *Marke.i.d.
thē that they should tel no man. But the more he forbad thē, so muche the more a great deale they published, saiyng: He hath done al thin-
ges wel, he hath made both the deafe to heare and the dombe to speake. ✠

¶ The.viii. Chapiter. ✠

IN those daies when ther was a very great A
company, and had nothing to eat, IESVS Mat.xv.d.
called his disciples to him, and sayd vnto

them: I haue cõpassion on the people, because they haue nowe bene with me thre daies, and haue nothing to eat: and if I send them away fastyng to their owne houses, they shal faint by the way. * For diuers of them came from farre. And his disciples answered him: where should a mã haue bread here in the wyldernes to satisfie these? And he asked them, howe many loaues haue ye? They sayd: seuen. And he cõmaunded the people to syt doune on the ground. And he toke the seuen loaues: & when he had geuen thankes, he brake and gaue to his disciples, to set before them. And they did set them before ỳ people. And they had a fewe smal fishes. And when he had blessed, he commaũded thẽ also to be set before thẽ. And they dyd eat, and were suffised. And they toke vp of the broken meate that was lefte seuen baskettes ful. And they that did eat: were aboute foure thousand. And he sent them away. ✠ And anone he entred into a shyp w̃ his disciples, and came into the parties of Dalmanutha. * And the Pharises came furth & began to dispute with him seking of him a signe frõ heauẽ, temptyng him. And when he had sighthed in his spirit, he saieth: why doth this generacion seke a signe? Verely, I say vnto you there shal no signe be geuen vnto this generacion. And he left them and went into the ship againe, and departed ouer the water.

And they had forgotten to take bread with them, neither had thei in the ship w̃ them more then one loafe. And he charged them, saiyng. * ✠ Take hede, beware of the leuyn of the Pharises. and of the leuyn of Herode. And they reasoned among them selues saiyng, we haue

* Esai. lx. a.
Toby. xiii. b.
Mat. xvi. a.
Luke. xi. d.
Ihon. vi. d.
* Mat. xvi. b.
Luke. xii. a.

haue no bread. And IESVS knew it, and saith vnto them: Why take ye thought, because ye haue no bread? perceiue ye not yet neither vnderstand? Haue ye your heartes yet blynded? Haue ye eyes and se not? and haue ye eares & heare not? Do ye not also remẽber? *When I brake fiue loaues among .v. thousand men, howe many baskettes ful of brokẽ meat toke ye vp? They sayd vnto him twelue. *Mat.xiiii.e.

*When I brake seuen among foure thousand, howe many baskettes of the leauynges of broken meate toke ye vp? They sayd seuen And he sayd vnto thẽ, how happeneth it that ye do not vnderstand. ✠ *Mat.xv.d.

✠And he came to Bethsaida, & they brought a blynde man vnto him, and desyred him to touche him. And he caught the blind by the hand and led him out of the toune: and whan he had spytte in his eyes, and put his handes vpon him, he asked him if he saw ought. And he loked vp, and sayd I se the men, for I perceiue them walke as thei were trees. After that he put his handes againe vpon his eyes, and made him see. And he was restored, and sawe euery man clerely. And he sent him home to his houle, saiyng: neither go into the toune, nor tel it to any in the toune. ✠ C

*And IESVS went out, and his disciples into the tounes that long to the citee called Cesarea Philippi. And by the way he asked his disciples, saiyng vnto them, whõ do men say that I am? And they answered, some say that thou art Iohn the Baptist, and some say Helias. Againe some say þ thou art one of the nomber of the Prophetes. And he saieth vnto them: But whom say ye that I am? Peter answe- *Mat.xvi.c. Luke.ix.c.

*Math.xvi.c. Luke.ix.c. Ihon.vi.d. answereth and sayeth vnto him: * thou arte very CHRIST. And he charged thē, that they should tel noman of him. And he beganne to
D
‡Matth. xvi.c and.xx.c Luke.ix.c. teache thē‡ howe that the sonne of man must suffer many thynges, and be repzoued of the elders, and of the hye pziestes, and Scrybes, and be kylled, & after thze daies aryse againe, And he spake that saiyng openly.

And Peter toke him aside, and began to chid him. But he turned aboute, and loked on his disciples, and rebuked Peter saiyng: Go after me Satan, foz thou sauoreste not the thynges that be of GOD, but the thinges þ be of men.

*Mat.xvi.d. and.x.d. Luke.ix.c. and.xiiii.f. * And when he had called the people vnto him with his disciples also, he sayd vnto thē: Whosoeuer wyll folowe me, let him forsake him selfe, and take vp his crosse, and folowe me. Foz whosoeuer wyll saue his lyfe, shall lose it. But whosoeuer shall lose his lyfe foz my sake and the Gospel, the same shal saue it. Foz what shall it pzofite a man, yf he wynne al the world, and lose his owne soule? oz what shall a man geue to redeme his soule withal againe? *Matth.x.c Luke.xii.b. * Whosoeuer therfoze shalbe ashamed of me & of my wozdes, in this aduouterous and synneful generacion: of him also shal the sonne of man be ashamed, when he cōmeth in the glozy of his father with the holy angels.

¶ The.ix.Chapiter.

A *Mat.xvi.d. Luke.ix.c AND he sayd vnto them: Uerely I say vnto you: * There be some among them that stande here whiche shal not tast of death, tyl they haue sene the kyngdome of GOD come with powze.

And

*And after sixe dayes IESVS taketh Peter, and James, and John, and leadeth them vp into an hye mountaine out of the way alone, and he was transfygured before them. And his raiment dyd shyne, and became very whyte, euen as snowe: so whyte as no fuller can make vpon the yearth. And there appered vnto them Helias w̄ Moses, & they talked w̄ IESV. And Peter answered & sayth to IESV: master, here is good beyng for vs, let vs make also thre tabernacles, one for the, and one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayde. And ther was a cloude that shadowed thē. And a voice came out of the cloude, saiyng: *This is my belōued sonne, heare him. And sodenly whan he had loked round aboute they sawe no man more then IESVS onely with them. *Mat. xvii. a Luke. ix. c. *Matth. iii. d and. xvii. b Luk. iii. d, ix. c Marke. i. b.

‡And as they came doune from the hyl he charged them, that they should tel nom̄ those thinges that they had sene tyl the sonne of m̄ were risen from death againe. And they kept that saiyng with them and demaūded one of another what the risyng from death agayne should meane: And they asked him saiyng: why then say the Scrybes that Helias must fyrst come? He answered and sayd vnto thē: *Helyas verely when he cōmeth fyrst, restoreth al thinges. And the sōne of man (as it is *written of him) shal suffre many thynges, & be set at naught. But I say vnto you þ Helyas is come, & thei haue done vnto him what soeuer they would, as it was written of him. Esai. xlii. a. ‡ Mat. xvii. b. Marke. i. d. B Mala. iiii. b. *Esai. liii. a.

And whan he came to his disciples, he saw muche people aboute them, and the Scrybes disputyng with them. And straight way al the people

people (when they beheldē him) were amased and ranne to him, and saluted him. And he asked ỳ Scribes, what dispute ye among thē?

*Mat.xvii.c. Luke.ix.c

✝*And one of the cōpany answered and sayd: Maister, I haue brought vnto the my sonne, whiche hath a dōme spirit. And when soeuer he taketh him, he teareth him, and he fometh, and gnasheth with his teeth, and pineth away. And I spake to thy disciples that they should cast him out, and they could not. He answereth him and saieth: O faithles nacion howe long shal I be with you? Howe long shal I suffre you? Bryng him vnto me. And they brought him vnto him. And assone as ỳ spryt sawe him he tare him. And he fell doune on the ground walloyng and foming. And he asked his father, how long is it ago sens this happened him And he sayd of a child, and oft tymes it hath cast him into the fyre & into the water to destroy him. But if thou canst do any thyng, haue mercy on vs and helpe vs.

C

IESVS sayd vnto him: if thou couldest beleue *al thinges are possible to him that beleueth. And straight way the father of the child cried with teares: saiyng: Lorde, I beleue, helpe thou myne vnbeleefe.

*Mat.xvii.d.

D

When IESVS sawe that the people came runnyng together vnto him, he rebuked the foule spirit, saiyng vnto him: Thou dombe and deaf spirit, I charge the come out of him and entre nomore into him: And the spirit (when he had cried and rēt him sore) came out of him, and he was as one that had been dead insomuche that many sayd: he is dead. But IESVS caught his hand and lift him vp: and he rose. And when he was come into the hous

his

*his disciples asked him secretly: why could not we cast him out? And he sayd vnto them: this kynde can come furth by nothing, but by prayer and fastyng. ✠ Math, xvii. d.

✠ And they departed thence, and toke their iorney through Galile, and he would not, that any man should know it. For he taught his disciples, and sayd vnto them: ‡the sonne of man shalbe deliuered into the handes of men, and they shal kyl him, and after that he is killed, he shal arise againe the third day. But they wyst not what he sayd, and were afraid to aske him. And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye disputed among your selues by the way? And they held their peace, for by ỹ way thei had reasoned among them selues, who should be the chiefest. And when he was sette doune, he called the .xii, to him and sayd vnto thē, if any mā desyre to be fyrst, the same shalbe last of al, & seruaūt to al. *And he toke a child, and set him in the middes of them; & when he had taken him in his armes, he sayd vnto them: whosoeuer receiueth any suche a childe in my name, receiueth me. And whosoeuer receiueth me, receiueth not me, but him that sent me. ✠ B ‡Mat, xvii. e. Luke, ix, d. Mat, xviii. a. Luke, ix. f.

John answered him saiyng: ✠ maister we saw one cast out deuils in thi name and he foloeth vs not: and we forbad him, because he foloeth vs not. But IESVS sayd: forbyd him not. For *there is no man whiche (if he do a miracle in my name) can lihgtly speake euil of me. For he that is not against vs, is on ours part. * Whosoeuer shall in my name geue a you a cuppe of water to drinke, because ye belong F *i. Cor. xii. a *Mat, x. d.

long to CHRIST, verely, I say vnto you: he
shal not loose his rewarde. ‡ And whosoeuer
‡Mat,xviii,a. shal offende one of these litleones that beleue
in me, it were better for him, if a milstone wer
hanged aboute his necke: and he were cast in-
to the sea
*Mat,xviii, d * Wherfore yf thy hande hynder the, cut it
of. It is better for the to entre into life may-
med, then (hauing two handes) to go into hel,
into fyre that neuer shalbe quenched, where
G * their worme dyeth not, and the fyre goeth
*Esa,lxvi,g not out. And if thy fote be a hynderaunce vn-
to the, cut it of. It is better for ẏ to go halt in
to life, then (hauyng two feete) to be cast into
hel, into fyre that neuer shalbe quēched: where
their worme dieth not, and the fyre goeth not
out. * And if thyne eye hynder ẏ, plucke it out
* Matth, v. e. It is better for the to go into the kyngdome
of God with one eye, then (hauyng two eyes)
to be cast into hell fyre: where their worme
dyeth not and the fyre goeth not out. ‡ Euery
*Leui,ii,d man shalbe salted with fyre. * And euery sa-
*Mat.v.b. crifice shalbe seasoned with salt. * Salt is
Luke. xiiii, g. good. But if the salt be vnsauery, what shall
ye season therwith? haue salte in your selues:
and haue peace among your selues one with
another.

¶ The x. Chapiter. ✠

A AND when he arose from thence, ‡ he
‡Matth, xix,a went into the coastes of Jury through
the region that is beyonde Jordan.
And the people resorted vnto him a fresh, and
as he was wont, he taught them againe. And
the Pharises came, and asked him. Is it law
full for a man to put away his wife? to proue
him. And he answered, and sayd vnto them:
what

‡what dyd Moses byd you do: and they sayd Moses suffered to wryte a testimonial of deuorsement, and to put her away. And IESVS answered and sayd vnto them: For the hardnes of your heart he wrote this precept vnto you. But at the fyrst creation * GOD made them man and woman. *Mat.xix.a Deu.xxiiii.a *Gene.i.d

Therfore ‡ shal a mā leaue his father and mother, and byde by his wyfe, and they twayne shalbe one flesche. So then, are they nowe not twaine, but one flesche. Therfore, what GOD hath coupled together, let not man seperate. ‡i. Cor.vi.d Matth.xix.a Ephes.v.g Gene.ii.d. B

And in the house his disciples asked him againe of the same matter. And he saieth vnto them. ‡ Whosoeuer putteth away his wyfe, and marieth another, breaketh wedlocke to her warde: and if a woman forsake her housband, and be maried to another she cōmitteth aduoutry. ‡Marke.v.c. and.xix.d. Luke.xvi.d

* And they brought children to him, that he should touche them. And his disciples rebuked those that brought them. But when IESVS sawe it, he was displeased and sayd vnto them: Suffre the children to come vnto me, forbyd them not. For of suche is the kyngdome of GOD. Verely I say vnto you, whosoeuer doeth not receiue the kyngdome of GOD, * as a childe he shal not entre therin. And when he had taken them vp in his armes, he put his handes vpō them, and blessed them. * Math.xix c Luke.xviii.d. *Mat.xviii.a Luke.xviii.a C

† And when he was gone furth into ẏ way there came one runnyng and kneled to him, & asked him: ‡good master, what shal I do, that I may inherite eternal life? IESVS sayd vnto him: why callest thou me good? There is no man good, but one, whiche is GOD. Thou ‡Math.xix.d Luke.xviii.d

knowest

knowest the cõmaundementes: Breake not matrimony, kyl not: steale not: beare no false witnes: defraude noman: honoure thy father and mother. He answered and sayd vnto him Maister, al these I haue observed from my youth IESVS beheld him, and favoured him and sayd vnto him: one thyng thou lackest.

*Mat.xix.b. Luke.xviii.d. *Go thy way, sel al that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folow me ✝ and take vp my crosse vpon thy shoulders. But he was discõforted because of that saiyng, and went away mournyng, for he had great possessions.

And when IESVS had loked round aboute he sayd vnto his disciples. *Mat.xix.c. Luke.xviii.e. *How vneasy shal they that haue mony, entre into the kyngdome of GOD. And the disciples were astonnied at his wordes. But IESVS answereth agayne, and saieth vnto them: children, howe harde is it for them that trust in mony, to entre into ỹ kingdome of GOD? It is easier for a camel to go thorowe the eye of a nedle, then for the ritche to entre into the kyngdome of D GOD. And they were astonnied out of measure, saiyng betwene thẽselues: who then can be saued? IESVS loked vpon them, and sayd: with men it is vnpossible, but not with GOD for *with GOD al thinges are possible.

Zacha.viii.d. And Peter beganne to saye vnto him: Lo, *Mat.xx.c. Luke.xviii.f. *we haue forsaken al and haue folowed the. IESVS answered and sayd: Verely I say vnto you, there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or lãdes for my sake and the Gospels, but he shal receiue an hundreth fold nowe in this lyfe, houses and brethren, and

sisters

sisters, and mothers, and childzen, and landes with persecucions, and in the worlde to come eternall life. ‡But many ꝑ ar first shalbe last: ꝛ the last, first. And thei wer in ꝑ way goyng vp to Jerusalē. And IESVS went before them, ꝛ thei wer amased, and folowed ꝛ wer afraide. And IESVS toke the .xii. again, and begā to tell theim what thynges should happen vnto hym. *Beholde, we go vp to Jerusalem, and the sonne of manne shalbe deliuered vnto the hie prestes and vnto the Scribes: ꝛ thei shall condēpne hym to death, and shall deliuer hym to the Gentiles, and thei shal mocke hym, and scourge hym, spitte vpon hym, and kill hym. And the third daie he shall rise again. Matth. xx. b. Luke. xiii. f. E. Matth. xvi. c. xvii. c. xx. c. Luke. xv. f. and. xvii. c.

*And James ꝛ Jhon the sonnes of Zebede came vnto hym, saiyng: Master, wee would that thou shouldest do for vs whatsoeuer we desire. He said vnto thē: what would ye that I should do for you? Thei said vnto hym: graūt vnto vs ꝑ we maie sit, one on thy right hande and the other on thy lefte hande, in thy glory. But IESVS said vnto thē: ye wote not what ye aske. Cā ye drinke of the cup, that I drinke of? And be baptised with ths baptime, that I am baptised with? And thei saied vnto hym: that we can. IESVS said vnto them ye shal in deede drinke of the cup ꝑ I drinke of: ꝛ with the baptisme ꝑ I am baptised withal shal ye be baptised in: but to sit on my right hād ꝛ on my left hand, is not myne to geue, but it shall happen vnto them, for whom it is prepared. Matth. xx. d. F.

‡And whē the ten heard it, thei began to disdain at James and Jhon. But IESVS whē he had called them vnto hym, said vnto them ye know we, that * thei whiche are sene to beare Matth. xx. d. Luke. xxii. c.

rule emong'the people, reigne as Lordes ouer them, and thei that be greate emong thē, exercise auctoritee vpon thē. Neuertheles, so shall it not bee emong you: but whosoeuer of you will bee greate emong you, shalbe your minister. And whosoeuer will bee chief, shalbe seruaūt of all. For ‡ the sonne of man also came not to be ministred vnto, but to minister, and to geue his life for the redempcion of many.

Matth. xx. d.

G. And thei came to Jerico: * And as he wente
Luke. xviii. d out of the citee of Jerico with his disciples, and a greate numbre of people: blinde Bartymeus the sonne of Timeus sat by the hie wayes side beggyng. And when he heard that it was IESVS of Nazareth, he began to crye, & saie: IESVS, thou sonne of Dauid, haue mercie on me. And many rebuked him, þ he should hold his peace. But he cried the more a great deale: thou sonne of Dauid haue mercye on me. And IESVS stode still, and commaunded hym to be called: and thei called the blind, saiyng vnto hym: be of good comfort: rise, he calleth thee. And he threw away his cloke, & rose and came to IESVS. And IESVS answered, & said vnto hym: what wilt thou that I do vnto the? The blind said vnto hym: Master, þ I might se. IESVS said vnto hym: go thy waie, thy faith hath saued þ. And immediatly he receiued his sight & folowed IESVS in the way

¶ The. xi. Chapiter.

A. AND when thei came nigh to Hirusalē
Luke. xix. e. vnto Bethphage and Bethany, vnder the mount Oliuete, he sendeth furth two of his disciples, and saith vnto thē: Go your waie into the towne, that is ouer against you And assone as ye be entred into it: ye shal find

a colt bound, wheron neuer man sat, lose him and bryng hym hether. And if any manne saie vnto you: why dooe ye so? Saie ye: that the LORDE hath nede of hym: and streight waie he will sende hym hether. And thei went their waie, and founde the colte tyed by the dooze without in a place wher two waies met, and thei losed hym. And diuerse of them that stode ther said vnto the: ‡what do ye losing ye colte? Ihon.xii.f.
And thei said vnto them, euen as IESVS had commaunded. And thei let theim go. And thei brought the colt to IESVS and cast their garmentes on hym: and he satte vpon hym. And many spredde their garmentes in the waie. Other cutte doune braunches of the trees, and B.
strawed them in the waie. And thei that went before & thei that folowed: cried, saiyng: Hosanna* blessed is he that cōmeth in the name Psal. cxviii.d.
of the LORD. Blessed be the kyngdō that cō- Matth. xxi.b.
meth in the name of hym that is LORDE of Luke.xix.f.
our father Dauid: Hosanna in the highest. Ihon.xii.b.

And the LORDE entered into Hierusalem and into the temple. And when he had looked rounde aboute vpon all thynges, and nowe the euentyde was come, he wente oute vnto Bethany with the twelfe. * And on the mo- Matth.xxi.b.
rowe when thei wer come out from Bethany he hungered. And when he had spied a Figge tre a farre of, hauyng leaues he, came to see, if he might fynde any thyng theron. And whē he came to it, he founde nothyng but leaues: for the tyme of Figges was not yet. And IE- SVS answered and saied vnto the Fygge tree: Neuer manne eate fruite of thee hereafter whyle thei worlde standeth. And his disci- ples heard it.

C. And thei came to Hierusalem. And IESVS
*Math.xxi.b went into the temple, and began to *caste out
Luke.xix.g. them that solde and bought in the temple and
Ihon.ii.c. ouerthrewe the tables of the money chaūgers
and the stooles of them that solde doues: and
would not suffre, that any man should cary a
vessell through the temple. And he taught sai-
yng vnto theim: * is it not writtē: my hous
Esay.lvi.c. shalbe called the hous of praier vnto all nati-
iii.Reg.viii.c. ons? But ye haue made it a denne of theues.
Hiere.vii.c. And the scribes and hye priestes heard it and
Matth.xxi.d. sought how to destroy hym. ‡ For thei feared
him, because al the people marueiled at his do-
ctryne. And when euen was come, IESVS wēt
Matth.xxi.d. out of the citee. *And in the morning as thei
Luke.xi.g. passed by, thei sawe the figge tree dried vp by
and.xx.c. the rotes. And Peter remembred, and said vn-
to hym: Master, behold the figge tree, whiche
thou cursedest, is widdred awaie. And IESVS
answered, and saied vnto thē: haue confidence
in GOD. ✝ Verely I saie vnto you, ỳ whosoe-
uer shall saie vnto this moūtain: remoue, and
cast thy self into the sea, and shall not doubte
in his herte but shal beleue that those thynges
D. whiche he saieth shall come to passe, whatso-
euer he saith he shall haue. Therfore I saie vn
* Mat.xxi.c. to you, *what thynges soeuer ye desire when
Ihon.xiiii.b. ye praie, beleue that ye receiue thē, and ye shall
‡ Matth.vi.b. haue them. And when ye stand and praie ‡ for-
and.xviii.d. geue if ye haue oughte against any man, that
your father also whiche is in heuen, maie for-
geue you your trespasses.
Luke.xx.a. And thei came again to Hierusalē. * and as
Matth.xi.c. he walked in the temple, ther came to hym the
hie priestes and the scribes, and the elders, and
saie vnto hym: by what authoritee doest thou

these

these thynges: and who gaue thee this authoritee, to do these thynges: IESVS answered & saied vnto them: I wil also aske of you a certain thyng and answer me and I will tell you by what authoritee I do these thynges: The baptime of Jhon, whether was it from heuen or of men: Answere me. And thei thoughte in them selfes, saiyng: if we saie, from heuen: he will saie: why then did ye not beleue hym: but if thei had said, of men, thei feared the people. For al men counted Jhon: that he was a very prophete. And thei answered, and saied vnto IESVS: we cānot tell. And IESVS answered, and saied vnto them: nether will I tell you by what authoritee, I do these thynges. ✠

¶ The.xii. Chapiter.

AND he began to speake vnto them by parables. A certain man plāted ✱ a vineyard, and compassed it aboute with an hedge, and ordaigned a wyne presse, & built a toure, and let it out to hire vnto housbandemen, and went into a straunge countree. And whē the tyme was come, he sent vnto the husbandmen a seruaunt, that he might receiue of the husbandmen of the fruite of the vineyard And thei caught hym, & bet hym, and sent hym awaie again emtie. And moreouer, he sent vnto theim another seruaunte, and at hym thei cast stones and brake his hedde, and sent hym awaie again all to reuiled. And again he sente another, and hym thei killed: and many other beatyng some and killed some. A. Matth.xxi.d. Luke.xx.b. Esay.v.a. Ihon.ix.c. Hierem.xii.c.

And so whē he had yet but one beloued sōne he sent hym also at the last vnto them saiyng: thei will feare my sonne. ✱ But the husbandmen said emongest thē selfes: this is the heire: Matth.xxi.d.

Ge.xxxviii.d come ‡ let vs kil hym, & the inheritaunce shalbe
Luke,xx.c, oures. And thei toke hym and killed hym, and
caste hym out of the vineyard. What shall
therfore the LORDE of the vineyarde do? He
shall come, and destroye the husbandmen, and
let out the vineyarde vnto other. Haue ye not
Psal,cxviii.b. redde this scripture? * The stone which the
Math,xxi.d. builders did refuse, is become the chief stone
Actes,iiii.b. of the corner? This is the LORDES doyng, &
it is merueious in our iyes. Thei went about
also to take hym, & feared the people. For thei
knew, that he had spoken the parable against
them. And thei left hym and went their waie.
Matth,xxii,d. ‡ And thei sent vnto him certain of the pha-
Luke,xx.b, risies and Herodes seruauntes, to take hym in
his wordes. And assone as thei wer come, thei
saied vnto hym: Master, we know we that thou
art true, and carest for no man: for thou con-
sidrest not the outwarde apperaunce of men
but teachest the waie of GOD trewly: Is it
B. lauful to paie tribute to Cesar or not? ought
we to geue, or oughte we not to geue? But he
vnderstoode their simulation, and saied vnto
theim: Why tempte ye me? Bryng me a peny,
that I maie see it. And thei brought it. And he
saieth vnto theim: Whose is this Image and
superscripcion? And thei saied vnto hym Ce-
sars. And IESVS answered and saied vnto
Roma, xiii.b. the: * Geue to Cesar the thinges that belong
Matth xvii,c. to Ceasar: and to GOD, the thynges which
and,xxii.c. pertain to GOD. And thei marueiled at hym.
*Mat,xxii.a Ther came also vnto him ỹ saduces * which
Actes. xxii.b. che saie that there is no resurrecciō. And thei
Luke.xx.c. asked him saiyng: Master ‡ Moses wrote vn
‡Deu, xxv.b. to vs, if any mannes brother die, and leue his
wife behind hym, and leue no childrē: that his
brother

brother should take his wife, & reyse vp seede
vnto his brother. There were seuen brethren,
and the first toke a wife: and whē he died, left
no seede behynd hym. And the second toke her
and died: nether left he any sede. And the third
likewise: And seuen had her, & left no seede be-
hynde them. Laste of all the wife died also. In C.
the resurrection therefore when thei shall rise
again, whose wife shal she be of thē? For seuē
had her to wife. And IESVS answered, & said
vnto them: Do ye not therfore erre, because ye
vnderstande not the scriptures, nether the po-
wer of GOD? For when thei shall rise againe
frō death, thei neither mary, nor are maried
but are as the angels, whiche are in heuen. As
touchyng the ded, that thei rise again: haue ys
not red in the boke of Moses, how in ꝑ bush
GOD spake vnto him sayng: ‡ Iam ꝑ GOD Exodi.iii.b.
of Abraham & the GOD of Isaac, & the GOD Matth.xxii.c.
of Iacob? He is no GOD of ded, but ꝑ GOD Luke.x.f.
of liuyng: Ye are therfore greatly disceiued.

*And whē there came one of the Scribes, & Matth.xxii.d.
had heard thē disputyng together (& perceiued
that he had answered thē well) he asked hym,
whiche is the first of al the cōmaundementes?
IESVS answered hym, the first of all the com
maūdmētes is, heare: o Israel: ‡ The LORD Deuter.vi.a.
our GOD is LORD only: & thou shalt loue ꝑ Matth.xxii.d.
LORD thy GOD with al thy herte, & with all
thy solle, & with al thy mind, & with al thy strē
gthe. This is the first cōmaundment. And the ‡Leui.xix.d.
secōd is like vnto this. ‡ Thou shalte loue thy Matth.xxii.b
neighbor as thy self. Ther is none other com Roman.xiii.c.
maundement greater then these. And the scribe Galatha.v.c.
saied vnto hym: well Master, thou hast saied Iacobi.ii.b.
the trueth, for there is one GOD, and there is Matth.v.g.

none but he. And to loue hym with all thy hert and with all thy mynd, & with al thy ſolle and with all thy ſtrēgth: & to loue a mās neighboꝛ as hym ſelf, is a greater thyng, then al burnte offrynges & ſacrifices. And when IESVS ſaw that he anſwered diſcretly, he ſaid vnto hym: Thou art not far frō ẏ kingdō of GOD. And no man after that, durſt aſke hym any queſtiō

D. And IESVS anſwered and ſaied, techyng in the tēple: how ſaie the ſcribes that CHRIST is the ſonne of Dauid? for Dauid hymſelf in

Matth. xxi. d. Pſal. cx. a. ſpired with the holy ghoſt, ſaid: ✝ The LORD ſaid to my LORDE, ſit on my right hande till I make thyne enemies thy foote ſtole. Dauid hymſelf called hym LORD: & how is he then his ſonne? And muche people heard him gladly: & he ſaid vnto them in his doctrine: bewaꝛe

Math. xxiii. a. Luke. xx. g. of the ſcribes, whiche ✝ loue to go in long clothyng: & loue ſalutacions in the market places and the chief ſeates in the cōgregacions, & the vppermoſte romes at feaſtes: whiche deuoure widowes houſes, & vnder a pꝛetence, make lōg pꝛaiers. Thei ſhall receiue greater damnaciō.

✝ And whē IESVS ſat ouer againſt the treſ-

Luke. xxi. a. ſury, he behelde, * how the people put money into the treſury. And many that wer riche caſt in muche. And there came a certain pooꝛe widowe, & ſhe threwe in two mites, whiche make a farthyng. And he called vnto hym his diſciples & ſaith vnto thē. Verely, I ſaie vnto you that this pooꝛe widowe hath caſt moꝛe in, then all thei whiche haue caſte into the treaſury. Foꝛ thei all did caſte in of their ſuperfluite: but ſhe of her pouertie, did caſte in all that ſhe had, euen all her liuyng ✝

¶ The. xiii Chapiter. ✝

And

AND as he went out of the temple, one A.
of his disciples saied vnto hym: Ma- Math. xxiiii a.
ster, se what stones, & what buyldyn- Luke. xxi. a.
ges are here. And IESVS answered and saied
vnto hym: seest thou these great buildynges?
There shall not be left one stone vpon another
that shal not be throwen doune And as he sat
on mount Oliuete, ouer against the tẽple. Pe
ter and James, and Jhõ, and Andrew, asked
hym secretly: tell vs, when shall these thynges
be? And what is the signe when all these thyn
ges shalbee fulfilled? And IESVS answered
them, and began to saie: * take hede, leste any Math. xxiiii. a.
man deceiue you. For many shall come in my Luke. xxi. b.
name saiyng: I am CHRIST, and shall deceue
many. When ye shall heare of warre, and ty-
dynges of warres, be ye not troubled. For su-
che thynges muste nedes bee. But the ende is
not yet. For there shall nacion rise against na-
tion, and kyngdome against kyngdome. And
there shalbe yearth quakes in all quarters, and
famishmente shall there be, and troubles.

These are ỹ begynnynges of sorowes. ‡ But B.
take hede to your selfes. * For thei shal bring ‡ Ihon. xvi. a.
you vp to ỹ counsailes & into the sinagoges, * Matth. x b.
and ye shalbe beaten, yea, and shalbe brought Luke. xxi. c.
before rulers & kynges for my sake, for a testi- Ihon. xvi. a.
monial vnto thẽ. ‡ And the Gospell must first ‡ Mat. xxiiii b
be published emong all nacions. * But when * Matth. x. c.
thei leade you & present you, take ye no thought
nether imagin afore hande what ye shall saie:
but whatsoeuer is geuẽ you in the same houre
that speake. For it is not ye that speake, but
the holy ghoste. The brother shall deliuer vp
the brother to death, and the father the sonne
and the childrẽ shall rise against their fathers

and mothers, and shal put them to death. And ye shalbe hated of all men for my names sake But whoso endureth vnto the ende, the same shalbe safe.

Mat. xxiiii. b. Luke. xxi. d. Daniel, ix. g. *Moreouer, when ye se the abhominacion of desolacion (whereof is spoken by Daniell the prophet) stand where it ought not, let him that readeth vnderstande. Then let them that be in Iewry, flie to the mountaignes, And let hym that is on the hous top, not go doune into the hous, nether entre therin, to fetche any thyng out of his hous. And let hym that is in the feld not turne backe again vnto the thynges whiche he left behynd hym, for to take his clothes with him. Wo shalbe then to thē that are with child, and to them that geue sucke in those daies. But praie ye that your flight bee not in ỹ winter. For ther shalbe in those dais such tribulatiō, as was not frō the beginning of creatures (whiche GOD created) vnto this tyme, nether shalbe. And except that ỹ LORD should shorten those daies, no flesche should be saued. But for the electes sake, whom he hath chosen, he hath shortened those daies.

C. Math. xxiiii. b Luke, xvii, e. ‡And then, if any man saie to you, lo here is CHRIST: lo, he is there, beleue not. For false CHRISTES & false prophetes shall rise, and shall shew miracles & wonders, to deceiue if it wer possible, euen the electe. But take ye hede: behold, I haue shewed you all thynges before

Mat. xxiiii. c. Ioell. ii c. Luke, xxi. e. *Moreouer, in those daies, after that tribulacion the sunne shall were darke, & the mone shall not geue her light, and the starres of heuen shall fall: and the powers whiche are in heuen, shall moue: ‡ And then shall theise the

‡Dani, vii, c, sonne of man comming in the cloudes, with greate

greate power and glory. And then shall he sẽd his angels, and shal gather together his electe from the foure wyndes, from the ende of the yerth, to the vttermoste parte of heuẽ. ‡Lerne a similitude of the Figge tree. When his braunche yet is tendre, & hath broughte furthe leaues, ye knowe, that sommer is neare. Math. xxiiii. d Luke. xxi. f.

So ye in like maner: when ye se these thynges come to passe, vnderstande, that he is nye euẽ at the dores. Verely, I saie vnto you, that this generaciõ shal not passe, til these thinges be don. Heuen & yerth shal passe, but my wordes shal not passe. But of that daie and tyme knoweth no man: no not the angels whiche are in heuẽ: nether the sonne hymself saue the father onely. * Take hede, watche and praie, for ye know not when the tyme is. As a man whiche is gone into a straunge countree, and hath lefte his hous, & geuen his substaunce to his seruauntes, and to euery man his worke, and cõmaunded the porter to watche. Watche ye therfore, for ye know not when the master of the hous wil come, at euen or at midnight, whether at the cocke crowyng, or in the dawnyng: lest if he come sodenly, he fynde you slepyng. And þ I say vnto you, I saie vnto all, watche. D. Math. xxiiii. d Luke, xii. e. ‡Mat. xxv. b. Luke, xix. b.

¶ The. xiiii Chapiter.

AFTER twoo daies was Easter, & the daies of swete brede. ‡And the hie priestes and the Scribes sought how thei might take hym by craft, and put hym to deth But thei saied: not in the feaste daie, least any businesse arise emong the people. ‡And when he was at Bethanie, in þ hous of Simõ the leper, euẽ as he sat at meat, ther came a womã hauyng an alablaster boxe of oyntmẽt, called Nard A. Matth. xxv. a. Luke. xxii. a. Math. xxvi. a. Ihon. xi. f.

Narde, that was pure and costely: & she brake the bore, and poured it vpon his hedde. And there wer some, that wer not contente within thē selues, and saied what neded this wast of oyntement? For it might haue been solde for more then thre hundred pens & haue been geuē vnto the pore. And thei grudged against her.

And IESVS saied: let her alone, why trouble ye her? She hath woen a good worke on me.

Deute.xv.c. ‡For ye haue pore with you alwaies: & when soeuer ye wil, ye may do thē good: but me haue ye not alwaies. She hath woen that she could she came afore hande, to anoynte my body to the buriyng. Verely, I saie vnto you: whersoeuer this Gospel shalbee preched throughout the whole worlde this also that she hath doen shalbee rehersed in remembraunce of her.

B. ‡And Judas Iscarioth, one of the xii. went

Math.xxvi.b. awaie vnto ỹ hie priestes, to betray hym vnto

Luke.xxii.a. thē. Whē thei heard that, thei wer glad, & pro-

Ihon.xiii.a. mised ỹ thei would geue hym money. And he sought, how he might cōueniētly betray him.

Math.xxvi.b. *And the first daie of swete breade (whē thei

Luke.xxii.a. offred passeouer) his disciples saied vnto him where wilt thou that we go and prepare, that thou maiest eate Passeouer? And he sendethe furthe twoo of his disciples and saieth vnto them: Go ye into the citee and there shall mete you a man bearyng a pitcher of water, folow hym. And whether soeuer he goeth in, saie ye to the good mán of the hous, the master saith wher is ỹ gest chāber, where I shall eate passe ouer with my disciples? And he wil shew you a greate parlor, paued & prepared: there make ready for vs. And his disciples went furthe, & came into the citee, and found as he had saied

vnto

vnto theim: and thei made redy the passeouer. C.

*And when it was now euentyde he came with the .xii. And as thei sat at boyde ‡ did eat IESVS saied: Verely, I saie vnto you: ‡ one of you (that eateth with me) shall betraye me. And thei began to be sory, and to saie to hym one by one: is it I? And another saied is it I? He answered and saied vnto thē: It is one of the twelue, euen he that dypeth with me in the platter. The sonne of man truely goeth as it is written of hym, but wo to that manne by whō the sonne of man is betraied, Good were it for that man, if he had neuer been borne. Math. xxvi. c. Luke, xiii. b. i. Cōrin. xi. e.

*And as thei did eate, IESVS toke breade: ‡ when he had geuen thākes he brake it, ‡ gaue to thē, ‡ said: Take, eate, this is my body. And he toke ꝑ cup, ‡ when he had geuen thankes he toke it to theim, ‡ thei all dranke of it. And he saied vnto thē: This is my bloud of the newe Testament, whiche is shed for many. Verely, I saie vnto you: I will drinke no more of the frute of the vine: vntil ꝑ daie that I drynke it new in the kyngdō of GOD. *And when thei had said grace: thei wēt out to mount Oliuete. Math. xxvi. c

And IESVS saieth vnto them: all ye shalbee offended because of me this nighte. For it is written: *I will smite the shepherde, and the shepe shalbe scattered: But after that I am risen again, I will go into Galile before you. Peter said vnto hym: and though all men bee offēded, yet wil not I. And IESVS saith vnto him: Verely I saie vnto thee, that this daie euen in this night before the cocke crow twise thou shalte deny me thre tymes. But he spake more vehemētly: no, if I should die with the, I wil not deny thee. Likewise also saied thei all. Zacha. xiii. c. Math. xxvi. c Luke, xxii. d. Ihon. xiii. d.

And

D. ‡And thei came into a place whiche was na-
Math,xxvi.d. med Gethsemani. And he saieth to his disci-
ples: Sit ye here, while I go aside & praie. And
he taketh with hym Peter & James and Jhō
and began to waxe abashed & to be in an ago-
Math.xxvi.d. ny, and saithe vnto them: * My soule is heuy,
Jhon.xii.d. euen vnto the death, tary ye here and watche.
And he went further a litle & fell doune flat on
the ground, & praied: that if it wer possible, the
houre might passe from hym. And he saied:
Math.xxvi.d. *Abba father, all thynges are possible vnto
Luke. xxii.d. thee, take awaie this cuppe fro me. Neuertheles, not that I wil: but that thou wilt be wen.

E. And he came and founde them slepyng, and
saith to Peter: Simon, slepest thou? Couldest
not thou watche one houre? Watche ye and
praie, least ye entre into temptacion, the spirit
Math,xxvi.d. truly is redy, but the flesche is weake. ‡And a-
gain he went aside, and praied, and spake the
same wordes. And he turned and found them
a slepe again, For their eyes wer heuy, neither
wist thei what to answere hym. And he came
the third tyme, and saied vnto thē: slepe hence
furth & take your ease, it is inough. The houre
is come, beholde, the sonne of man is betraied
Math.xxvi.b. into the handes of synners. Rise vp, let vs go
Luke,xxii.e. Lo he that betraieth me, is at hande. ‡And im-
mediatly while he yet spake, commeth Judas
(whiche was one of the.xii.) & with him a great
numbre of people with sweardes & staues frō
the hie priestes and scribes and elders. And he
that betrayed hym, had geuen them a generall
token, saiyng whosoeuer I do kisse, ỳ same is
he: take hym & lede hym awaie warely. And as
sone as he was come, he goeth straighte waie
to hym, and saieth vnto hym: Master Master

and

and kissed him: And thei laied their handes on hym and toke hym. And one of thē that stoode by drewe out a sweard, and smote a seruaunt of the hie prestes, and cut of his eare.

And IESVS answered and saied vnto them ‡Ye be come out as vnto a thief with swordes and with staues, for too take me. ‡I was daily with you in the temple teachyng, and ye toke me not: but these thynges come to passe, that the scriptures should bee fulfilled. *And thei all forsoke hym, and rā a waie. And there folowed hym a certain young man, clothed in in lynnen vpon the bare, and the yong men caught hym, and he left his lynnen garment, and fled frō thē naked. *And thei led IESVS awaie to the hiest preste of all, and with hym come all the hie prestes, and the elders, and ỹ Scribes. And Peter folowed hym a greate waie of (euen till he was come into the palace of the hie preste) and he sat with the seruauntes, and warmed hymself at the fire.

*And the hye prestes and all the counsaile sought for witnesse against IESV, to put hym to death, and found none: for many bare false witnesse against hym, but their witnesses agreed not together. And there arose certain, and brought false witnesse against hym, saiyng: We heard hym saie: ‡I will destroy this temple that is made with handes, and within three daies I will builde another, made without handes. But yet their witnesses agreed not together. * And the hie preste stoode vp emongest theim, and asked IESVS, saiyng: answerest thou nothyng? Howe is it that these beare wytnesse agaynste thee? But he helde his peace, and aunswered nothyng.

F.
Math. xxvi. e.
Luke. xxii. f.
Math. xxvi. e.
Luke. xxii. f.
Ihon. xviii. b.
Math. xxvi. e.
Luke. xxii. f.
Ihon. xviii. f. b.
Math. xxvi. f.
Actes. vi. d.
Math. xxvi. f.
Ihon. ii. d.
Marth. xxvi. f.

Again

Math. xxvi.f. Again ‡ the hiheſt prieſte aſked hym, and ſaid vnto hym: Arte thou CHRISTE the ſonne of the bleſſed? And IESVS ſaied: I am.

G. *And ye ſhall ſee the ſonne of man ſittyng
Math. xxvi.f. on the right hand of power, and commyng in
Luke. xxii.g. the cloudes of heuen. Then the hie prieſt rente
Ihon. vi.g. his clothes, and ſaied: what nede we any further of witneſſes? Ye haue heard blaſphemy, what thynke ye? And thei all condemned hym to be worthy of death. And ſome begā to ſpit at hym and to couer his face, and to beate him with fiſtes, and to ſaie vnto hym, arede: And the ſeruauntes boffetted hym on the face.

And as Peter was wonyth in the palace, ther
Math. xxvi.g. came one of the wenches of the hieſt prieſt: ‡ e
Luke xxii.f. when ſhe ſawe Peter warmyng hymſelf, ſhe
Ihon. xviii.c. loked on hym, and ſaieth: waſt not thou alſo with IESVS of Nazareth? And he denied, ſaiyng: I knowe hym not, nether wote I what thou ſaieſt. And he wente out into the porche, and the cocke crewe. And a damoſell (whē ſhe ſawe hym) began again to ſaie to theim that ſtode by, this is one of theim. And he denied it again. And anone after thei that ſtode by, ſaid again to Peter: ſurely thou art one of theim, for thou art of Galile, and thy ſpeche agreeth thereto. But he began to curſe, and to ſwere, ſaiyng: I knowe not this manne of whom ye
Math. xxvi.g. ſpeake. And again ‡ the cocke crewe, and Pe-
Luke. xxii. g. ter remēbred the worde that IESVS ſaid vnto hym: before the cocke crowe twiſe thou ſhalte deny me three tymes. And he began to wepe.

A. ¶ The. xv. Chapiter.

Math. xxvii.a AND anone in the daunyng * the hye
Luke. xxiii.a. prieſtes held a coūſaill with the elders
Ihon. xviii.e. and the Scribes, and the whole con-

gregacion

gregation, and bound IESVS, and led him a-
way, and deliuered him to Pilate. And Pilate
asked him: art thou the kyng of the Jewes:
And he answered & said vnto him: thou saiest
it. And the hye priestes accused him of many
thynges. So Pilate asked him again, saiyng:
*Answerest thou nothyng: Beholde, howe Mat. xxvii. b
many thinges they lay vnto thi charge. IESVS Luke. xxiii. b.
yet answered nothyng, so þ Pilate marueiled

At that feast Pilate dyd deliuer vnto them
a prisoner, whomsoeuer they would desyre.
And there was one that was named Barra-
bas, whiche laye bound with them that made
insurrection: he had cõmitted murther. And
the people called vnto him, and begãne to de-
syre him that he would do accordyng as he
had euer done vnto them. Pilate answered
them saiyng. Wil ye that I let loose vnto you
the kyng of the Jewes: For he knew that the
hye priestes had deliuered him of enuy. But
the hye priestes moued þ people, that he shuld
rather deliuer Barrabas vnto them.

Pylate answered agayne, and sayd vnto
them: * What wyl ye then that I do vnto
him: whom ye cal the kyng of the Jewes. And Mat. xxvii. b
they cried againe: crucifye him. Pilate sayd Luke. xxiii. c
vnto them: What euil hath he done: And they
cried the more feruently: Crucifie him. And so
Pilate willyng to cõtent the people, *let loose
Barrabas vnto thẽ, and deliuered vp IESVS Mat. xxvii. c.
(when he had scurged him) for to be crucified

And the souldiours led him away into the
common hal, and called together the whole
multitude, and they clothed him with purple
and they platted a croune of thornes, & crou-
ned him with al, and beganne to salute him:

Haile kyng of the Iewes. And they smote him on the head with a rede and did spit vpō him, and bowed their knees, and worshipped him.

And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucify him. Mat.xxvii.d *And they compelled one that passed by, called Symon of Cirene (the father of Alexander and Rufus) whiche came out of the felde, to beare Luke.xxiii.d his crosse. Mat.xxvii.d *And they brought him to a place named Golgatha (whiche is if a man interpret it, the place of dead mens sculles) and they gaue him to drinke, wyne mingled wt̄ myrre, but he receiued it not.

Mat.xxvii.d And when they had crucified him, *they Psal.xxii.d. parted his garmētes, castyng lottes vpon thē, C what euery man should take. And it was about the third houre and they crucified him. And the title of his cause was written: The Mat.xxvii.d kyng of the Iewes. *And they crucified with Luke.xxiii.d him two theues: the one on the right hād and the other on his lefte. And the scripture was *Esay.liii.d fulfilled whiche saieth: * He was counted a- Mat.xxvii.d mong the wicked.

*Matxxviid. *And they that went by, rayled on him: wag- Luke.xxiii.b ging their heades, and saiyng: A wretche, thou that destroiest the tēple and buildest it in thre daies: saue thy selfe and come doune frō the crosse. Lykewise also mocked him the hie priestes among them selues with the Scribes and sayd, he saued other men, him selfe he cannot saue. Let CHRIST the kyng of Israel descēd nowe from the crosse, that we may se, and beleue. And they that were crucified with him checked him also. * And when the sixt houre Mat.xxvii.c. was come darkenes arose ouer al the yearth, Luke.xxiii.f. vntyl

vntyl the ninth houre. And at the ninth houre IESVS cried with a loude voice, saiyng: Eloy Eloy, lama sabathani: whiche is if one interpret it) *my GOD my GOD, why hast thou forsaken me? And some of them that stode by when they heard that sayd: beholde he calleth for Helias. * And one ranne, † filled a spong ful of vinegere, and put it on a rede, and gaue him to drinke, saiyng: let him alone, let vs see whether Helias wil come and take him doune

Mat. xxvii. f.
Psalm. xxi. a.
D
Mat. xxvii. f

But IESVS cried with a loude voice and gaue vp the ghost. * And the vaile of the temple dyd rent in two peces, from the toppe to the botome. ‡ And when the Centurion (whiche stode before him) saw that he so cried, and gaue vp the ghost, he sayd: truely this manne was the sonne of GOD. * There were also women a good way of, beholdyng him: among whom was ‡ Mari Magdalen and Mari the mother of James the lytle: and of Joses, † Mari Salome, * (whiche also when he was in Galile had folowed him and ministred vnto him) and many other women, whiche came vp with him vnto Jerusalem

*Mat. xxvii. f
Luke. xxiii. g
Mat. xxvii. f
Luke. xxiii. g.
Mat. xxvii. f.
Luke. xxiii. g.
Mat. xxvii. g.
*Luke. viii. a.

And nowe when the euen was come, (because it was the day of preparyng that goeth before the Sabboth) * Joseph of the cytee of Aramathia, a noble councellour whiche also loked for the kyngdome of GOD, came and went in boldly vnto Pilate, and begged of him the body of IESV. And Pilate merueiled that he was already dead, and called vnto him the Centurion, and asked of him, whether he had bene any whyle dead. And when he knewe the trueth of the Centurion, he gaue the body to Joseph.

Mat. xxvii. g.
Luke. xxiii. g.
Ihon. xix. g.

And he bought a linnen clothe, and toke him doune, and wrapped him in the lynnen clothe and layd him in a sepulchre, that was hewen out of a rocke, & rolled a stone before the doore of the sepulchre. And Mari Magdalen and Mari Joses, beheld where he was layd. ✠

¶ The. xvi. Chapiter.

A AND when the sabboth was past, Mari Magdalen, and Mari Jacob, and Salome, bought swete odours, that
Mat. xxviii. a Luke. xxiiii. a Ihon. xx. a. they might come & annoynt him. * And early in the morning the fyrst day of the sabboth they came vnto the sepulchre, when the sunne was risen. And they sayd among them selues who shal rolle away the stone from the doore of the sepulchre? And when they loked, they sawe howe that the stone was rolled awaye for it was a very great one. And they went into the Sepulchre, and sawe a yong manne
Mat. xxviii. b Luke. xxiiii. a settyng on the right syde, clothed in a long whyte garment, and they were afrayd. * And
B he saieth vnto them, be not afrayd: ye seke IESVS of Nazareth whiche was crucified. He is risen, he is not here. Behold the place wher they had put him. But go your way, and tell his disciples, and Peter, that he goeth before
Mat. xxviii. a. Luke. xxiiii. e you into Galile, ther shal ye se him, as he sayd vnto you. ✠ * And they went out quickely, & fled from the sepulchre. For thei trimbled and were amased. Neither sayd they any thyng to
C any man for they were afrayd.

✠ When IESVS was risen earely the fyrst daye after the Sabboth, he appered fyrst to Mari Magdalen, out of whom he had cast seuen deuils. And she went and tolde thē that were with him, as they mourned and wepte.

And

And they, when they heard that he was alyue, and had appered vnto her, beleued it not. Luke.xxiiii.b
*After that, appeared he vnto two of them in a straunge figure, as they walked, & went into the countre. And they went & tolde it to ỹ remnaũte. And they beleued not these also. ✠
✠Afterward he appeared vnto the eleuen as they sat at meat: & cast in their teeth their vnbelefe, & hardnes of heart because they beleued not thẽ whiche had sene that he was risen againe frõ the dead. And he said vnto thẽ: *Go ye into al the worlde, & preache the Gospel to al creatures: he ỹ beleueth & is baptised, shalbe saued. But he that beleueth not shalbe dãpned. Mat.xxviii.d. D

And these tokens shal folowe them that beleue. *In my name they shal cast out deuils, they ‡shal speake with newe tonges, they shal *driue away serpẽtes. And if thei drinke any deadly thyng, it shal not hurt them. They shal lay their hãdes on the sicke, & they shal recouer

So then when the lord had spoken vnto thẽ *he was receiued into heauen, and is on the right hand of GOD. And they went furth, & preached euery where: The Lord worke̅yng w̃ them * and confirmyng the worde with miracles folowyng. *Actes.iii.b. & .xvi.b xx.c ‡Actes.ii.a. and.xix.b. ‡Luke.x.c. and.xxiii.b. Luke.xxiiii.d Actes.i.b. *Hebru.ii.a

¶ The ende of the Gospel of S. Marke.



FOR asmuche as many haue taken in hand to set furth the declaracion of those thinges whiche are most surely to be beleued among vs, euen as they deliuered thẽ vnto vs, whiche frõ the beginnyng sawe them, them selues with their eyes, and were ministers of the thynges that they declared: I determined also (as soone as

I had searched out diligently al thinges frō the beginnyng) that then I would write vnto the, good Theophilus: that thou mightest knowe the certentee of those thinges wherof thou hast bene informed.

¶ The Gospell of S. Luke.

¶ The fyrst Chapiter.

A THERE was in the daies of Herode the kyng of Jury, a certain priest named Zacharias of the cours of Abia. And his wife was of ỹ daughters of Aaron: and her name was Elizabeth: they were both righteous before GOD, and walked in al the lawes and ordinaūces of the LORD, that no man could fynde faute with them. And they had no childe, because that Elizabeth was baren, and they bothe were now wel striken in age. And it came to passe, that when Zachary executed the priestes office before GOD, as his course came (accordyng to the custome of the priestes office) his lot fel to burne incense. And he *went into the temple of the LORD, and the whole multitude of the people were wont in praier, while the incense was a burnyng. And there appeared vnto him an Angel of the LORD, standyng on the right side of the aulter of incense. And when Zacharias sawe him, he was abashed, and feare came on him.

i. Para. xxv. b.

*Exo. xxx. b Hebrue. ix. b

B But the angel sayd vnto him: feare not Zachary, for thy praier is heard. And thy wyfe Elizabeth shal beare the a sonne, & thou shalt cal his name John, & thou shalt haue ioy and gladnes

gladnes, & many shal reioyce at his birth. For he shalbe great in ꝑ sight of the LORD, & shal neither drinke wyne ner strong drinke And he shalbe filled w̄ the holy ghost, euen from his mothers wōbe: & many of the children of Israel shal he turne to their LORD GOD. And he shal go before him in the spirit & power of *Helias to turne the heartes of ꝑ fathers to the children, & the vnbeleuers to the wisedome of the iust men, to make ready a perfecte people for the LORD. And Zacharias sayd vnto the Angel: by what token shal I knowe this? For ‡I am olde, and my wife well striken in yeres. And the Angel answered, and sayd vnto him: I am Gabriel, that stand in the pręsēce of GOD, & am sent to speake vnto the: and to shewe the these glad tidynges. And beholde it shal come to passe that thou shalt be dumme, & not be able to speake, vntyl the day that these thinges be perfourmed, because thou beleuest not my wordes whiche shalbe fulfilled in their season. And the people waited for Zacharias and marueiled that he taried in the tēple. And when he came out, he could not speake vnto them. And they perceiued that he had seene a vision in the temple. And he beckened vnto them, and remained speacheless.

*Mat. xi. b

‡Gene. xvii. and. xviii. b. b.

C

✝And it fortuned, ꝑ as soone as the daies of his office were out, he departed into his owne house. And after those daies, his wife Elizabeth conceiued, & hyd her selfe fiue monethes, saiyng: This wyse hath GOD dealt with me, in the daies wherein he hath loked on me, to take frō me my rebuke among men. And in ꝑ first moneth the angel Gabriel was sent from GOD vnto a citee of Galile, named Nazareth

to a virgin spoused to man whose name was Joseph, of the house of Dauid, and the virgins name was Mari. And the angel went in vnto her, and sayd. Hayle ful of grace, the lord is with the, blessed arte thou among women. When she sawe him, she was abashed at his saiyng: and cast in her mynde what maner of salutacion that should be. And the angel sayd vnto her: feare not Mari: for thou hast found grace with GOD. Behold ✱ thou shalt conceiue in thy wombe, and beare a sōne, and ‡ shalt cal his name IESVS. He shalbe great, and shalbe called the sonne of the highest. And the LORD GOD shal geue vnto him the seate of his father Dauid, & ✱ he shall reigne ouer the house of Jacob for euer, & ‡ of his kyngdome there shalbe none ende.

✱Esai.vi.c.
‡Matth.i.c. Luke.ii.c.
✱Esai.ix.b. ‡Dani.vii.b. Mich.iiii.b.

D Then sayd Mari vnto the Angel: How shal this be, seyng I know not a mā. And ỹ Angel answered and sayd vnto her: The holy ghost shal come vpon the, & the powre of the highest shal ouershadowe the. Therfore also that holy thing whiche shalbe borne, shalbe called the sonne of GOD. And behold, thy cosyn Elizabeth, she hath also cōceiued a sonne in her age And this is her sixte moneth whiche was called baren: for ✱ with GOD shall nothyng be vnpossible: And Mari sayd: behold the handmaide of the Lord, be it vnto me accordyng to thy worde ✝ And the Angel departed frō her.

Zacha.viii.b. Matth.xix.c Marke.x.d. Luke.xviii.c

✝And Mari arose in those daies and went into the mountaines with hast into the cytee of Jury, and entred into ỹ house of zachary, and saluted Elizabeth. And it fortuned, that when Elizabeth heard the salutacion of Mari, the babe sprang within her wombe. And

Elizabeth

Elizabeth was filled with the holy ghost, and cried with loude voice, and sayd: Blessed arte thou among women, and blessed is the fruite of thy wombe: And whence happeneth this to me, that the mother of my Lorde should come to me? For lo, as sone as the voice of thi salutacion soũded in myne eares, the babe sprang in my wõbe for ioy. And blessed art thou that hast beleued: for those thinges shalbe perfourmed, whiche were tolde the from the LORD. And Mari sayd. * My solle magnifieth the LORD. And my spirit hath reioysed in GOD my sauiour. † For he hath loked on the lowe degre of his handmaide: for lo: now frõ hence furth shal al generacions cal me blessed Because he that is mightie, hath done to me great thinges, and holy is his name. And his mercy is on them that feare him, frõ generacion to generacion. He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacion of their heart. * He hath put doune the mightie from their saates, and exalted them of lowe degre. He hath filled the hungry wt good thinges: † sent away the riche emptie. He hath helped his seruaunt Israel, in remembraunce of his mercy. * Euen as he promised to our father Abraham, and to his seede for euer. And Mari abode with her aboute a thre monethes, and returned againe to her owne house. † Elizabethes tyme came that she should be deliuered, and she brought furth a sõne And her neigbours & her cosyns heard howe the LORD had shewed great mercy vpon her, and reioysed with her.

* Esay. lxi. d

* i. Reg. ii. d
Eccle. x. c.

* Ge. xxii. c.

And it fortuned that in the eight day, they came * to circumcise the child: and called his name

* Ge. xvii. b. and xxi. a.
Leui. xii. a

name zacharias, after the name of his father
And his mother answered and sayd: not so
but he shalbe called John. And they sayd vn-
to her. There is none in thy kynred, that is
named with this name. And they made signes
to his father, howe he would haue him called
And he asked for writyng tables, and wrote,
saiyng: his name is John. And they meruai-
led al. And his mouth was opened immediat-
ly and his tong also, and he spake, and prai-
sed GOD. And feare came on all them that
dwelt nye vnto them. And all these saiynges
were noised abrode throughout al the hyl cou-
tree of Jury: and all they that heard the layde
them vp in their heartes: saiyng: What ma-
ner of childe shal this be? And the hand of the
LORD was with him. And his father zacha-
rias was filled with the holy ghost, and pro-
phecied saiyng. Praised be the LORD GOD
of Israel, for he hath visited and redemed his
Psal.cxxxii.c people: ✠ And hath raised vp an horne of
saluacion vnto vs, in the house of his ser-
uaunt Dauid. Euen as he promised by the
mouth of his holy prophetes, whiche were
sence the world beganne. That we should be
saued from our enemies, and from the hande
of al that hate vs. That he would deale mer-
cifully with oure fathers, and remembre his
Gene.xxiii.c. holy conenaunt. * And that he would per-
fourme the othe, whiche he sware to oure fa-
Esa.xxxviii.c ther Abraham, for to geue vs. * That we deli
uered out of the hãdes of our enemies, might
serue him without feare, all the dayes of our
lyfe, in suche holynes and rightcousnes as
are accept before him. And thou childe shalt be
called

talled the Prophete of the highest: for thou
shalte go before the face of the Lorde to pre-
pare his wayes: to geue knowledge of salua-
cion vnto his people for the remission of sin-
nes. Through the tender mercye of our God,
whereby the day spring from an hye hath vi-
sited vs * To geue light to thē þ sate in dark Esay.ix.a
nes and in the shaddowe of death, to guyde Matth. iiii.c
our fecte into the way of peace. And the child
grewe and wered strong in spirit, and was in
wildernes, tyl the daye came, when he shoulde
shewe hym selfe vnto the Israelites.

¶ The.ii. Chapiter.

A Nd it chaunsed in those dayes: that A
there wente oute a commaundemente
from Augustus the Emperoure, that
al the worlde should be taxed. And thys taxing
was the fyrst * executed when Sirenius was
lefetenaunt in Syria. And euerye man wente
vnto his owne citie to be taxed. And Joseph
also ascended from Galile, out of a citie cal-
led Nazareth, into Jewry: vnto * the citie of i.Regu,xx.b
Dauid, which is called Bethleem, because he
was of the house and linage of Dauid, to be
taxed with Mari his spoused wyfe, whyche
was with chylde.

And it fortuned that whyle they were there
her time was come that she shoulde be deliue-
red. And she brought furth her first begotten
sonne, and wrapped him in swadling clothes
and layd him in a maunger, because ther was
no rome for them in the ynne. B

And there were in the same region shepher-
des, watchyng and kepyng theyr flocke by
night. And lo, the Angell of the LORD stode
hard by thē, and the brightnes of the LORD
shone

shone round aboute them, and thei were sore afrayed. And the angell sayed vnto theim: Be not afrayd, for behold, I bryng you tidynges of great ioye, that shall come to all people: for vnto you is borne thys day in the citie of Dauid, a sauiour which is CHRIST the LORD. And take this for a sygne: ye shall fynde the chyld wrapped in swadlyng clothes, and laid in a maunger. And streyght waye there was with the angell a multitude of heauenly soudiers, prayeng GOD, and saiyng: Glorye to GOD on hie, and peace on the yearth: and vn to men a good wyll. ✠

And it fortuued, assone as the aungels were
C gone awaye from them into heauen.

✠ The shepherdes sayd one to another: let vs go nowe, euen vnto Bethleem, and se thys thyng that we here saye is happened whiche the LORD hath shewed vnto vs. And they came with hast, and found Mari and Joseph and the babe layed in a maunger. And when they had sene it, thei published abrode the saiyng which was told them of the chylde. And al thei þ heard it, wondered at those thynges which wer tolde them of the shepherdes. But Mary kept all those saiynges, and pondered them in her heart. And the shepherdes returned, prayeng and laudyng GOD for all the thynges that they had hard and sene, euen as it was tolde vnto them. ✠

✠ And when the eyght daye was come that
* Gen.xvii.b the chyld shoulde be * circumcised ‡ his name
‡ Mat.i.c. was called IESVS * which was named of þ
* Luke.i.c. angel before he was conceiued in the wõbe. ✠
D ✠ And when the tyme of their purification
Leui.xii.d. * (after the lawe of Moses) was come they

brought

‡brought hym to Jerusalem, to present hym to the LORD (as it is written in the lawe of the LORD: * euery manne chylde that fyrst openeth the matryx, shalbe called holye to the LORD) and to offre (as it is sayd in the lawe of the LORD) a paire of turtle doues, or two yong pigions. And beholde, there was a man in Jerusalem, whose name was Simeō. And the same man was iust and godly, and loked for the consolation of Israell, and the holye goost was in him. And an answer had he receiued of the holy goost that he should not se deth except he fyrst sawe the LORDES CHRIST. And he came by inspiration into the temple.

‡ti. Regum. i. d

* Exod. xiii. a and. xxii. d Nume. viii. g.

And when the father ‡ the mother brought in the chylde IESVS, to doo for hym after the custome of the * lawe, then toke he him vp in hys armes, and sayde: LORD, nowe lettest thou thy seruaunt depart in peace, accordyng to thy promes. For myne eyes haue sene the saluation, whyche thou hast prepared before the face of all people. * A light to lighten the Gētiles, ‡ the glory of the people of Israel ✝

Leui. xxii. b.

Esay. xlix. b

✝ And his father and mother meruelled at those thynges, whiche were spoken of hym. And Simeō blessed thē, and sayd vnto Mary hys mother: behold, thys chyld is set to be the fall and vprisyng agayne of many in Israel, and for a signe which is spoken agaynst And moreouer the swerd shal pearce thy solle that the thoughtes of many hartes may be opened. And there was a Prophetesse, one Anna, the daughter of Phanuell of the trybe of Aser, which was of a gret age, and had lyued with an husband seuen yeres from hir virginitie. And she had bene a widowe aboute. iiii. score

Actes. xiii. g

B

F

ſtoze and.xiii.yere whiche departed not from the temple: but ſerued GOD w̄ faſtynges and prayers nighte and daye. And ſhe came furth that ſame houre, and prayſed the LORD, and ſpake of hym, to all theim that looked foz redemcion in Jeruſalem.

And when they had perfourmed all thynges accozdyng to the lawe of the LORD, thei returned into Galile, to their owne citie Nazareth. And * the chylde grew and wered ſtrong in ſpirit, and was fylled wyth wyſdome, and the grace of GOD was vpon him. ✠ And his father and mother wente to Jeruſalem euery yere * at the feaſt of Easter.

i. Regum. ii. c

Exod. xii. c. and. xxiii b and. xxxiiii c. Leui. xxiii. a

✠ And when he was. xii. yere olde, thei went vp to Jeruſalem after the cuſtome of the feſt daye. And when they had fulfylled the dayes as thei returned home, the child IESVS abode ſtyl in Jeruſalem, and his father and mother knewe not of it: but they ſuppoſyng hym too haue bene in the company, came a daies iourney and ſought hym among their kinſefolke and acquayntaunce. And when they founde hym not, they went backe agayne to Jeruſalem, and ſought him. And it foztuned that after. iii. dayes, they found him in the temple ſittyng in the myddes of the doctours, hearyng them, and poſyng them. * And all that heardē him, wer aſtonyed at hys vnderſtandyng and anſweres.

* Mat. vii. d. and. xiii. g Marke. i. c. Luke. iiii. c.

And when they ſawe hym they merueyled. And hys mother ſayed vnto hym: ſonne why haſt thou thus dealt with vs? Behold thy father and I haue ſought the, ſozowyng. And he ſayd vnto them: howe happeneth it that ye ſoughte me? Wyſte ye not, that I muſt goo

about

aboute my fathers bulines? And * thei vn= Luke.ix.c.
derstode not that saiyng whych he spake vn= and.xviii.f
to them And he went doune with theym, and came to Nazareth, and was obedyent vnto them. But his mother kept all these saiynges together in her hearte. And IESVS prospered in wysedome and age, and in fauoure wythe GOD and men. ✠

¶ The.iii.Chapiter ✠

A In the.xv.yeare of the reygne of Tiberias the Emperoure, Pontius Pilate beyng Leiftenaunt of Jury, and * Herod beyng Luke.xxiiii.a
Tetratch of Galilee, and hys brother Phy= lyppe Tetratch of Jturia, and of the region of the Traconities, and Lisaniath the Te= trach of Abiline (when Anna and Cayphas wer the high prestes) the word of the LORD came vnto Jhon the sonne of Zacharias in the wyldernes. And he came into all the coa= stes aboute Jordane, preachyng * the Bap= tyme of repentaunce for the remission of sin= nes, as it is wrytten in the booke of the wor= des of Esaias the Prophete, saiyng: * The voice of a cryar in wildernes: prepare ye the waye of the LORDE, make hys pathes straight. Euery valley shalbe fylled, and eue= ry mountayne and hyll shalbe brought lowe. And thynges that bee crooked, shalbe made streighte: and the roughe wayes shalbe made playne: and all flesshe, shall se the saluation of GOD. ✠

*Math.iii.a.
*Marke.i.a.
Ihon.i.d.
*Esaye.xl.a
Ihon.i.c.
Mat.iii.a.
Marke.i.a.

Then sayd he to the people, that were come B
furth to be baptised of him * O ye generatiō *Mat.iii.b.
of vipers, who hath taught you to fly from the wrath to come? Bring furth therfore due frutes of repētaūce, & begin not to sai Wyour

selues

selues: we haue Abrahā to our father. For I saye vnto you. GOD is hable of these stones to reyse vp chyldren vnto Abraham. Nowe also is the axe layd vnto the rote of the trees,
*Mat.iii.b. and.vii.c. *euery tree therfore which brīgeth not furth good fruit is hewen downe, & cast into ỹ fire

*Actes.ii.f And the people asked hym saiyng: *What shal we do then? He answered and sayth vnto them: He that hath two cotes let hym part wyth hym that hathe none, and he that hathe meat let hym do lykewyse.

Then came the Publicans also to be baptised, and sayd vnto him: Master, What shal
C we doo? And he sayed vnto them: require no more, then that which is appointed vnto you The souldiers lykewise demaunded of hym saiyng: and what shall we doo? And he sayed vnto them hurt no man, nether trouble anye man wrongfully: & be cōtent with your wages

As the people were in a doubte, and all men mused in their heartes of Jhon, whether he were very CHRIST: Jhon answered and sayed vnto thē all: *I baptise you w̄ water but
*Mat. iii.b Marke, i.a Jhon.i.d. one strōger then I shal come after me whose shooe latchet I am not worthy to vnlose: he shal baptise you with the holy gost, and wyth
*Matth.iii.b. fyre, *which hath his fanne in his hand, and wyll purge his floure, and gather the corne into his barne: but the chaffe wyl he burne with fyre that neuer shalbe quenched. And many other thinges in his exhortation preched he vnto the people.

D *Then Herod the Tetrarch (whē he was rebuked of him for Herodias his brother Philips wife, and for all the euyls which Herode did) added this aboue all, and layed Jhon in
*Mat. xiiii.a. Marke.vi.d prison

prison. And it fortuned that when al the peo-
ple receiued baptisme (and *when Jesus was baptised and dyd praye) the heauen was ope-
ned, and the holy gost came doune in a bodely shape lyke a doue vpō hym, and a voyce came from heuen which sayd: *Thou art my belo
ued sonne, in the do I delight.

*Mat. iii. b
Marke, i. a
Ihon. i. d.

Esay. xlii. a.

And Jesus hym selfe began to be about. xxx yere of age, so that he was * supposed to be the sonne of Joseph: which was the sonne of Hely: whych was the sōne of Mathat: which was the sōne of Leui: whiche was the sōne of Melchi: whyche was thee sonne of Janna: whiche was the sonne of Joseph: which was ꝑ sōne of Matathias, which was the sōne of Amos: which was the sonne of Naum: which was the sonne of Hesly: whiche was the sōne of Nagge: whiche was the sonne of Maath: which was the sonne of Matathias: whiche was the sonne of Semei: which was the son of Joseph: which was the son of Juda: which was the sonne of Joanna: whiche was the sonne of Rhesa: which was the sonne of Zorobabel: whiche was the sonne of Salathiel: which was the sonne of Nery: which was the sōne of Melchi: which was the sonne of Addi which was the sonne of Cosam: which was the sonne of Helmadan: which was the sonne of Her: whiche was the sonne of Jesu: whiche was the sonne of Heliezer: whiche was the sonne of Jozam: which was the sonne of Mattha: which was the sōne of Leuy: which was the sonne of Simeon: whiche was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Jonam: which was the sonne of Heliachim: whiche was the

*Mat. xiii. g.
Marke. iiii. a
Luke, iii. e.
Ihon, vi. e.

sonne of Melcha: whyche was the sonne of Menam: which was the sonne of Mathatha which was the sonne of Nathan: which was the sonne of Dauyd: whiche was the sonne of Jesse: whyche was the soonne of Obed: which was the sonne of Boos: whiche was the sonne of Salmon: which was the sonne of Naason: which was the sonne of Aminadab: whych was the sonne of Aram: whyche was the sõne of Esrom: whych was the sõne of Phares: whyche was the sonne of Juda: whych was the sonne of Jacob: whych was the sonne of Isaac: whych was the sonne of Abraham: which was the sonne of Thara: which was the sonne of Nachor: which was the sonne of Saruch: whiche was the sonne of Ragau: which was the sonne of Phalec, whych was the sonne of Heber: whiche was the sonne of Sala: whyche was the sonne of Cainam: whiche was the sonne of Arphaxat whych was the sonne of Sem: whyche was the sonne of Noe: whyche was the sonne of Lameth: whiche was the sonne of Mathusala: whyche was the sonne of Enoche: whyche was the sonne of Jareth: which was the sõne of Malaleel: whyche was the sonne of Cainan: whych was the sonne of Enos: whyche was the sonne of Seth: whych was the sone of Adam: whych was the sonne of GOD.

¶ The.iiii. Chapiter.

A IESVS beyng full of the holye goste, returned from Jordane, and was led by the spirit into wyldernes, and was foure dayes temptꝛed of the Deuell. And in those dayes dyd he eate nothyng. And when they were ended, he afterward hungred. And the Deuyll sayed

*Mat iiii.b
Marke, i.a

sayed vnto hym: If thou bee the sonne of GOD, commaund thys stone that it be bred
And IESVS aunswered hym saiyng: It is
writtenǂmanne shall not lyue by breade on- *Deu.viii.a.
lye, but by euerye worde of GOD. Math.iiii.a.
And the Deuell tooke hym into an hyghe B
mountayne, and shewed hym all the kyngdo-
mes of the worlde, euen in the twynckelynge
of an eye. And the Deuell sayed vnto hym: all
thys power wyll I geue the euerye whyt, and
the glorye of them: for they are deliuered vn-
to me, and to whom soeuer I wyll I geue it.
If thou therefore wylte fall doune before me
and worshyppe me, they shalbe all thyne. IE-
SVS aunswered and sayed vnto hym: hence
from me Satan. For it is written. ǂ Thou Deut.vi.c.x.d
shalte worshyppe the LORDE thy GOD, and Math.iiii.b
hym onely shalt thou serue. And he caried him
to Jerusalem, and set him on a pinacle of the
Temple, and sayed vnto hym: If thou be the
sõne of GOD cast thi selfe doune from hence
For it is wrytten, ǂhe shall geue hys aungels Psal.xxi.e.
charge ouer the, to kepe the, and in their hãdes Mat.iiii.a.
they shall beare the vp, that thou dash not thy
foote agaynst a stone. And Jesus aunswered
and sayed vnto him: it is sayed: * thou shalte *Deu.vi.c
not tempt the LORDE thy GOD. And assone Math.iiii.b
as all the temptation was ended the, Deuel
departed from hym for a season.
ǂAnd Jesus returned by the power of the C
spirit, into Galile, and there wente a fame of
hym throughout al the region. And he taught
in their synagoges and was commended of
all men. *And he came to Nazareth wher he *Matt.xiii g.
was nourced and (as hys custome was) he Marke.vi.a
went into the synagoge on the Saboth daye,

and stoode vp for to reade.

ii.Esd.viii.b And there was deliuered vnto hym the boke of the Prophete Esaye. ‡ And when he had opened the booke, he founde the place, where

*Esa.lxi.a. it was written. ‡ The spirite of the LORDE vppon me, because he had anoynted me: too preache the Gospell to the poore he hath sent me: to heele the broken hearted, to preache deliuerance to the captiue, and sight to the blind freely too set at libertie theym that are bro-sed, and to preache the acceptable yere of the LORDE.

D And he closed the booke, and gaue it agayn to the minister, and sat doune. And the eyes of all them that were in the Synagoge, were fastened on hym. And he beganne to saye vnto them: This daye is the scripture fulfylled in your eares. And all bare hym witnes *and

*Math.vii.d Marke.i.c Luke.ii.g. wondered at the gratious woordes, whyche proceded out of hys mouth. ✝ And they sayd: Is not this Josephes sonne And he sayed vnto theym: ye wyl vtterly saye vnto me this prouerbe: Physicion heale thy selfe. ✝ Whatsoeuer we haue hearde doone in Capernaum, do the same here lykewyse in thyne owne countrie. And he sayed: Merely I saye vnto you: * No prophete is accepted in

*Matt.xiii.g. Marke.vi.a hys owne countrye.

E But I tell you of a trueth: * manye wyd-

iii.Regu.vii.b Iames.v.d dowes were in Israell in the dayes of Elyas when heauen was shutte three yeares and syre Moonethes, when greate famyshemente was throughout all the land, and vnto none of theym was Elyas sente, saue into Sarepta besides Sydon, vnto a woman that was a widdowe.

And

*And many lepers wer in Israell in the tyme of Eliseus the prophete: and none of thē was clensed, sauyng Naaman the Sirian. And all thei in the Synagoge (when thei hearde these thynges,) wer filled with wrathe: and rose vp and thurste hym out of the citee, and led hym euen vnto the edge of the hill (whereon their citee was buylte) that thei mighte caste hym wune hedlyng. But he departed, and went his wale euen thrugh the middes of theim. ‡ iiii.Reg.v.d.

‡And came doune to Caphernaum (a citee of Galile) and there taught them on the Sabboth daies. *And thei wer astonied at his doctryne: For his preachyng was with power. F. Matth.vii.d. and.xiii.g.

‡And in the Synagoge there was a man whiche had an vncleane spirite of a deuill, & cryed with a loude voyce, saiyng: let me a lone what hast thou to do with vs: thou IESVS of Nazareth? Art thou come to destroy vs? I know thee what thou art euē the holy of GOD. And IESVS rebuked hym, saiyng: holde thy peace, and come out of hym. And when the deuil had throwē him in the middes, he came out of him and hurte hym not. And feare came on theim all, and thei spake emong them selfes, saiyng what maner a thing is this? For with authoritee and power he cōmaundeth the foule spirites, and thei come out? And the fame of him was spred abrode throughout euery place of the countree round aboute. Marke.i.c. ‡Marke.i.c.

‡* And when he was risen vp & came out of the Synagoge, he entered into Simons hous. And Simons mother in lawe was taken with a greate feuer, and thei made intercession to hym for her. And he stoode ouer her, and rebuked the feuer and the feuer lefte her. And immediatly she a- Matth. viii.b Marke.i.c.

roſe, and miniſtred vnto theim.

G. Whē the ſunne was wone, all thei that had ſicke, taken with diuerſe diſeaſes, broughte them vnto hym: and he laied his handes on e-
Mark.i,a.iii.d uery one of thē, and healed them. ✝ And deuils alſo came out of many, cryng & ſaiyng: thou art CHRISTE the ſonne of GOD. And he rebuked them, and ſuffred thē not to ſpeake: for thei knewe that he was CHRIST. Aſſone as it was daie, he departed, and wente into a deſerte place, and the people ſought hym & came to hym & kept hym that he ſhould not departe from theim. And he ſaied vnto theim: I muſte preache the kyngdom of GOD to other citees alſo, for therfore am I ſente. And he preached in the Sinagoges of Galile.

¶ The. v. Chapiter. ✝

A. IT came to paſſe that (when the people preſſed vpon hym, to heare the word of GOD)
Marke,iiii,a. he ſtoode by the lake of Genezareth: ✝ and ſawe two ſhippes ſtande by the lake ſide, but the fiſhermen wer gone out of them, and wer waſhyng their netes. And he entred into one of the ſhippes (whiche perteigned to Simon) and praied hym, that he would thruſt out a litle from the lande. And he ſat doune, & taught the people out of the ſhip. When he had lefte ſpeakyng, he ſaied vnto Simon: launche out into the depe, and lette ſlippe your nettes to make a draught. And Simon anſwered, and
B. ſaied vnto hym: Maſter, wee haue laboured al night, and haue taken nothyng. Neuertheleſſe, at thy cōmaundement, I will loſe furthe the nette. And when thei had this dooen, thei incloſed a great multitude of fiſhes. But their net brake, and thei beckened to their felowes (whiche

(which wer in the other ship) that thei should come and helpe theim. And thei came: and filled bothe the shippes, that thei soncke again.

When Simon Peter sawe this, he fel doune at IESVS knees, saiyng: LORD go from me, for I am a synnefull man. For he was astonnied & all that wer with hym, at the draughte of fisches whiche thei had taken, & so was also Iames & Jhon the sonnes of Zebede, whiche wer parteners with Simō. And IESVS said vnto Simon: feare not from hens furth thou shalt catche men. And thei brought the shippes to land, *and forsoke all, & folowed hym. ✠ *Matth.iiii.d

‡And it fortuned that when he was in a certain citee: behold there was a man full of lepry, and when he had spied IESVS, he fell flat on his face, and besoughte hym saiyng: LORDE, if thou wilte thou canste make me cleane. And he stretched furth his hande, and touched hym saiyng: I will, bee thou cleane. And immediatly the lepry departed frō him And he charged hym that he should tel no mā but go (saieth he) * and shewe thy self to the priest, and offre for thy clensyng accordyng as Moses cōmaunded, for a witnes vnto them. C. Matth.viii.a. Marke.i.d. Leuiti.xiii.a.

But so muche the more wente there a fame abrode of hym, and muche people came together to heare, & to be healed of hym of their infirmities. And he kept hym out of the waie in the wildernesse, and gaue hym self to praier.

✠And it happened on a certain daie: that he taught: and there satte the pharises, & doctors of lawe, whiche wer come out of al ỹ tounes of Galile and Jeury, and Jerusalem. And the pwer of the LORDE was presente, to heale thē. ‡And behold, men brought in a bed a mā D. Matth.ix.a. Marke.ii.a.

whiche was taken with a palsy: & thei sought meanes to bryng hym in: and to laye hym before hym. And when thei could not fynde on what side thei might bryng hym in (because of the preese) thei went vpō the toppe of the hous
E. and let hym doune through the tilyng, bed and all, euen in the middes before IESVS. When he sawe their faith he saied vnto hym: Man, thy sinnes are forgeuen the. And the Scribes and the Pharises began to thynke, saiyng: what felow is this whiche speaketh blasphemy? ‡Who cā forgeue synnes, but GOD only? But when IESVS perceiued their thoughtes, he answered and saied vnto them: What thynke ye in your hertes? Whether is it eiser to saie, thy synnes be forgeuen thee, or to saie rise vp and walke? ‡But that ye maie knowe that the sonne of man hath power to forgeue synnes on yearth, he saied vnto the sicke of ỹ palsy: I saie vnto thee: arise, take vp thy bed, and go vnto thi hous And immediatly he rose vp before them, & toke vp his bed (wheron he lay) and departed to his owne hous, praising GOD. And thei wer al amased, & thei gaue the glory vnto GOD. And wer filled with feare, saiyng: we haue sene straūge thinges to dai ‡

F. ‡And after this, he went furthe and sawe a Publican named Leuy, sittyng at the receite of custome, and he saied vnto hym: folow me And he left al, and rose vp, and folowed him. And Leui made hym a great feast in his owne hous. And there was a greate compaignie of Publicans & of other that sat at meate with them. *And the Scribes and Pharises murmured against his disciples, saiyng: Why do ye eate and drynke with Publicans and synners?

Marke.ii.c.
Esay.lxiii.d.
and, xlii, d.

Matth.ix.a.
Marke.ii.c.
Actes.iii.a.
and, ix.f.

Matth.ix.a.
Marke.ii.b.

Matth.ix.a.
Marke.ii.b.
Luke.vii.c.
and, xv.a.

ners: And IESVS answered, and saied vnto them: Thei that are whole, nede not the Phisitiõ: but thei that are sicke. I came not to cal the righteous, but synners to repentaunce.

And thei saied vnto hym: ‡ Why wo the disciples of Jhon fast often, and praie, and the disciples of the Pharises also: but thyne eate and drinke? He said vnto thẽ: * Can ye make the childzen of the weddyng faste, while the bridegrome is with them? The daies wil com when the bridegrome also shalbe taken awaie from theim: then shall thei fast in those daies. Matth. ix. b. Marke. ii. c. G. Matth. ix. b. Marke. ii. c.

He spake also vnto them a similitude: noma putteth a pece of a new garment into an olde vesture, for if he do, then breaketh he the newe and the pece that was taken out of the newe agreeth not with the old. And no mã poureth newe wine into olde bottels For if he do, the new wine will burste the bottels. and run out it self, and the bottels shall perishe. But newe wine muste bee put into newe bottels, & bothe are preserued. No manne also that drynketh olde wine, straight waie can awaie with new for he saieth: the olde is better.

¶ The. vi. Chapiter.

IT happened on an after principall sabboth that he went * through the corne feld, and his disciples plucked the eares of corne, & did eate, and rubbed them in their hãdes. And certain of the pharises saied vnto theim: why do ye that, whiche is not lawfull to do on the Sabboth daies? And IESVS answered them and saied: ‡ Haue ye not red what Dauid did when he hym self was an hungred & thei whiche wer with him: how he went into the hous of GOD, & did take and eate the shew * bread A. Matth. xii. a. Marke. ii. b. i. Regũ. xxi. a. i. Regu. xxi. a.

and gaue also to theim that were with hym
whiche are not lawfull to eate, but for the
Exod. xxv.c. ‡ priestes onely: And he said vnto them: The
sonne of mā is LORD also of ỹ sabboth dai.
B. ✠‡And it fortuned in another Sabboth al
Matth.xii.a. so, that he entred into the synagoge, ‡ taught.
Marke.iii.a. And there was a man, whose right hand was
dried vp. And the Scribes and pharises wat-
ched hym whether he would heale on the sab-
both daie, that thei might find how to accuse
hym But he knewe their thoughtes, and said
to the man whiche had the withered hande:
Rise vp, and stande furthe in the midses. And
he arose and stode furthe. Then saied IESVS
vnto thē: I will aske you a question: whether
is it lawful on the Sabboth daies to do good
or to do euill: To saue ones life, or destroy it:
And he beheld them all in compasse, and said
vnto the man: Stretche furth thy hande. And
iii.Reg.xiii.b he did so: * and his hande was restored again
Matth.xii.b. as whole as the other. And thei were filled
Marke.iii.a. with madnesse, ‡ commoned together emong
them selfes, what thei might do to IESV. ✠
C. And it fortuned in those daies ‡ that he went
Matth. xiiii.c. out into a mountaigne for to praie, and con-
tinued al night in prayer to GOD. And assone
Matth.x.a. as it was daie, he called his disciples, * and
Marke.iii.b. of them he chose twelfe, whom he also called
apostles. Simon whom he also named Peter
and Andrew his brother, James ‡ Iho. Phi-
lip and Bartholomew, Matthew ‡ Themas
James the sonne of Alpheus, ‡ Simō whiche
is called Zelotes, ‡ Judas Jaines sonne, and
Judas Iscarioth, the same ỹ was the traitor.
✠And he came doune with them, and stode
in the plain feld, ‡ the cōpany of his disciples

and

‡and a greate multitude of people(out of all Matth.iiii.d.
Ieury and Ieruſalē,and frō the ſea coſt* of Marke.iii.a.
Tyre and Sidon) whiche came to heare hym, * Math.iiii.d
and to bee healed of their diſeaſes ‡ thei that lhon.vi.a.
wer vexed with foule ſpirites ‡ thei wer heled
And all the people preaſed to touche hym, for
there wēt vertue out of hym,‡ healed them al.
And he lift vp his iyes vpō the diſciples and D.
ſaied:*Bleſſed bee ye poore, for yours is the *Matth.v.a.
kyngdome of GOD. Bleſſed are ye that hon-
ger now,for ye ſhalbe ſatisfied.Bleſſed are ye
that wepe now,for ye ſhall laugh.Bleſſed ſhal
ye be when men hate you, ‡ thruſte you out of
their cōpany,‡ raile on you,and abhorre your
name as an euil thyng,for the ſonne of man-
nes ſake.Reioyſe ye in that daie,and be glad:
for behold,your reward is greate in heuen. ‡
For thus did their fathers vnto ỳ prophetes.
‡But wo vnto you that are rich:for ye haue Amos.vi.a.
your conſolacion: Wo vnto you that are ful
for ye ſhall honger. Wo vnto you that nowe
laugh:for ye ſhal waile ‡ wepe. Wo vnto you
whē al mē praiſe you: for ſo did their fathers
to ỳ falſe prophetes.But I ſay vnto you whi E.
che heare.Loue your enemies.Doo good vnto
thē whiche hate you.Bleſſe thē that curſe you
And praie for thē whiche wrongfully trouble
you And vnto hym ỳ ſmiteth thee on the one
cheke,offre alſo the other.‡And hym ỳ taketh; Matth.v.f.
awaie thy goune,forbid not to take thy coate
alſo. Geue to euery man ỳ aſketh of thee. And
of him that taketh awaie thy goodes,aſke thē
not again.‡And as ye would that men ſhould Matth.vii.b.
do vnto you,do ye alſo vnto them likewiſe. Eccle xxxi.b
*And if ye loue them whiche loue you what Toby. iiii.c.
thāke haue ye? For ſinners alſo loue their lo- *Matth.v.g.
uers.

uers. And if ye do good for thē whiche do good for you, what thanke haue ye? For synners also do euen the same. And if ye lende to them of whō ye hope to receiue: what thanke haue ye? For synners also lende to synners, to receiue suche like again. But loue your enemies, and do good and lende, lokyng for nothyng again and your rewarde shalbe greate, and ye shalbe the children of the highest: for he is kynde vnto the vnkynde and to the euill.

✝ Bee ye therefore mercifull, as your father
‡ Matth.vii.a. also is mercifull. ‡ Judge not, and ye shal not be iudged: Condemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen.
Prouer.xi.d. ‡ Geue and it shalbee geuen vnto you: good measure & pressed downe, and shaken together and rūnyng ouer, shall men geue into your bosomes. * For with the same measure that ye
Matth.vii.a. Marke.iiii.e. mete withal, shal other mē mete to you again.
‡ Matth.xv.b F. And he put furth a similitude vnto thē. ‡ Cā the blinde lede the blinde? Doo thei not bothe
Matth.x.c. fall into ỹ diche? * The disciple is not aboue
Ihon.xiii.d. his master. Euery man shalbe perfect, euen as
‡ Matth.vii.g. his master is. ‡ Why seest thou a mote in thy brothers ye, but cōsidereste not the beame that is in thyne owne ye? Ether how canste thou saie to thy brother. Brother, let me pul out the mote that is thine ye, when thou seest not the beame that is in thyne owne ye. Thou ypocrit caste out the beame that is in thyne owne ye first, then shalt thou se perfectly to pul out the
Matth.xii.c. mote that is in thy brothers ye. ✝ * For it is
G. not a good tree, that bryngeth furth euil frute nether is that an euil tree, that bryngeth furth good frute. For euery tree is knowen by his frute. For of thornes do not men gather Figes,

ges,nor of bushes gather thei grapes.A good man out of ỹ good tresure of his herte,bryngeth furthe that whiche is good. And an euill man,out of the euill tresure of his herte bryngeth furth that whiche is euill.‡ For of the aboundaunce of the herte,his mouth speaketh. Matth.xii.c. Psalm.xl.b.

Why call ye me *LORDE,LORDE,and do not as I bid you: whosoeuer commeth to me and heareth my saiyng, and dooth the same, I will shew you to whom he is like *He is like a man whiche buylt an hous,and digged depe and laied the foundacion on a rocke. When the waters arose,the flud bet vpō that hous, and could not moue it. For it was grounded vpon a rocke. But he that heareth ‡ doth not is like a man that without foundacion builte an hous vpon the yearth, against the whiche the floud did beate an it fell immediatly, and the fall of that hous was greate. *Matth.vii.b and.xxv.b. Matth.vii.b. Iacobi.i.d.

¶ The.vii.Chapiter.

WHEN he had ended all his saiynges in the audience of the people,‡ he entred into Caphernaum.And a certain Centurions seruaunt whiche was dere vnto hym laie sicke,and was in perel of death.And when he heard of IESV,he sent vnto him the elders of the Iewes, beseekyng hym that he would come,and heale his seruaut. And whē thei came to IESVS thei besoughte hym instātly,saiyng:He is worthy that thou shouldest do this for hym.For he loueth our nacīō, and hath buylte vs a Synagoge.And IESVS went with theim. A. Matth.viii.a. Ihon.iiii.f.

And when he was now not farre from the hous,the Centurion sent frendes to hym,saiyng vnto hym:‡LORDE trouble not thy self B. Matth.viii.a.

for

for I am not worthy, that thou shouldest enter vnder my rofte. Wherfore I thought not my self worthy to come vnto ỹ: but saie thou the word, and my seruaunt shalbe whole. For I also, am a man set vnder power, & haue vnder me souldiers, and I saie vnto one go, & he goeth, and to another, come and he cõmeth, & to my seruaunt do this, & he doth it. Whē IESVS heard this, he marueiled at hym, & turned hym about, & said to the people that folowed hym: I saie vnto you, I haue not founde so greate faithe, no not in Israell. And thei that wer sente, turned backe home again & foundē the seruaunt whole that had been sicke.

C. ✠ And it fortuned after this, that he wēt into a citee whiche is called Naym, and many of his disciples went with hym, & muche people. When he came nie to the gate of the citee behold, there was a ded man caried out, whiche was the onely sonne of his mother, & she was a wedowe, and muche people of the citee was with her. And when the LORDE sawe her, he had compassion on her, and said vnto her: wepe not. And he came nye, and touched the coffyn, and thei that bare hym stoode still. And he saied: young man, I saie vnto thee, arise. And he that was ded, sat vp, and began to speake. * And he deliuered hym to his mother. And there came a feare on them all. And thei gaue the glory vnto GOD, saiyng: ‡ A greate prophet is risen vp emong vs, & GOD hath visited his people. ✠✠ And this rumor of him wēt furth thorowe out al Jury & thorow out al the regiõs whiche lie round about.

iii. Re. xvii. d.
iiii. Reg. iiii. f.
Act. ix. xx. c.
‡ Ihon. iiii. c. and. vi. b.

And the disciples of Jhon shewed hym of al

Matth. xi. a.

these thynges. * And Jhon called vnto hym

twoo

twoo of his disciples, and sent thē to IESVS saiyng: art thou he that should come: or shall wee looke for another? When the men were come vnto hym thei saied: Jhon baptist sent vs vnto thee, saiyng: Art thou he that should come? Or shall we waite for another? And in that same houre he cured many of their infirmites and plages, and of euil spirites, & vnto many that were blynde he gaue sight. And he answered, and said vnto them: go your waie and bryng worde again to Jhon what thynges ye haue seen and heard how that * the blynde se, the halte go, the lepers are clensed, the deasse heare, the ded rise again, to the poore is the glad tidynges preached, and happy is he that is not offended at me. Esay.xxxv.a. and.lxi.a.

‡And whē the messengers of Jhō wer departed, he began to speake vnto the people concernyng Jhon. What wente ye out into the wilderneſſe for to see? A rede shaken with the wynde? But what wente ye out for to see? A man clothed in soft raimente? Beholde, thei whiche are gorgeously apparelled, and liue delicatly, are in kynges courtes. But what wēt ye further to se? A prophete: Yea, I saie to you and more then a prophete. This is he, of whō it is written: * Beholde, I sende myne angell before thy face, which shall prepare thy waie before thee. For I saie vnto you, emong womēs childrē, is ther not a greater prophet thē Jhon baptist. Neuertheleſſe, he that is leſſe, in the kyngdome of GOD is greater then he ‡ And all the people, and the Publicans that heard hym, iustified GOD, and wer baptised with the baptisme of Jhō. But the phariſes & lawers diſpised the coūſaill of GOD against them D. Matth.xi.c. Matth.xi.a. Marke.i.a. Malachi.iii.a.

theim selfes, and were not baptised of hym.
Matth.xi.d. And the LORDE said: *wherunto shall I liken the men of this generacion: & what thyng ar thei like? Thei are like vnto childrē sitting in the market place, & criyng one to another, & saiyng: we haue piped vnto you, & ye haue not daunced: we haue mourned to you, & ye haue
Matth.iii.a. not wept. For Iho Baptist came nether ‡ eatyng bread, nor drynkyng wine, and ye saie: he hath the deuill. The sonne of man is come, and eateth and drynketh, and ye saie: behold a gloutonous man, and an vnmeasurable drinker of wine, a frend of publicās and synners. And wisedom is iustified of all her childrē.

F. ✝And one of the pharises desired hym that he would eate with him. And he went into the
Matth.xxvi.a pharises hous, and sat doune at meate. ‡And
Marke.xiii.a. beholde a woman in that citee (whiche was a
Ihon.xi.a. synner) assone as she knewe that IESVS sat at meate in the Pharises hous, she brought an alablaster boxe of oyntemente, and stode at his fete behynd hym weppyng, and beganne to washe his fete with teares, and did wype them with the heares of her hedde, and kissed his fete, & anoynted them with the oyntment.

When the pharise (whiche had bidden him) sawe ꝥ, he spake wtin hym self, saiyng: if this man wer a prophete, he would surely knowe who, and what maner of woman this is that touched hym, for she is a synner. And IESVS answered, & saied vnto hym: Simon I haue somwhat to saie vnto thee. And he said, Master, saie on. There was a certain lēder whiche had two debters, the one ought hym fiue. L. pence & the other. L. Whē thei had nothing to paie, he forgaue them bothe. Tell me therfore

whiche

whiche of them wyl loue him moſt? Symon anſwered and ſayd: I ſuppoſe that he to whō he forgaue mooſt. And he ſayd vnto him. Thou haſt truely iudged.

And he turned to the womā, and ſayd vnto Symon: Seeſt thou this woman: I entred in to thy houſe, thou gaueſt me no water for my feete: but ſhe hath waſhed my feete with teares, and wypēd them with the heares of her head. Thou gaueſt me no kiſſe: but ſhe, ſēce ỹ tyme I came in, hath not ceaſed to kyſſe my feete. Myne head with oyle thou diddeſt not anoynt, but ſhe hath anoynted my feete with oyntment. Wherfore I ſay vnto the, many ſinnes are forgeuen her, for ſhe loued muche. To whō leſſe is forgeuen, the ſame doeth leſſe loue. And he ſaid vnto her: thi ſines are forgeuen ỹ. And thei that ſat at meat w̄ him, began to ſay w̄in them ſelues. Who is this whiche forgeueth ſines alſo? And he ſayd to ỹ womā *Thy fayth hath ſaued the: Go in peace. ✝ G

*Marke.v.e.

¶ The viii. Chapiter.

AND it fortuned afterwarde, that he him ſelfe alſo went throughout cities and tounes: preachyng, and ſhewyng the kyngdome of GOD, and the twelue with him. And alſo ✝certaine women, whiche wer healed of euil ſpirites and infirmites. Mari whiche is called Magdalen (out of whō went vii. deuils) ✝ Joanna the wyfe of Chuſa Herodes ſteward, and Suſanna, ✝ many other, whiche miniſtred vnto him of their ſubſtāce. A

Luke.xxiii.d.

✝When muche people were gathered together, and were come to him out of al citees he ſpake by a ſimilitude *The ſower went out to ſowe his ſeede: and as he ſowed, ſome

*Mat.xiii.b. Marke.iii.a.

fel by the way syde, and it was troden doune, and the foules of the ayre deuoured it vp. And some fel on stones, & assone as it was sprong vp, it withered away, because it lacked moistnes. And some fel among thornes, & the thornes sprang vp w̄ it, and choked it. And some fel on good grounde and sprang vp and bare fruite, an hundreth folde. And as he sayd these thinges he cried: He that hath eares to heare, let him heare. * And his disciples asked him saying: what maner of similitude is this? And he sayd: vnto you it is geuē to know the kyng dome of GOD: but to other by Parables, that when they see, they should not see: & and when they heare, they should not vnderstand: The parable is this. * The seede is the word of GOD. Those that are beside the way, are they ꝑ heare, then cōmeth the deuil, & taketh away the worde out of their heartes, lest they shuld beleue and be saued. They on the stones are they whiche when they heare, receiue the worde with ioy, and these haue no rotes, whiche for a whyle beleue, & in tyme of tēptacion go away. And that whiche fel among thornes are they whiche when they haue heard, go furth, and are choked with cares and riches and volupteous liuyng, and bryng furth no fruite. That whiche fel in the good grounde, are they whiche with a pure and good heart heare the worde, and kepe it, and bryng furth fruite through pacience. ✠

B

*Matth.xii.d
Marke.iiii.a

*Esai.vi.f.
Mat.xiii.b
Marke.iiii.b.
Ihon.xii.f.
Ac.xxviii.f.
Roma xi.b.
*Mat.xiii.c.
Marke.iiii.b.

C

*Matth.v.b
Mar.iiii.b.
and.xi.c.
*Matth.x.c.
Marke.iiii.c
Luke.xii.a.

* No man, when he lighteth a candel, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candelsticke, that they whiche entre in, may see the light. * Nothyng is in secrete, that shal not come abrode. Neither

ther any hyd that shal not be knowen, & come to light. Take hede therfore, howe ye heare. For whosoeuer hath, to him shalbe geuen. * And whosoeuer hath not frō him shalbe takē: euē that same whiche he supposeth ẏ he hath. * Then came to him his mother & his bzethzē & could not come to him for prease. And it was tolde him & sayd: Thy mother and thy bzethzē stand without and would se the. He answered & sayd vnto them: my mother and bzethzen are these whiche heare the word of GOD, & do it.

* Mat. xiiii. b and xxv. c. Marke. iiii. c
* Luke. xix. d
* Mat. xii. b Marke. iiii. a

✠ And it chaunced on a certaine daye, that he went into a shippe, and his disciples also, and he sayd vnto them: Let vs go ouer vnto the other syde of the lake. And they launched furth. But as they sayled, he fel a slepe ‡ and there arose a storme of wynde in the lake: and they were filled wt water, & were in ieoperdy. And thei came to him, and awoke him saiyng: Maister, maister we are lost. Then he arose, and rebuked the wynde and the tempest of water, and they ceased & it waxed calme. And he sayd vnto them: where is your faith? They feared and wondzed among themselues, saiyng: what (thinke ye) is this? For he cōmaundeth both the wyndes and the water, and thei obey him. ✠ ‡ And they sailed vnto the regiō of the Gederenites, whiche is ouer against Galile. And when he went out to land, there met him out of that cytie a certaine man whiche had a deuil long time, and ware no clothes neither abode in any house: but in graues. When he saw IESVS & had cried, he fel doune before him, and wt aloude voice sayd * What haue I to do with the IESVS, thou sonne of the GOD most highest? I beseche the tozment

‡ Math. viii. c Marke. iiii. d.
‡ Mat. viii. d. Marke. v. a.
* Mat. viii. d Marke. v. a

me not: for he cõmaunded the foule spirit to come out of the manne. For oft tymes he had caught him, and he was bound with chaynes and kept with fetters: & he brake the bondes and was caried of the fend into wildernes.

E And IESVS asked him saying: What is thy name? And he sayd: Legion, because many deuils were entred into him. And they besought him that he would not cõmaunde them to go out into the depe. And ther was there, an herd of many swyne fedyng on an hyl: and they besought him, that he would suffer thẽ to entre into them. And he suffred them. Then went the deuils out of the man, and entred into the swyne And the herd rãne headlong with violence into the lake, and were choked. When the herdmen sawe what had chaunced, they fled, and tolde it in the cytie and in the villages. And they came out to se what was done: and came to IESVS and found the man, out of whom the deuils were departed, sittyng at the feete of IESVS, clothed, and in his right minde, & they were afrayd. They also whiche sawe it, tolde them by what meanes he (that was possessed of the deuil) was healed. And al the multitude of the Gaderenites, besought him, that he would depart from them: for thei were taken with great feare. * And he gatte him vp into the shippe, and returned backe againe. Then the man (out of whom the deuils were departed) besought him that he might be with him. But IESVS sent him away saying:

* Math. viii. d Marke. v. b.

F Go home againe to thine owne house, & shew what thinges soeuer GOD hath done for the. And he went his way, and preached throw out al the cytie, what thynges soeuer IESVS had

had done vnto him.

And it fortuned ꝓ when IESVS was come againe, the people receiued him. For they all wayted for him. *And beholde, there came a man named Jairus (and he was a ruler of the Synagoge) and he fell doune at IESVS feete praying him ꝓ he would come into his house, for he had but one doughter onely, vpon.xii. yeare of age, and she laye a dying. But as he went, the people thronged him. *Mat.ix.d. Marke.v.c.

*And a woman, hauyng an issue of bloud xii.yeres (whiche had spent all her substaunce vpon Phisicions, neither could be holpen of any) came behynd him, and touched the hēme of his raiment, & immediatly her issue of blod staunched. And IESVS sayd: who is it that touched me? When euery man denied, Peter (and they that were with him) sayd: Maister, the people thrust the and vexe the, & saiest thou who touched me? And IESVS sayd: Some body hath touched me. For I perceiue that vertue is gone out of me. When the woman saw that she was not hid, she came trimblyng and fel at his feete, and tolde him before all ꝑ people, for what cause she had touched him, & how she was healed immediatly. And he sayd vnto her: doughter be of good cōfort. *Thy faith hath saued the, go in peace. *Matth.ix.c. Marke.v.c. *Matth.ix.d. Marke.v.d.

While he yet spake, there came one frō the rulers of the Synagoges house: whiche sayd to him: thy doughter is dead, desease not the maister. But when IESVS heard that worde he answered the father of ꝑdamosel. *Feare not, beleue onely, and she shalbe made whole And when he came to the house, he suffred no man to go in with him, saue Peter, James & *Matth.ix.d. Marke.v.d.

 John

Jhon, & the father & the mother of the maiden
Euery body wept, and sorowed for her. And
he sayd: Wepe not. The damosel is not deade
*Ihon.xi.d *but sleepeth. And they laught him to scorne,
knowyng that she was dead. And he thrust thē
al out, and caught her by the hand, and cried,
saiyng: Maide, arise. And her spirit came a-
gaine, and she roase straight waye And he cō-
maūded to geue her meat. And the father and
the mother of her wer astounyed. But he war
ned them, that they should tel no man what
was done.

¶ The.ix. Chapiter. ✠

A IESVS called the *twelue together, & gaue
‡Matth.x.c thē power and authorite ouer all deuils, &
Marke.iii.b that they might heale diseases. And he sent
and.vi.b thē to preache the kingdome of GOD *and to
Luke.vi.c heale ỹ sicke And he said vnto thē: Take no-
*Marke.vi.b. thyng to your iorney: neither staffe, nor scrip,
*Matth.x.a nether bread, *neither money, nether haue.ii.
Marke.vi.b. coates. ‡And whatsoeuer house ye entre into
‡Mat.x.b. there abyde, & thence departe. And whosoeuer
wyll not receiue you, when ye go out of that
cytie, shake of the very dust frō your feete, for
a testimony against them. And they departed
and went thorowe the tounes, preachyng the
Gospel and healyng euery where. ✠

*Mat.vi.a *And Herode the Tetrarche hearde of all
Marke.xiii.b. that was done by him, and he douted, because
that it was sayd of some, that Jhon was risē
againe from death: and of some, that Helyas
had appeared, and of some, that one of ỹ olde
prophetes was risen again. And Herode sayd:
Jhon haue I beheaded: but who is this of
whom I heare suche thinges? And he desyred
to se him.

And

And the Apostles returned: and tolde him al B
that they had done. *And he toke them, and *Mat.xiiii.b.
went aside into a solitary place nye vnto the Marke.vi.b.
cytie that was called Bethsaida. Whiche Ihon.vi.a.
when the people knew thei folowed him. And
he receiued them, and spake vnto them of the
kingdome of GOD, and healed them that had
nede to be healed. And when the day beganne
to weare awaye, then came the.xii. and sayd
vnto him, send the people away that thei may
go into the toumes and nexte byllages & lodge
and get meat, for we are here in a place of wil
dernes. But he sayd vnto them: Geue ye them
to eat. And they sayd: We haue no mo but. v.
loaues and two fisches, except we should go &
bye meat for all this people: And they were a-
bout a fiue thousand men. And he sayd to his
disciples: Cause them to sit doune by fifties
in a company. And they did so and made thē
al to sit doume. And he toke the fiue loaues,
and the two fisches, and loked vp to heauen,
and blessed them, and brake, and gaue to the
disciples, to set before the people. And they al
dyd eat, and were satisfied. And there was ta
ken vp of that remained to them, twelue bas-
kettes ful of broken meat.

*And it fortuned as he was alone praying C
his disciples were with him, and he asked thē *Mat.xvi.c.
saying: ‡Who say ꝑ people that I am? They Marke.viii.c.
answered and sayd: Jhon Baptist: Some say ‡Mat.xvi.c.
Helyas, and some say that one of the old pro Marke.viii.c.
phetes is risen. He sayd vnto them. But who
say ye that I am? Simon Peter answered, &
sayd: *thou art ꝑ CHRIST of GOD. And he *Mat.xvi.c.
warned and cōmaunded thē that they should Ihon.vi.g
tel no mā that thing, saying: *the sōne of mā *Mat.xviii.
must and.xx.c.

Mar.viii.d
ix.and.x.c.
Leui.xvii.e
and.xviii.f.

must suffre many thinges, & be reproued of ye elders, and of the hye prestes and Scribes, and be slaine, and rise again the third day.

And he sayd to thē al, if any man wyl come after me, let him deny him selfe, & take vp his

‡Matth. xvi.d
Luke.xvii.g
Ihon.vi.d,

crosse dayly, and folowe me. ‡For whosoeuer wyl saue his life shal lose it. But whosoeuer doth loose his life for my sake, the same shal saue it. For what auauntageth it a man, if he wyn the whole world, & lose him selfe or rūne in damage of him selfe? For

*Matth.x.c.
Marke.viii.d
Luke.xii.a.

*whoso is ashamed of me, and of my wordes, of him shal the sonne of man be ashamed, when he cōmeth in his maiestie, & in the maiestie of his father, & of the holy Angels. I tel you of a trueth:

*Mat.xvi.d.
Marke. viii. c.

*Ther be some stādyng here, whiche shal not tast of death, til they se ye kyngdome of GOD.

*Mat.xvii.e
Marke.ix.g.

* And it fortuned that about an viii. daies after these saiynges, he toke Peter & Ihon, & James, & went vp into the moūtayne to pray. And as he praied, the fashion of his countenaunce was chaunged and his garment was white, and shone. And beholde there talked wt him two men whiche were Moses & Helyas,

D

that appered in the maiestie, and spake of his departyng, whiche he should ende at Jerusalē. But Peter and they that were with him, were heuy wt slepe. And when they awoke they saw his maiestie and two men standyng with him.

*Mat.xvii.a
Mar.x.a.

*And it chaunced as they departed frō him Peter sayd vnto IESVS: Maister, it is good beyng here for vs. Let vs make also thre tabernacles, one for the, & one for Moses, & one for Helias (& wyst not what he sayd). Whyle he thus spake, ther came a cloud & ouershadowed thē, and they feared when they wer come into

the

the cloude. And there came a voice out of the cloud saiyng: *This is my deare sõne, ‡heare him And as sone as ỹ voice was past, IESVS was found alone. And they kept it close: and told no man in those daies any of those thinges whiche they had sene.

* And it chaunced that on the next day (as they came doune frõ the hyl) muche people met him. And behold, a mã of the cõpany cried out saiyng Maister, I beseche the behold my sõne for he is all that I haue: and se, a spirit taketh him, ꝛ sodenly he crieth, and (he knocketh) teareth him, that he fometh again, and wt muche paine departeth frõ him, when he hath rẽt him and *I besought thi disciples to cast him out and they could not, IESVS answered ꝛ sayd: A faithles ꝛ croked nacion, howe long shal I be wt you, and shal suffer you? Bryng thi sõne hyther. As he was yet cõmyng, the fend rent him, and tare him. And IESVS rebuked ỹ vncleane spirit, and healed the childe, and deliuered him to his father. *And they were al amased at the mightie power of GOD.

But while they wondered euery one at all thinges whiche he did, he sayd vnto his disciples: Let these saiynges sinke doune into your eares. For it wyl come to passe: that *the sõne of man shalbe deliuered into the hãdes of men ‡But they wist not what that worde ment, ꝛ it was hyd frõ them, that they vnderstode it not. And they feared to aske him of ỹ saiyng. And ther entred a thought among thẽ whiche of them should be the greatest. When IESVS perceiued the thought of their heartes, * he toke a childe, and set him hard by him, ꝛ sayd vnto thẽ: Whosoeuer receiueth this childe in my

Matxviib.
Marke.i.b
Luke.iii d.
ii. Peter.i.d
‡Deu.xviii.c.
*Mat.xvii.b
Matth.ix.b
E
*Mat.xvii.e.
Mar.ix.b.
Marke.i.c.
Luke.iiii.d
*Mat.xvi.e.
Marke.viii.d.
Luke.ix.c
‡Luke.ii.g. and.xviii.f.
Mat.xviii.a
Marke.ix.c.
Luke.xxii.f.

*Mat.x.d. Luke.x.c Ihon.xiii.c. my name, receiueth me. * And whosoeuer receiueth me, receiueth him that sent me. For he that is least amõg you al, ỹ same shalbe great.

And Iohn answered, and said: Maister we sawe one castyng out deuils in thy name, and we forbad him because he folowyth not wt vs

Nume.xi.g And IESVS sayd vnto him: *forbyd ye him not. For he that is not against vs, is with vs.

And it fortuned when the tyme was come that he should be receiued vp, he set his face to go to Ierusalem, and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make redy for him. And they would not receiue him, because his face was as though he would go to Ierusalem.

When his disciples, Iames and Ihon sawe this, they sayd: LORD, wylt thou that we cõmaunde fyre to come doune from heauen and

*iiii.Reg.i.c consume them, euen as *Helyas did? IESVS turned aboute, and rebuked them, saiyng: ye wote not what maner of spirit ye are of. For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another toune.

* Math.viii.c ¶ And it chaunsed that as they were walkyng in the way, a certaine mã sayd vnto him. * I wyl folowe the whithersoeuer thou go. IESVS sayd vnto him: foxes haue holes, and brydes of the ayre haue nestes: but the sõne of mã hath not wher to lay his head.

And he sayd vnto another: folow me. And the same sayd: LORD, suffre me fyrst to go and bury my father. IESVS sayd vnto him:

*Leui.xxi.b. *Let the dead burye their dead: but go thou, and preache the kyngdome of GOD. And another sayd: LORD. *I wil folowe the: but let

iii.Reg.xix.d me fyrst go byd thẽ farwel, which are at home

at

at my house. IESVS sayd vnto him: No man that putteth his hãdes to the plowe, & loketh backe is apt to the kyngdome of GOD. ✠

¶ The. x. Chapiter. ✠

AFTER these thinges, the LORD appointed other seuẽty (and .ii.) also and sent them two and two before him in to euery cytie and place, whither he him selfe would come. Therfore he sayd vnto thẽ: ‡the harvest is great, but the labourers are fewe Pray ye therfore the LORD of the harvest, to send furth labourers into ỹ harvest. Go your waies: *behold I send you furth as lãbes among wolues. Beare no wallet, neither scrip nor shooes, and *salute no man by the way. ‡Into whatsoeuer house ye entre, fyrst say: Peace be to this house. And if the sonne of peace be there, your peace shal rest vpon him, if, not, it shal turne to you againe. And in the same house tary styl, eatyng and drinkyng suche as they geue. For the labourer is worthy of his reward ✠. A ‡Matth. ix. d *Matth. x. b iiii. Reg. iiii. c. ‡Matth. x. b Luke. ix. a Actes. xiii. g

Go not frõ house to house, & into whatsoeuer cytie ye entre, and they receiue you, eate suche thinges as are set before you, and heale the sicke that are therin and say vnto thẽ: the kyngdome of GOD is come nye vpon you. *But into whatsoeuer cytie ye entre, and they receiue you not, go your wayes out into the stretes of the same, and say: euen the very dust of youre cytie (whiche cleaueth on vs) do we wype of against you: Notwithstandyng, be ye sure of this, that the kyngdome of GOD was come nigh vpon you. I say vnto you: that it shalbe easier in that day for Sodome, then for that cytie. B *Matth. x. a

C ‡Wo vnto the Chorazin: wo vnto the Bethsaida. For if the miracles had bene done in
‡Matth xi,c Tyre and Sydon, whiche haue bene done in you, they had (a great while a go) repented of their synnes, sittyng in heare cloth and ashes. Neuertheles, it shalbe easier for Tyre & Sidon at the iudgement, then for you. And thou Capernaum (whiche arte exalted to heaven)
*Matth.x.b shalt be thrust doune to hel. *He that heareth
Ihon.xiii.c, you, heareth me: and he that despiseth you, dispiseth me, & he ỹ dispiseth me: dispiseth him ỹ sent me. And the seuenty turned againe wt ioy saiyng: LORD, euē ỹ veri deuils are subdued
*Esai.xiiii.c to vs through thi name. And he sayd vnto thē
Apoca.xii.c *I sawe Satan (as it had beene lightnyng
‡Mat. xvi. c. (fallyng doune frō heauen. ‡Behold, I geue
Ac. xxviii.b vnto you power to tread on serpētes, & Scorpions, & ouer al maner power of ỹ enemy & nothig shal hurt you. Neuertheles, in this reioyse not ỹ the spirites are subdued vnto you: but
Philip.iiii.a reioyse, ỹ *your names are wrytten in heauē.
Apoca. xvii,b That same hour reioysed IESVS in (the holy)
D ghost, & sayd: I thāke the O father, *LORD
*Mat.xi.d of heauen and yearth, that thou hast hid these thinges frō the wyse and prudent, and hast opened thē vnto babes. Euen so father, for so
*Mat.xvi.d, pleased it the. *All thynges are geuen me of
and.xviii.d, my father ‡No man knoweth, who the sōne
Mark.ii.d, is but the father, and who the father is but ỹ
Ihon.vii c. sonne, and he, to whom the sonne wyll shewe
and. viii.d him. And he turned to his disciples and sayd
*Mat.xiii.c, secretely: ‡Happy are the eyes whiche se the thynges that ye se. For I tell you that many Prophetes and kynges haue desyred to se those thynges whiche ye se, and haue not sene them: and to heare those thynges whiche

ye

ye heare, and haue not hard theym.

And beholde a certayne Lawyer stode vp, and tempted hym, sayyng: *Master, what shall I doo, to inherit eternall lyfe? He sayed vnto hym: what is written in the lawe? How redest thou? And he answered and said: ‡Loue the LORD thy GOD with all thy heart, and with al thy soll, & wal thi strēgth & with al thi mynd: & thy neighbour as thi self. And he said vnto hī: Thou hast answered right. This do and thou shalt liue. But he wyllyng to iustify hym selfe, sayd vnto IESVS: And who is my neighbour. IESVS answered, and said: A certayne man discended from Jerusalem to Hierico, and fell amōg theues, which robbed him of his raiment and wounded him and departed, leuyng hym halfe dead. And it chaunsed, that there came doune a certayne Priest that same way, and when he sawe hym, he passed by. And lykewyse a Leuite, when he went nie to the place came and loked on hym, and passed by. But a certayne Samaritan, as he iourned, came vnto hym: and when he sawe hym he had compassion on hym and went to, and bounde vp his woundes, and poured in oyle and wine, and set hym on his owne beast, and broughte hym too a common inne, and made prouision for hym. And on the morow, when he departed, he toke out two pence, and gaue thē to the host, and sayd vnto him. Take cure of hym and whatsoeuer thou spendest more, when I come agayne, I wyll recompēce thee Which nowe of these .iii. thynckest thou was neighbor vnto hī that fel among the theues? And he sayed: he that shewed mercye on hym. Then sayed IESVS vnto hym: Go, and dooe thou

E

*Mat. xxii. b.

*Deute. vi. a. Mat. xxii. c Marke. xii. c.

F

G thou lykewyse. ✠

✠ It foꝛtuned that as thei wente, he entred into a certayne toune. And a certayn woman named Martha receiued him into her house And thys woman had a syster called Mary, whych also sate at IESVS feete, and heard his woꝛd. But Martha was combꝛed about much seruyng, and stoode and sayde: LORD doest thou not care, that my sister hathe left me to serue alone? Byd her therefoꝛe, that she helpe me. And IESVS answered, and sayd vn to her: Martha, Martha thou arte carefull, and troubled about e many thynges: verelye one is nedeful, Mary hathe chosen the good part, which shal not be taken away from her

¶ The. xi. Chapiter.

A AND it foꝛtuned as he was prayyng in a certayn place: whẽ he ceased, one of his disciples said vnto him: LORD teache vs to praye, as Jhon also taught hys disciples. And he sayde vnto theym: when ye praye, saye ✱ Our father whyche art in heauen, hallowed bee thy name. Thy kyngdome come. Thy wil be fulfilled, euen in yerth also as it is in heauen. Our dayly breade geue vs thys daye. And foꝛgeue vs oure synnes: foꝛ euẽ we foꝛgeue euery man that trespaseth vs And leade vs not into temptacon. But deliuer vs from euyl.

Math. vi. b.

B And he sayed vnto them: ✠ If anye of you shall haue a frende, and shall goo too hym at mydnighte, and saye vnto hym: frende, lende me three loues, foꝛ a frende of myne is comẽ ont of the waye to me, and I haue nothynge to set beꝛoꝛe hym, and he within answer, and saye: trouble me not, the dooꝛe is now shutte and

and my chyldren are with me in the chambre, I cannot ryse and geue the. I saye vnto you thoughe he will not aryse and geue hym, because he is his frende yet because of his importunitie he wyll ryse, and geue hym as many as he nedeth. And I saye vnto you: *aske and it shalbe geuen you. Seeke and ye shall finde: knocke and it shalbe opened vnto you For euerye one that asketh, receiueth: and he that seketh, findeth: & too hym that knocketh shal it be opened. If the sonne shall aske bred of any of you that is a father will he geue him a stone? Or if he aske fysshe, will hee for fysshe geue him a serpent? Or if he aske an egge, will he offre him a scorpion? If ye then being euil can geue good giftes vnto your children how muche more shall your father of heauen geue the holy spirit to them that desire it of him †

*Math. vii.a
Ihon. xvi.f
Iames, i, a.

†*And he was casting out a deuel that was domme. And when he had cast oute the deuyll the domme spake, and the people wondered. C But some of them saied: ‡He casteth out deuels through Beelzebub the chiefe of the deuels. And other tempted him, and required of him a signe from heauen. But hee knowyng their ‖thoughtes, said vnto them: Euery kingdome deuided against it self, is desolate: & one house doth falle vpon another. If Satan also be deuided against him selfe, howe shal hys kingdome endure? Because ye saie, that I cast oute deuels throughe Beelzebub. If I, by the helpe of Beelzebub cast out deuels, by whose help do your children cast them out. Therfor shall thei bee your iudges. But if I, with the finger of GOD cast out deuels, no doubte the kyngdome of GOD is come vpon you.

*Math. ix. d
Mark. vii. b.
‡ Math. ix. d,
Marke, iii, a

When

*Mat. xii. c. *When a strong man armed watcheth hys house: the thynges that he possesseth are in peace. But when a stronger then he commeth vpon hym, and ouercommeth him, he taketh from hym all his harnes (wherein he trusted) and deuideth his goodes. He that is not with me is agaynst me. And he that gathereth not
D
wyth me, scatereth abrode. *When the vn-
*Math. xii. d clene spirit is gone out of a man, he walketh thorowe drye places, seking rest. And when he fyndeth none, he sayth: I wyll returne agayn vnto my house, whence I came out. And whē he commeth, he fyndeth it swepte and garnished. Then goeth he and taketh too hym. vii. other spirites worse then hym selfe: and they entre in, and dwell there. And the ends of that man, is worse then the beginnyng.

And it fortuned that as he spake these thinges, a certain woman of the compani lift vp her voyce and saied vnto him: Happye is the wombe ẏ bare the, and ẏ pappes which gaue the sucke. But he sayed: Yea, happye are they that heare the worde of God, and kepe it. ¶

When the people were gathered thycke together, he began to saye: This is an euyll nation *they seke a signe, and ther shal no signe
*Math. xii. b. Mark. viii. b Ihon. vi. d. begeuen them: but the signe of Jonas the prophet. For ‡as Jonas was a signe to the Ninuites, so shall also the sonne of man be too thys nation. *The quene of the south shall
Iona. ii. d. *iii. Regu. x. a ii. Para. ix. a. Math. xi. d. ryse at the iudgement with the men of thys nacion, and condempne them: for she came frō the vttermost partes of the erth, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. The men of Ninue shall ryse at the iudgement with this natiō

and

shall condempne them: for they wer brought to repentaunce by the preachyng of Jonas. And beholde a greater then Jonas is here.

✝ * No man lighteth a candell, and putteth it in a preuy place, nether vnder a bushel: but on a candelsticke that they whyche come in, maye se the lyght. ‡ The light of the bodye is the eye. Therefore when thy eye is syngle: all thi body also shalbe ful of light. But if thine eye be cuyl thy body also shalbe ful of darkenes. Take hede therfore that the light which is in the be not darkenes. If all thy body therfore be clere, hauyng no part darke: then shal it all be full of lyghte euen as when a candell doth lyght the with hys brightnes ✝

And as he spake, a certayne Pharisie besought him to dine with him, & IESVS went in, and sat doune to meate. When the Pharise sawe it, he merueiled, that he had not first washed before diner. And the LORDE sayed vnto hym: * Nowe doo ye Pharisies, make cleane the vtside of the cuppe, and the platter but your inward part is ful of rauenyng and wickednes. Ye fooles, did not he (that made that which is without) make that whiche is within also? Neuertheles * geue almose of that ye haue, and behold, all thynges are clene vnto you. * But wo vnto you Pharises, for ye tythe mynte and rewe, and all maner herbes, and passe ouer iudgement and the loue of GOD. These ought ye to haue done, and yet not to leue the other vndone.

* Wo vnto you Pharises: for ye loue the vppermost seates in the synagoges, and gretynges in the market. Wo vnto you scribes & pharises, ye ypocrites, for ye are as graues

E

‡ Math. vi. c.

F

Math, xxiii. c.

* Esay. lviii. b

* Mat xxiii. c

* Mat. xxiii. e

whiche apere not, and the men that walke ouer them, are not ware of them. Then answered one of the lawers, and sayed vnto hym: Master, thus saiyng: thou puttest vs too rebuke also. And he sayed: * wo vnto you also ye lawers: for ye lade mē with burthens which they be not hable to bere: and ye your selues touch not the packes with one of youre fyngers Wo vnto you * ye builde the sepulchres of the prophetes, and your fathers kylled the truely ye beare witnes that ye alowe the deades of your fathers for they killed them, and ye bylde their sepulchres. Therefore sayde the wysdome of GOD. * I wyl sende them prophetes and apostles, and some of theym they shall slaye and persecute: that the bloud of al prophetes (which is shed from the begynning of the worlde) may bee required of this generation, from the bloude of * Abell vnto the bloud of Zacharye, whiche perished betwene the aulter and the temple. Verely I saye vnto you it shalbe required of thys nation.

* Esay. x. a
Math. xxiii. d.
G
Math. xxiii. d.
Math. xxiii. d
* Gen. iiii. b.
ii. Para. xxii. f.

Wo vnto you lawers: for ye haue taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbad When he thus spake vnto them, the lawers and the pharises began to were busy a boute him, and capciously to aske hym many thynges, laiyng wayt for him, and seking to catch some thing oute of his mouthe whereby thei might accuse him.

¶ The. xii. Chapiter.

A And ther gathered together an innumerable multitude of people (in so much that thei trode one another) he began to say vnto his disciples: first of al * beware

* Math. vi. d
Marke, viiii, b

of

of the leuen of the pharises which is Ipocrisie. * For there is nothyng couered, that shal not be vncouered: neither hyd, that shall not be knowne. * For what thinges ye haue spoken in darkenes, shalbe heard in the lyghte. And that whiche ye haue spoken in the eare euen in the secrete places shall bee preached on the toppe of the houses. * I saye vnto you my frendes, be not afrayed of them that kyll the bodye, and after that haue no more that they can doo. But I will shewe you whom ye shall feare. Feare hym whych after he hath killed, hath power to cast into hel. Yea, I say vnto you: feare hym. Are not fiue sparrowes bought for two farthynges? And not one of them is forgotten of GOD. Also euen the very heares of your hedde are all numbred. Feare not therefore, ye are more of value the many sparrowes.

* Math. xi. c
Marke. iiii. c.
and. xii. e
Luke. viii. e.
* Math. x. c.
Luke. viii. e.
Math. x. b.
Marke. xiii. c
B

I saye vnto you * euerye one: whosoeuer confesseth me before men, hym shall the sonne of man knowledge also before the Aungels of GOD. And he that denieth me before men shalbe denyed before the Aungels of GOD. * And whosoeuer speaketh a worde agaynst the sonne of man, it shalbe forgeuen hym. * But vnto hym that blasphemeth the holye goste, it shal not be forgeuen. When they bring you vnto the synagoges, and vnto the rulers and officeres, take ye no thought, howe or what thynge ye shall answere, or what ye shall speake. For the holye Ghost shal teache you in the same houre, what ye ought to say.

* Math. x. c
* Math. xii. c.
Marke. iii. d.
* Math. xii. c.
Luke. xiii. a

C

† One of the company said vnto hym: Master, speake to my brother, that he deuyde the inheritaunce with me. And he said vnto him:

Mâ, who made me a iudge or a deuider ouer you? And he sayde vnto theym: take hede and beware of couetousnes. For no mannes lyfe standeth in the aboundaunce of the thynges whiche he possesseth. And he put furth a similitude vnto theym saiyng: The grounde of a certayn ryche man brought furthe plentifull fruites, and he thought within hym selfe saiing: what shal I do? because I haue no rowme where to bestowe my fruites? And he sayed: This wil I do, I wil destroy my barnes, and byld greater, and therin wyll I gather all my goodes that are growne vnto me: and I wyl
Actes. xi. c. say to my solle: Solle thou hast much goodes laid vp in store for many yeres, take thine ease: eate, drynke, be merye. But GOD sayed
Ieremi. xvii. b. vnto hym* Thou foole, this night wyll they
Psal. xxxix. b fetch awaye thy solle agayne from the. ‡ The whose shall those thinges be, which thou hast prouided? So is it with hym that gathereth riches to him self, & is not rich toward GOD

And he spake vnto his disciples: Therfore I say vnto you. * Take no thought for your lyfe: what ye shall eate: neyther for the bodye, what ye shall put on. The lyfe is more then meate, and the bodye is more then rayment.
*Math. vi. d
i. Peter. v. c Consider the rauens, for they nether sow nor reap, which nether hath storehouse nor barne and GOD fedeth them. ‡ Howe much are ye better then fethered foules?

D * Which of you (with his taking thought)
Math. vi. d can adde to hys stature one cubite. If ye the be not able to do that thyng whyche is least: why take ye thought for the remnaunt. Consider the Lilies howe they growe: They laboure not: they spynne not: and yet I say vn-

to you, that Salomon in all his rialtie was not clothed lyke one of these.

If GOD so clothe the grasse (whiche is too daye in the feelde, and to morowe is cast into the fornace) howe muche more wyll he clothe you, O ye of litle faith? And aske not ye what ye shall eate, or what ye shal dryncke. neyther clyme ye vp an hye: for al such thinges do the Heathen people of the worlde seke for. Your father knoweth, that ye haue nede of suche thynges. Wherfore, *seke ye after the kingdome of GOD, and all these thynges shalbe ministred vnto you.

†Feare not lytle flocke, for it is youre fathers pleasure, to geue you the kyngdome.* Sell that ye haue, and geue almes. And prepare you bagges, which were not olde euen a treasure that fayleth not in heauen, wher no thefe commeth neither mothe corrupteth. For wher your treasure is, ther wil your heart be also. *Let your loynes bee girde aboute, and your lyghtes brennyng (in your handes) and ye your selues lyke vnto men that wayte for their LORDE, when he wil returne from the weddyng: that when he commeth and knocketh they maye open vnto hym immediatlye happie are those seruauntes, whō the LORD (when he commeth) shall fynde wakyng. Verely I saye vnto you, that he shall gyrde hym selfe aboute and make theym to sit doune to meat, and walke by, and ministre vnto theym And if he come in the second watch: yea, if he come in the third watche, and fynde theym so happy are those seruauntes. This vnderstād that if the good man of the house knew what houre the thefe would come, he would surely

*Math. vi. e
i. Timo. vi. b
Eccle. x xix. b
Prou. x xiii. a
*Math. xix. c
Marke. x. c

E

Ephe. vi. c
i. Peter. i. c.

Math.xxiiii.d watch, & not suffre his house to be broken vp
and.xxv.a *Be ye therefore ready also: for the sonne of
Marke.xiii.d, mā wil come at an hour whē ye thynke not.
Ma,xxiiii d ¶ Peter sayd vnto hym Mayster, tellest thou
thys similitude vnto vs, or to all men? And
the LORD sayed: who is a faithful and wise
stewarde, whom hys LORD shall make ruler
ouer his housholde, to geue them their dewe
Apoca.xvi.c meate in due season: * happye is that ser-
uaunt, whom his LORDE when he commeth
shall finde so doyng. Of a truth I saye vnto
you: that he wyll make hym ruler ouer al that
he hath. But and if the seruaunte saye in his
herte. *My LORDE wyll deferre hys com-
*Ma xxiiii.d ming (and shall begin to smyte ꝑ seruaūtes
F and maydens and to eate and dynke and be
dronken) the LORDE of that seruaunt wyll
come in a daye when he thynketh not, and at
an houre when he is not ware, and wyl hewe
hym in peces, and geue him his reward wyth
the vnbeleuers. * The seruaunt that knewe
*Iames.iiii.d hys masters wyll and prepared not him self
neither did accordyng to his wyll, shalbe bea-
ten with many stripes. But he that knew not
and dyd commyt thynges worthye of stripes
shalbe beaten with few stripes. For vnto whō
soeuer muche is geuen, of hym shalbe muche
required. And to whom men haue committed
muche: of hym wyll they aske the more. I am
come to send fyre on ꝑ yerth: and what is my
desyre, but that it were alredy kyndled? Not-
withstandyng I must bee * baptised with a
Math.xx.c baptyme: and howe am I payned, tyll it be en
*Marke,x.d, ded? Suppose ye, that I am come to sende
peace on yearth? I tell you naye, but rather
deuysion. For from hēceforth ther shalbe fiue

in

fiue in one hous, deuided, three against twoo, and two against three. The father shalbe deuided against the sonne, & the sonne against the father. The mother against the daughter, and the daughter against the mother. The mother in lawe against her daughter in lawe, and the daughter in lawe, against her mother in lawe.

He saied also to the people: * when ye see a cloude rise out of the Weste, straight waie ye saie: ther commeth a shower, and so it is. And when ye se the South winde blowe ye saie: it will be hote, and it commeth to passe. Ye ipocrites, ye can discerne the outward appearāce of the skie and of the yearth, but how happeth it, that ye can not skill of this tyme? Yea, and why iudge ye not of your selfes what is right

‡ When thou goest with thine aduersary to the ruler, as thou art in the waie, geue diligēce that thou maiest be deliuered frō hym, least he bryng thee to the iudge, and the iudge deliuer thee to the iaylar, and the iaylar cast thee into prisone. I tell thee, thou shalt not depart thēce till thou hast made good the vtmoste mite.

Matth.xvi.a.

Matth.v.d. Proue.xxv.b

¶ The.xiii. Chapiter.

THERE wer present at the same seasō, certain men that shewed him of ỹ Galileans, whose bloud Pilate had myngled with their owne sacrifice. And IESVS answered, and saied vnto theim: Suppose ye that these ‡ Galileans wer greater sinners thē all the other Galileans because thei suffered suche punishment? I tell you naye: but except ye repent: ye shall al likewise perishe. Or those eightene vpon whiche the toure in Siloe fell, and slewe theim, thynke ye, that thei wer synners aboue al men that dwelt in Hierusalem?

A.

Actes.v.f.

I tell you naye: But excepte ye repente, ye all
shall likewise perishe.

B. ✝ He told also this similitude: a certain man
Math, xxi.b. had a ‡ Figge tree planted in his vinyard, and
he came and sought frute theron, and founde
none. Then saied he to the dresser of his vine-
yard: behold, this three yere haue I come and
sought frute in this figge tree, and find none,
cut it doune: why combreth it the ground, and
he answered and said vnto hym: LORDE, let
it alone this yere also, til I digge roūd about
it, ✝ dong it, to se whether it wil beare frute ✝ if
it bere not then, after ẏ shalt thou cut it doune.

And he taught in one of their synagoges on
the Sabboth daies. And beholde, there was a
womā, whiche had a spirit of infirmitie xviii
yeres: and was bowed together, and could in
C. no wise lift vp her hed. When IESVS sawe
her he called her to hym, and saied vnto her,
woman, thou art deliuered from thy disease.
And he laied his handes on her, and immedia-
tly, she was made straight, ✝ glorified GOD.
And the ruler of the synagoge answered with
indignacion (because that IESVS had healed
on the Sabboth daie) and saied vnto the peo-
ple. There are sixe daies in whiche men ought
to worke, in them come, that ye maie be hea-
led, and not on the Sabboth daie.

But the LORDE answered hym and saied:
thou ypocrite, doth not eche one of you on the
Matth. xii.a. Sabboth daie * lose his oxe or his asse from
Luke. xiiii.a. the stall, ✝ leade hym to the water? And ought
not this daughter of Abraham whom Satā
hath bounde (lo eightene yeres) be loosed from
this bonde on the Sabboth daie? And whē he
thus saied all his aduersaries wer ashamed,

and

and all the people reioysed on all the excellent
deedes, that wer doen by hym. ✠

Then saied he: what is the kyngdō of GOD
like? Or whereto shall I compare it? * It is D.
like a graine of mustard seede, whiche a man Matth.xvi.d.
tooke, and sowed in his garden, and it grewe Marke.iii.c.
and waxed a greate tree, and the foules of the
ayre made nestes in the braunches of it.

And again he saied: wherunto shall I liken
the kyngdom of GOD? ‡ It is like leuen, whi- Matth.xiiii.c.
che a *woman toke, and hid in thre peckes of *Ge.xviii.a.
meale, till all was leuened. And he wēt through
all cities and tounes, teachyng and iorneying
towardes Hierusalem. Then saied one vnto
hym: LORDE, are there fewe that be saued? E.
And he saied vnto hym: striue to * enter in at Matth.vii.b.
the straight gate; for many (I saie vnto you)
will seke to entre in, and shall not bee hable.

Whē the good man of the hous is risen vp,
and hath shut the dore, and ye begin to stande
without, & to knocke at ỹ. dore saiyng: LORD
LORD, open vnto vs, & he shal answere & saie
vnto you, (I knowe you not whence ye are:)
Then shall ye begin to saie, we haue eatē and
dronken in thy presence, and thou hast taught
in our stretes. And he shall saie: I tell you, I F.
knowe you not whence ye are: departe frō me
all ye that worke iniquitie. There shalbee wee-
pyng and gnashyng of tethe, when ye shall se
Abraham & Isaac and Jacob, and all the pro-
phetes in the kingdō of GOD, & ye your selfes
thrust out. * And thei shall come frō the East Matth.viii.b.
and from the West, & from the North & from
the South, & shall sit doune in the kyngdom of
GOD. And whold, ‡ ther are last, which shalbe Matth.xix.d.
first: And there are first whiche shalbe laste. Marke.x.c.

m.v, The

G. The same daie came there certain of the pha-
rises, & said vnto hym: get thee out of the way
and depart hence: for Herod will kil thee. And
he said vnto thē: go ye, and tell that Foxe, be-
hold I cast out deuils, and heale the people to
daie & to morowe, and the thirde daie I make
an ende. Neuertheless, I muste walke to daie
and to morow, & the daie folowyng: for it cā-
not be that a prophete perishe any other wher
Math.xxiii.d. saue at Hierusalem * O Hierusalem, Hieru-
salē, whiche killest ỹ prophetes, & stonest them
that are sent vnto thee: how oft would I haue
gathered thy children together, as a birde doth
gather her young vnder her wynges, and ye
would not? Beholde your habitacion is lefte
vnto you desolate. I tell you ye shall not see
Matth.xxii.b me, vntil the time come that ye shal saie ‡ Blef-
Marke.xii.c. sed is he ỹ cōmeth in the name of the LORD.
Psal.cxviii.b.

¶ The.xiiii. Chapiter.

A. AND it chaunced, that he went into the
house of one of the chief Pharises to
eate bread on the Sabboth daie: & they
watched hym. And behold, ther was a certain
man before hym whiche had the dropsye. And
IESVS answered and spake vnto the lawyers
Matth.xii.a. and pharises, saiyng: * Is it lawfull to heale
Marke.iii.a. on the sabboth daie? And they held their peace.
Luke.vi.a. And he toke hym and healed him, and let hym
go: And answered them, saiyng: Whiche of
Exodi.xxiii.a you shall haue ‡ an asse or an oxe fallen into a
Deute.xxii.a. pit and will not straight waie pul hym out on
Matth.xii.a. the sabboth daie? And they could not answere
hym again to these thynges.

B. He put furthe also a similitude to the gestes,
when he marked how they preased to the hiest
romes, and saied vnto them: When thou art

hidden

bidde of any man to a weddyng, sit not wune
in the hiest rome, least a more honorable man
then thou be bidden of hym, and he (that bad
hym and thee) come and saie to thee: geue this
man rome, and thou then begyn with shame
to take the lowest rome. But rather whē thou
art bidden, go and sit in the lowest rome, that
when he that bad thee, commeth, he maie saie
vnto thee: ✝ frend sit vp hier. Then shalt thou Prouer. xxv. a
haue worshippe in the presence of theim that
sit at meate with thee. ✱ For whosoeuer exal- Math. xxiii. d.
teth hymself, shalbe brought low: And he that Luke. xviii. c.
humbleth hymself, shalbe exalted. ✝

Then saied he also to hym that had desired C.
hym to diner. ✝ When thou makest a diner
or a supper, call not thy frendes, nor thy bre-
thren, nether thy kinsmen ner thy riche neigh-
bours: leste thei also bid thee again, and a re-
compence be made thee. But when thou ma-
kest a feste, call the poore, the feble, the lame,
and the blind, and thou shalt be happy, for thei
cannot recompence thee. But thou shalt be re-
compensed at the resurrecciō of the iust men.

When one of theim (that sat at meate also) D.
heard these thynges, he saied vnto hym: happy
is he that eateth bred in ỹ kingdō of GOD. ✝
Then saied he vnto hym. ✝✱ A certain man Matth. xxii. a.
ordeigned a great supper, and bad many, and Aaoca. xix. b.
sente his seruaunte at supper tyme, to saie to
theim that were bidden, come: for all thynges
are now ready. And thei all atonce began to
make excuse. The first said vnto hym: I haue
bought a farme, and I must nedes go and see
it, I praie thee haue me excused. And another
saied: I haue bought fiue yoke of oxen, and I
go to proue thē, I praie thee haue me excused.

And

And another saied I haue maried a wife, and therfore I cānot come. And the seruaūt returned & brought his master worde again therof.

E. Then was the good man of ỹ hous displeased, and saied to his seruaunt: go out quickly into the stretes and quarters of the citee, and bryng in hether the poore, and the feble, & the halt & the blind. And the seruaūt said: LORD it is doen as thou hast cōmaunded, & yet there is rome. And the LORD said to the seruaunt: go out vnto the hie waies and hedges, * and
Gene.xix.a. compell thē to come in, that my hous maie bee filled. For I saie vnto you, that none of those mē dohich wer biddē, shal tast of my supper. ✠

There went a greate compaignie with hym
Matth.x.d. and he turned, and saied vnto them: ✠* If a
Luke.ix.c. man come to me, and hate not his father and mother, and wife & children, and brethren, and sisters, yea, and his owne life also, he cānot be my disciple. And whosoeuer doth not bere his crosse and come after me, cannot be my disciple. Whiche of you disposed to buyld a toure, sitteth not doune before, and counteth the cost whether he haue sufficiēt to perfourme it: Leste after he hath laied the foundacion, & is not hable to perfourme it, all that beholde it, begin to mocke hym, saiyng: this man began to builde and was not hable to make an end: Or what kyng goyng to make battail against another king, sitteth not doune first, and casteth in his minde, whether he be hable with tenne. M. to mete him that cōmeth against hym with .xx. M Or els while the other is yet a greate waie of, he sendeth ambassadours, & desireth peace. So likewise whosoeuer he be of you ỹ forsaketh not al that he hath, he cānot be my disciple. ✠

Salt

‡Salte is good, but if salte haue lost the salt- Matth.v.d.
nesse, what shalbee seasoned there with? It is Marke.ix.g.
nether good for the lande, nor yet for the dūg-
hill, but men caste it out at the dores. He that
hath eares to heare, let hym heare.

¶ The.xv.Chapiter.✠

THEN resorted vnto hym *al the Pu- A.
blicans and synners, for to heare him. Matth.ix.b.
And the pharises and scribes murmu- Marke.ix.b
red saiyng. He receiueth synners, and eateth Luke.v.f.
with them. But he put furth this parable vn-
to them, saiyng: ‡What man emong you ha- Matth.xviii.b.
uyng an.C. shepe (if he lose one of thē) doth he
not leue.xcix. in the wilderneſſe, & goeth after
that whiche is lost, vntil he find it? And when
he hath found it, he laieth it on his shoulders
with ioy. And assone as he commeth home, he
calleth together his louers and neighbours,
saiyng vnto theim. Reioyse with me, for I B.
haue founde my shepe, whiche was lost. I saie
vnto you, that likewise ioye shalbee in heuen
ouer one sinner that repēteth, more then ouer
xcix. iust persons, whiche nede no repētaūce.
Ether what woman (hauyng.x. grotes, if she
lose one) doth not light a candel, and swepe the
hous, and seke diligently till she finde it? And
when she hath founde it, she calleth her louers
and her neighbours together, saiyng: reioyse
with me, for I haue founde the grote whiche
I had loste. Likewise I saie vnto you, shall
there bee ioye in the presence of the angels of
GOD, ouer one sinner *that repenteth. ✠ Luke.v.f.

✠And he saied: A certain man had two sonnes, C.
and the yonger of them said vnto the fa-
ther: father, geue me the portion of the goodes
that to me belongeth: And he deuided vnto thē
his

his substaunce. And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre cōtree, and ther ‡ he wasted his goodes with riotous liuyng. And when he had spent all, there arose a greate dearth in all that lande, and he began to lacke, and went, and came to a citezen of that same countree: and he sent hym to his farme, to kepe swyne. And he would fain haue filled his belly with the coddes that the swyne did eate: and no man gaue it vnto him.

Prou. xxix. a,

D. Then he came to hym self, ‡ said: how many hired seruauntes at my fathers haue brede ynough, and I perishe with hūger? I wil arise and go to my father, and will saie vnto hym: father, I haue synned against heuen, and before thee, and am no more worthy to be called thy sonne, make me as one of thy hired seruaūtes. And he arose, and came to his father.

Ihon. xiii. e. Pſal. xxxii. a.

*But when he was yet a greate waie of, his father sawe hym, and had compassion, and ranne, and fell on his necke, and kissed hym.

E. And the sonne said vnto hym: father, I haue synned against heauen, and in thy sight, and am no more worthy to bee called thy sonne. But the father saied to his seruauntes: bryng furth the best garmēt, and put it on hym, and put a ryng on his hand, and shoes on his fete And bryng hether that fatte calfe, ‡ kill it, and let vs eat and be mery: for this my sonne was dedde, and is aliue again, he was loste, and is founde. And thei began to be mery.

F. The elder brother was in the feld: and when he came and drewe nie to the hous, he hearde minstrelsie and daunsyng, ‡ called one of his seruauntes, ‡ asked what those thynges mēt.

And

And he saied vnto hym: thy brother is come, and thy father hath killed the fatte calfe, because he hath receiued hym safe and sounde. And he was angry, & would not go in. Then came his father out and intreated hym. He answered, and said to his father: lo, these many yeres haue I doen thee seruice, neither brake at any tyme thy commaundement, and yet gauest thou me neuer a kidde to make mery with my frēdes: but assone as this thy sonne was com (whiche hath deuoured thy goodes with harlottes) thou hast for his pleasure killed the fat calfe. And he saied vnto hym: sonne thou art euer with me, and all that I haue is thyne: it was mete that we should make mery and bee glad: for this thy brother was dedde, and is aliue again, and was loste, and is founde. ✝

¶ The xvi. Chapiter.

AND he saied also vnto his disciples. A
✝ There was also a certain riche mā whiche had a steward, & the same was accused vnto hym, ꝓ he had wasted his goodes. And he called hym, & said vnto him, how is it, that I heare this of thee? Geue accoūtes of thy stewardship: for thou maiest be no longer steward. The steward saied within hym self: what shall I do? For my master taketh awaie from me the stewardship. I cannot digge, and to begge I am ashamed. I wote what to do that when I am put out of the stewardshipe thei maie receiue me into their houses.

So whē he had called all his masters detters B
together, he saied vnto the firste, how muche owest thou vnto my master? And he saied an hundred tunnes of Oyle. And he saied vnto hym, take thy bill, and sit doune quickly, and

write

wyte. L. Then said he to another, how much owest thou? And he saied an .C. quarters of wheat. He said vnto hym: take thy bil & wyte lxxx. And the LORD commended the vniuste stewarde, because he had doen wisely. For the children of this world are in their nacion wiser then the children of light. And I saie vnto you: Make you frendes of the vnrighteous Mām̄on, þ when ye shall haue nede, thei maie receiue you into euerlastyng habitacions. ¶

¶ He that is faithfull in that whiche is least, is faithfull also in muche. And he that is vnrighteous in that least: is vnrighteous also in muche. So then, if ye haue not been faithfull in the vnrighteous Mām̄on, who will beleue you in that which is true? And if ye haue not been faithfull in another mās businesse, who shall geue you þ whiche is your owne? * No seruaunt can serue two Masters: for ether he shall hate the one, and loue the other: or els he shal leane to the one, and dispise the other. Ye cannot serue GOD and Mammon.

Marke. vi. c.

D. All these thynges heard the Pharises also, whiche were couetous and thei mocked hym. And he said vnto thē: Ye are thei whiche iustifie your selfes before mē: but GOD knoweth your hertes. For that which is highly esteemed emong men, is abhominable in the sight of GOD. ¶ * The lawe & the prophetes reigned vntill Jhō: and sence that tyme, the kyngdom of GOD is preched, & euery man striueth to go in. ‡ Eaciar is it for heuen & yearth to perishe, then one title of the law to faile. * Whosoeuer forsaketh his wife, and marieth another, commiteth aduoutry. And he whiche marieth her that is deuorced from her husbande, committeth

Matth xi. b.
‡ Esay. xl. a.
Matth. v. c.
* Matth xix. a
Marke. x. b.

mitteh aduoutry also.

✠ There was a certaine riche man, which E
was clothed in purple and fine white, and fa-
red dilicioully euery day: And there was a cer
tain begger named Lazarus, whiche lay at his
gate ful of sores, desiryng to be refreshed with
the crommes whiche fel from the ritche mans
borde (and no man geue vnto him). The dog-
ges came also, and licked his sores. And it for
tuned, that the begger died and was caried by
the Angels into Abrahams bosome. The rit-
che mā also died, and was buried. And beyng
in hel in tormētes, he lift vp his eyes and saw F
Abraham afar of and Lazarus in his bosome
and he cried and sayd: father Abraham haue
mercy on me, and send Lazarus, that he may
dippe the tippe of his fynger in water, & cole
my tong: for I am tormented in this flame.
But Abraham sayd: Sonne * remembre that Gala. vi. a
thou in thy life tyme, receiuedst thy pleasure, &
contrary wise, Lazarus receiued paine. But
now is he cōforted, and thou art punished. Be
yond all this, betwene vs and you there is a
great space set, so that they whiche would go
from hence to you: cannot, neither may come
from thence to vs.
Then he sayd I pray the therfore father, send G
him to my fathers house. (For I haue. v. bre-
thrē) for to warne thē least thei come also into
this place of torment. Abrahā sayd vnto him:
they haue Moses and the Prophetes, let thē
heare them. And he sayd: nay father Abrahā:
but if one come vnto them from the dead, thei
wyl repent. He sayd vnto him: If they heare
not Moses & the Prophetes, nether wyll they
beleue, though one rose from death againe. ✠

¶ The xvii. Chapiter.

A HE sayd vnto the disciples: it cannot be but offences wyl come. Neuertheiesse
*Mat.xviii.a Marke.ix.f. *wo vnto him thorow whō thei come. It were better for him that a milstone wer hāged about his necke, & he cast into the sea, then that he should offend one of these litle ones.
*Mat.xviii.c Leui.xix.d Eccle.xix.b Take hede to your selues. *If thi brother trespasse against the, rebuke him: and if he repent forgeue him. And though he sinne against the seuen times in a day, and seuen times in a day turne againe to the, saiyng: it repenteth me, thou shalt forgeue him. And the Apostles sayd vnto the LORD: increase our fayth. And the
B LORD said: *if ye had faith like a graine of
*Mat.xvii.d. and.xxi.c. mustardsede & should say vnto this Sycamine tree plucke thi selfe vp by the rotes, and plant thy selfe in the sea, it should obey you.

Who is it of you, if he had a seruaūt plowyng or fedyng catel, that wyll say vnto him, when he cōmeth frō the feld: Go quickely, and syt doune to meat, and saieth not rather vnto him, dresse wherw̄ I may sup, & gyrde vp thy selfe and serue me, tyl I haue eaten & dronken and afterward eat thou and drinke ÿ? Doeth he thāke that seruaūt, because he did the thinges that were cōmaunded vnto him? I trowe not. So likewyse ye, when ye haue done all those thinges whiche are commaunded you, say: we are vnprofitable seruaūtes. We haue done that, whiche was our dutie to do.

C ✝And it chaūced as he went to Jerusalē that he passed thorow Samaria and Galile. And as he entred into a certain toune, ther met him x. men that wer lepers. Whiche stode afar of, & put furth their voices and sayd: IESV master haue

haue merry on vs. When he sawe thē, he said vnto thē: *Go, shew your selues vnto ỹ prie- stes. And it came to passe, that as they went, they were clēsed. And one of thē, when he saw that he was clensed, turned backe againe, and with a loude voyce praysed GOD, + fel downe on his face at his fete, and gaue hym thankes And ỹ same was a Samaritane. And IESVS answered, and said: Are ther not ten clensed? But where are those ix? There are not found that returned again to geue GOD praise saue onely this stranger. And he sayed vnto hym: arise, go thy way, thy fayth hath made the whole. F

*Leui. xiiii. a
Mat. viii. a
D

✝When he was demaunded of the pharises, when the kyngdom of GOD shoulde come, he answered them and sayed: The kyngdom of GOD shal not come with wayting for, nether shall they saye, Lo here, or lo there: For behold the kyngdom of GOD is within you.

E

And he sayd vnto his disciples: the daies will come, when ye shal desyre to se one day of the sōne of mā, and ye shal not se it. And they shal say to you: Se here, se there. Go not after thē, nor folow them, for as the lightnyng that appeareth out of the one part that is vnder heauen, and shineth vnto the other parte, whiche is vnder heauen, so shal the sonne of mā be in his daies. *But fyrst must he suffre many thinges, and be refused of this nacion.

Mat. xxiiii. d
Marke. xiii. c
*Mat. xvi. c
Mar. viii. d
Luke. xviii. f.

And as it happened in the *daies of Noe: so shal it be also in the daies of the sonne of mā. They did eat and drynke: they maried wyues and were maried, euē vnto that same day that Noe went into the Arke: and the floud came and destroyed them all. Lykewyse also as it

F
*Gene. vii. b.
Mat. xxiiii. d

chaunced in the daies of Lot. They dyd eate, they dranke, they bought, they sold, they planted, they builded: But euen the same day that Lot went out of Sodome, it rained with fyre and brimstone from heauen, *and destroyed them al. Euen thus shal it be in the day, when the sonne of man shal appeare.

*Gene.xix.f.

G

*At that day he that is on ỹ house top and his stuffe in the house: let him not come doune to take it out. And let not him that is in the felde, turne backe agayne to the thynges that he lefte behynd. *Remembre Lottes wife.

Mat.xxiiii.b

*Gene.xix.f.
‡Ihon.vi.d
*Mat.xvi.d
Luke.ix c
Mat.xxiiii.d

‡ Whosoeuer wyll go about to saue his life, shal lose it: and whosoeuer shall lose his lyfe, shal saue it. I tel you: in that night *ther shal be two in one bed, the one shalbe receiued, the other shalbe forsaken. Two shalbe grindyng together, the one shalbe receiued, and the other forsaken. Two in the felde, the one shalbe receiued, and the other forsaken. And they answered ‡ sayd to him, where LORD: He sayd vnto thē: * wheresoeuer the body shalbe, thither wil also the Egles be gathered together.

Mat.xxiiii.c
Iob.xxxix.d

¶ The.xviii. Chapiter. ✝

AND he put furth a Parable vnto thē signifiyng that men ought *alwayes to pray and not to be wery, saiyng: There was in a certaine cytie a iudge, which feared not GOD, neither regarded man. And there was a certaine wedowe in the same cytie, and she came vnto him, saiyng: auenge me of myne aduersary. And he would not for a while. But afterward he sayd with him selfe: though I feare not GOD, nor care for mā, yet because this wedowe is importune vpon me, I wil auenge her, least she come at the last and raile

A

*i.Thess.v.d

taile on me. And the LORD sayd, heare what B
the vnrighteous iudge saieth. And shal not
GOD auenge his elect whiche cry day & night
vnto him, yea, though he deferre them? I tel
you that hē wyl auenge the, & that quickly. ✠
Neuerthertheles when the sonne of man cō-
meth, shal he fynde faith on the yearth?

✠And he toide this parable, vnto certaine
whiche trusted in them selues that they were
perfite, and despised other: Two men wēt vp C
into the tēple to pray, the one a Pharise, and
the other a Publican. The Pharise stode and
praied thus within him selfe: GOD, I thanke
the, that I am not as other men are, extorcio-
ners, vniust, aduoutrers, or as this Publican
I fast twise in the weke *I geue tithe of all *Deu. xxvi.c
that I possesse. And the Publican standyng a Eccle, vii.a
farre of, would not lift vp his eyes to heauen
but smote vpon his brest saiyng: GOD be mer
ciful to me a sinner. I tel you: this man depar
ted home to his house iustified, more then the
other. *For euery one that exalteth him selfe Mat, xxiiii.a
shalbe brought lowe: And he that humbleth Luke, xiiii.c
him selfe shalbe exalted. ✠

*They brought vnto him also yong childrē D
that he should touche them. When his disci- *Mat. xix.b
ples sawe it, they rebuked them But IESVS Marke, x.b
(when he had called thē vnto him) sayd: Suf-
fre children to come vnto me, and forbyd thē
not. For of suche is the kyngdome of GOD.
Verely I say vnto you: whosoeuer receaueth
not the kyngdom of GOD *as a childe, shall *Mat. xviii.a
not entre therin. ‡And a certaine ruler asked Marke, x.b.
him saiyng: good maister, what ought I to do ‡Mat, xix.b
to obtaine eternal life? IESVS sayd vnto him
Why callest thou me good? None is good.

saue GOD only. Thou knowest the cõmaun
dementes: ‡Thou shalt not cõmyt aduoutry:
Exod.xx.c thou shalt not kyl: thou shalt not steale, thou
Matth.v.c. shalt not beare false witnes: honoure thy fa-
Deut.v.b tyer & thy mother. And he sayd: all these haue
I kept frõ my youth vp. When IESVS heard
that, he sayd vnto him: Yet lackest thou one
*Mat.xix.e thyng. *Sel al that thou hast, and distribute
Marke.x.c vnto the poore, and thou shalt haue treasure
B in heauen, & come, folow me. When he heard
this he was sory: for he was veri riche. When
*Mat.xix.a IESVS sawe that he was sory, he sayd *with
Marke.x.c what difficulte shal they that haue money, en-
tre into ỹ kyngdome of GOD? it is easier for
a camel to go through a nedles eye, then for a
riche man to entre into ỹ kingdome of GOD.
And they that heard it, sayd And who can thẽ
Zecha.viii.b be saued? And he sayd: ‡The thinges whiche
are vnpossible w̃ men, are possible w̃ GOD.
F Then Peter sayd. *Lo, we haue forsaken
*Mat.xix.c al, and folowed the. He sayd vnto them: Ver-
Marke.viii.d ily I say vnto you: there is no man that hath
forsaken house, either father or mother, ether
brethren, or wife, or childrẽ (for the kyngdome
of GODS sake) whiche shal not receiue much
more in this world, and in the world to come
life euerlasting. ✠IESVS toke vnto him the
*Mat.xvii.d twelue & sayd vnto thẽ: *behold we go vp to
Jerusalem, and all shalbe fulfylled that are
written by the Prophetes, of the sonne of mã
For he shalbe deliuered vnto the Gentiles, and
shalbe mocked, and despitfully entreated, and
spitted on: And when they haue scourged him
*Matth.xvi. they wyl put him to death *and the third day
and.xxii.b he shall arise againe. ‡And they vnderstode
‡Luke.ii g none of these thinges. And this saiyng was
and.ix.c. hyd

hyd from them, so that they perceiued not the thynges whiche were spoken.

G *And it came to passe, that as he was come nie to Hierico, a certaine blind man sat by the way syde, beggyng. And when he heard the people passe by, he asked what it meant. And they sayd vnto him, that IESVS of Nazareth passed by. And he cried, saiyng: IESV thou sonne of Dauid, haue mercy on me. And they whiche went before, rebuked him, ꝑ he should holde his peace. But he cried so muche the more: ‡thou sonne of Dauid, haue mercy on me. And IESVS stode styl, and cõmaunded him to be brought vnto him. And whē he was come neare he asked him, saiyng: what wylte thou that I do vnto the? And he sayd: LORD that I may receiue my sight. And IESVS said vnto him: receiue thy sight: thy fayth hath saued the. And immediatly he receiued his sight, and folowed him, praisyng GOD. And al the people, when they sawe it, gaue praise vnto GOD. ✠

*Mat.xx.b. Marke.x.d

*Mar.x.g

¶ The.xix. Chapiter. ✠

A AND he entred in, and went through Hierico. And beholde, there was a mā named Zacheus, whiche was a ruler amõg the publicans, and was riche also. And he sought meanes to se IESVS, what he shuld be: and could not for ꝑ preasse, because he was lytle of statute. And he ranne before, and clymed vp into a wilde fygge tree, to see him: for he was to come that way. And when IESVS came to ꝑ place, he loked vp, ✠ saw him, ✠ said vnto him: Zache, come doune atonce, for to day I must abide at thi house. And he came doune (hastly, and

*Actes xvi.g *receiued him ioyfully. And when they sawe it, thei al grudged, saiyng: He is gone in to tary with a man that is a sinner.

B And zacheus stode furth, and sayd vnto the LORD: behold LORD, the halfe of my goodes I geue to the poore: and if I haue wone any man wrong, I restore him foure folde.

IESVS sayd vnto him: this day is health happened vnto this house, because that he also is

*Matth.xv.c. become the childe of Abraham: *For the sone of man is come to seke, and to saue that whiche was lost. ✠ As they heard these thinges, he added therto a parable, because he was nie to Ierusalem, and because they thought, that the kyngdome of GOD should shortly appere.

*Matth.xx.b Marke.xiii.b. He sayd therfore: ✠ * a certaine noble man went into a far cōtree to receiue him a kyngdome, and to come againe. And he called his ten seruauntes, and deliuered them ten pound saiyng vnto them: Occuppe tyl I come. But his citezens hated him, and sent a message after him saiyng, we wyll not haue this man to reigne ouer vs

C And it came to passe, that when he had receiued his kyngdome, he returned, and cōmaunded these seruauntes to be called vnto him (to whom he had geuen the money) to wete howe muche euery man had doone. Then came the fyrst, saiyng: LORD, thy pound hath gayned

Matth. xxv.b ten ponnd. And he sayd vnto him: ‡ Wel thou good seruaunt, because thou hast bene faithful in a very litle thing, haue ỹ auctoritie ouer

D ten cyties. And another came saiyng: LORD thy pound hath made fiue pound. And to the same he sayd: be thou ruler also ouer fiue cyties. And another came saiyng: LORD, whold

here

here is thy poūd, whiche I haue kept in a nap
kyn: for I feared the, because ỹ art a straight
man: thou takest vp ỹ thou laidest not doune
and reapest that ỹ diddest not sowe. He saieth
vnto him: ‡Of thin owne mouth, wil I iudge ‡ii.Reg.i.c.
the thou euil seruaunt. Knowest thou that I Mat.xii.d.
am a straight manne, takyng vp that I layde
not doune, and reapyng that I did not sow:
And wherfore gauest not thou my mony into
the banke, and at my cōmyng I might haue re
quired mine owne w̄ vātage: And he sayd vn
to them that stode by, take frō him that poūd,
and geue it to him that hath ten pound. And
they sayd vnto him: LORD, he hath ten poūd
For I say vnto you, ỹ ‡ vnto euery one whi- ‡Mat.xiii.b.
che hath shalbe geuen (and he shall haue aboun- and.xx.c.
daunce) and frō him that hath not shalbe take Marke.iiii.c
away, euen that whiche he hath. Moreouer, Luke.viii.c
those myne enemies, (whiche would not that B
I should reigne ouer them) bryng hether, and
slee them before me. *And when he had thus *Mat.xxi.c
spoken, he proceded furth takyng his iorney, Marke.xi.a
to go vp to Ierusalem. ‡*And it fortuned *Mat.xxi.a
whē he was come nye to Bethphage, & Betha Marke.xi.a
ny, beside the mount whiche is called Oliuete
he sent two of his disciples saiyng: go ye into
the toune whiche is ouer against you: into the
whiche assone as ye are come, ye shal fynde an
Asses colte tied, wheron yet neuer man satte.
Loose him, and bryng him hether. And if any
man aske you, why do ye lose him? Thus shal
ye say vnto him, the LORD hath nede therof.
They that were sent, went their way, and
found euen as he had sayd vnto them. And as F
they were a losyng the colte, the owners ther-
of sayd vnto thē, why lose ye the coolte? And

they sayd: for the LORD hath nede of him.
And they broughe him to IESVS, & cast their
rayment on the colte, and set IESVS theron.
And as he went, they spred their clothes in the
way. And when he was nowe come nigh to
the goyng doune of the mounte Oliuete, the
whole multitude of the disciples began to re-
toyse, and to praise GOD w̄ a loude voice, for
all the miracles that they had sene, saiyng:
*Mat.xxi.b *blessed be the kyng that cōmeth in the name
Luke.xiii.g of the LORD, peace in heauen, and glory in ꝑ
and.xix.b hiest. And some of the pharises of the cōpany
Mar.xi.b sayd vnto him: maister, rebuke thy disciples.
Ihon.xii.b He sayd vnto thē: I tel you, that if these hold
Psal.cxviii.d their peace, ‡then shal the stones cry.
‡Abacuc.ii.c. ✠And when he was come neare, he wheld the
‡Iohn.xi.a cytie, and ‡wept on it saiyng: If thou hadest
knowē those thinges whiche belong vnto thi
peace, euē in this thy day, thou wouldest take
hede. But nowe, are they hid frō thin eyes. For
Iohn.iii.a the daies shal come vnto ꝑ *that thi enemies
Mat.xxiiii.a also shal cast a banke about the, and cōpasse ꝑ
G round, and kepe the in on euery side and make
*Mich.iii.d the euen w̄ the groūd, & thi childrē whiche are
Marke.xiii a in the. And they *shal not leaue in ꝑ one stone
Luke.xxi.a vpon another because thou knowest not the
‡Mat.xxi.b tyme of thy visitacion. ‡And he went into the
Marke.xi.c temple, and begāne to cast out them that sold
Iohn.ii.c therein, and them that bought saiyng vnto
*iiii.Re.viii them: It is writte *my house is the house
d.e.f. of praier: but ye haue‡ made it a denne of thes
Esai.lvi.c ues. And he taught dayly in the temple. ✠
‡Iere.vii.c *But the priestes and the Scribes and the
*Iohn.vii.d chief of the people went about to destroy him
Marke.xi.c and could not fynd what to do. For al ꝑ peo-
Luke.xx.c ple stacke by him when they heard him.
and.xxii.e

The

¶ The.xx.Chapiter ✠

AND it fortuned in one of thoſe dayes (as he taught the people in the temple and preached the Goſpel) the high prieſtes and the ſcribes came toogether with the elders, and ſpake vnto him ſaiyng: * Tel vs: by what authorite doſt thou theſethinges? Either who is he, that gaue the this authoritie? IESVS anſwered and ſayd vnto them: I alſo wil aſke you one thing, and anſwer me. The baptime of Jhon: was it from heauen or of mē? And thei thought within them ſelues ſaiyng: if we ſay from heauen, he will ſaye: why then beleue ye hym not? But if we ſay: of mē al the people wil ſtone vs. For thei be perſwaded, that Jhon is a prophet. And thei anſwered, that thei coulde not tell whence it was. And IESVS ſayd vnto them: nether tel I you by what authorite I do theſe thinges. ✠

A

* Math. xxii e
Marke, xi, d

Then began he to put furth to the people this parable: * A certayn man planted a vineyard and let it furth to huſband mē and went him ſelfe into a ſtraunge country for a great ſeaſon. And when the tyme was come, he ſent a ſeruaunt to the huſband men, that thei ſhold geue him of the fruite of the vineyarde. And thei bet hym, and ſent hym away emptie. And agayn, he ſent yet another ſeruaunt. And him thei did beat, and entreated him ſhamefullye, and ſent him away emptie. And agayn he ſēt the iii. alſo, and hym thei wounded, and caſte him out. Then ſayed the LORD of the vineyard: what ſhal I do? * I will ſende my derre ſonne, peraduenture thei wyll ſtande in awe of hym, when they ſe hym.

B

Matth. xxi, d
Marke, xii, a,
Eſay. v. a
Geneſ. ix. c
Ieremy. vii. c,

* Ihon. iii. b
Roma. viii. a,
Gala, iiii, a

But when the huſbandmen ſawe him, they thought

C

Gen.xxxvii.c
Marke.xxi.d.
Marke.xii.a

thoughte within theim selues, saiyng: this is the heyre, *come, let vs kyll hym, that the inheritaũce may be ours. And thei cast him out of the vineyarde, and killed him. What shall the LORD of the vineyarde therfore do vnto them? He shall come, and destroye these husband men, and shal let out his vineyard to other. When thei heard this, thei sayed GOD forbyd. And he beheld them, and sayed: what is this then that is writen: * the stone that the builders refused, the same is become the hed of the corner? Whosoeuer dothe stomble vpon that stone, shalbe broken: but on whom soeuer it falleth, it will grind him to powder

Psal.cxviii.e.
Matth.xxi.d
Marke.xii.a.

And the high prestes and the scribes the same houre went aboute to laye handes on hym, * and thei feared the people for thei perceiued ỹ he had spoken this similitude agaynst theim.

*Mat.xxi.d.
Mark.xi.c
Luke.xix.g

And thei watched him, and sent furth spies, which shoulde fayne theym selues righteous men * to take him in his wordes, and to deliuer him vnto the power and authoritie of the debite. And thei asked him, saiyng: Master, we knowe that thou sayest and teachest right, neither considerest thou the outward appearaũce of anye man, but teachest the waye of GOD truely. Is it lawfull for vs to geue tribute vnto Cesar, or no? He perceiued their craftines, and said vnto thē: * why tempt ye me? Shew me a peny. Whose ymage and superscription hath it? Thei aunswered and sayed: Cesars. And he sayd vnto them: geue then vnto Cesar, the thynges whiche belong vnto Cesar, and to GOD the thynges that partayne vnto GOD. And they coulde not reproue his saying before the people: and they merueiled at

*Mat.xxii.b.
Marke.xiii.b

*Mat.xxii.a.
Mark' xii.b

D

hys

hys aunſwer, and helde theyr peace. H

Then *came to him certayn of the ſaduces ‡which deny that there is anye reſurrection, and thei aſked him ſayyng: *Maſter Moſes wrote vnto vs, yf anye mans brother dye hauyng a wyfe, and he dye without childre, that then his brother ſhould take his wyfe, & raiſe vp ſeede vnto his brother. There were therefore.vii. brethren, and the fyrſt tooke a wyfe, and dyed withoute childzen. And the ſeconde toke her, and he died childles. And the.iii. toke her, and likewyſe the reſidue of the. vii. and left no chyldzen behynde them, and dyed. Laſt of all the woman died alſo. Nowe in the reſurrection, whoſe wyfe of theim ſhall ſhe be? For ſeuen had her to wyfe.

IESVS aunſwered and ſayed vnto theym F
The childzen of this world mary wyues and are maried: but they whiche ſhalbe counted worthy of that world & the reſurrection from the dead, do not mary wyues, nether are maried, nor yet cannot dye anye more. For they are equal vnto the angels, and are *the ſõnes of GOD in aſmuch as they are chyldzen of ỹ reſurrection. And that the deade ſhall ryſe agayne: Moſes alſo ſhewed beſydes the buſhe when he calleth ‡the Lord the GOD of Abraham, and the GOD of Iſahac, and the GOD of Jacob. For he is not a GOD of dead, but of liuyng. For all lyue vnto hym. Then certayne of the phariſes aunſwered, and ſayed: Maſter, thou haſt well ſayed. And after that durſt thei not aſke him any queſtion at all. G

And he ſayd vnto theim: * howe ſaye they that CHRIST is Dauids ſonne? And Dauid him ſelfe ſayth in the booke of the Pſalmes:

*Math.xxii e
Marke.xii.b
‡Acte. xiiii.b
*Deut.xxv b

*Ihon.iii.a.
i.Ihon.i.b.

Exod. iii. c.
Matth.xxii.c.
Marke.xii.c

Math.xxii.d.
Marke.xii.d

The

*Psalm.cx.b. *The LORDE sayed vnto my LORDE: sitte thou on my righte hande, tyll I make thyne enemyes thy foote stoole. Dauid therefore calleth hym LORDE: and howe is he then his sonne?

Then in the audience of all the people he sayd vnto his disciples: *Beware of the scribes, *Mat. xxiii.a Mark. xii.d which will go in long clothyng: and loue gretynges in the markets, and the highest seates in the synagoges, and the chiefe roumes at festes, which deuoure wyddowes houses, fayning long prayers, the same shal receiue great dampnacion.

The. xxi. Chapiter.

A Marke. xii.d And he beheldeA he sawe the riche men, whiche caste in their offeringes into the treasurye. He sawe also a certayne poore wyddowe, whyche cast in thyther two mytes. And hee sayed: of a truthe I saye vnto you: * that this poore wyddowe hath put Marke. xii.d in more then they al. For they al haue of their i. Corin. viii. c superfluitie added vnto the offerynges of GOD: but she, of her penurye hathe cast in all the substaunce that she had.

And vnto some that spake of the Temple, howe it was garnished with goodly stoones and iewels, he sayed: *The dayes wyll come *Ma. xxiiii c in the whiche (of these thynges whiche ye se) Mark. xiii.a there shall not be lefte one stoone vpon another, that shall not bee throwne doune. And they asked hym saying: Mayster, when shall these thynges bee, and what sygne wyll there Collos. ii. b be when suche thynges come to passe.

Eph. v. b And he sayed: * take hede that ye bee not ‡ i. Ihon. iiii. a deceyued. For ‡ manye shall come in my name

me, and saye that they are CHRISTE and the tyme draweth neare. Folowe ye not theym therefore. But when ye heare of warres and seditions, bee not afrayed. For these thynges muste fyrste come to passe: but the ende foloweth not by and by.

Then sayed hee vnto theim: * Nation shal ryse agaynste nation and kyngdome agaynst kyngedome, and greate earthquakes shall be in all places, and honger, and pestilence, and fearful thynges. And great signes shall there be from heauen. Esay.xix.a. iiii. Es.xiiii. c C

But before all these * they shall laye handes on you, and persecute you, deliueryng you vp too the Synagoges and into prisonnes, and shall bryng you vnto kynges and rulers for my name sake. *Math.x.b. Marke.xiii.b Ihon.xvi a

And thys shall chaunce you for a testimoniall. Bee at a sure poynte therefore in youre heartes, not too studye before what ye shall answer: For * I wyl geue you a mouth and wysedome where agaynst all youre aduersaryes * shall not bee hable too speake nor resyst: Moreouer ye shall be ‡ betraied of your fatheres and motheres and brethrene, and kynsfolke and frendes, and some of you shal they put too death. Exod.iiii.d. Math. x. c. *Acte. vi.c ‡Mich.vii.b

And hated shall ye bee of all menne for my names sake, and there shall not one heere of youre heade perysshe. Possesse ye youre soules by pacience.

* And when ye see Hierusalem besieged wyth an hoost, then bee sure that the desolacyon of the same is nyghe. Then let theym whyche are in Iewrye flye too the Mountaynes. D Math.xxiiii.b Marke.iiii.b. Daniel ix g

And

And let them which are in the middes of it, de
part out. And let not theym that are in other
coũtries, entre therin. For these are the dayes
of vengeaunce, that all thynges whiche are
written, may be fulfylled. But woo vnto thẽ
that be wyth childe, and to them ꝑ geue sucke
in those daies: for there shalbe great trouble in
the land, and *wrath ouer al this people. And
*i. Tes. ii. b thei shal fal through the edge of the swearde,
and shalbe led awaye captiue into al nations
And Jerusalẽ shalbe troden doune of the gen
tyls, vntyl the time of the gentiles be fulfilled
B ✝*And ther shalbe signes in the sonne and
Math. xxiiii. c in the mone, and in ꝑ sterres: and in the yerth
Mark. xiii. c ‡the people shalbe at their wyttes ende tho-
Joel. ii. c. rough dispaire. The sea, and the water shall
Eze. xxxviii. f roare, and mens heartes shall fayle theim for
feare, & for lokyng after those thynges which
shal come on the yerth. For the powers of he-
uen shal moue. And then shal thei se the sonne
of man come in a cloud with power and gret
glory. When these thynges begyn to come to
passe, then loke vp, and lifte vp your heades,
F for your redempcion draweth nye.
*Ma. xxiiii c *And he shewed them a similitude: beholde
Marke. xiii. e the figge tre, and al the trees, when thei shoot
furth their buddes, ye se and know of youre
owne selues, that sommer is then nye at hand
So likewise ye also (when ye se these thinges
come to passe) be sure, that the kyngdome of
GDD is nyghe. Verelye, I say vnto you: this
generacion shall not passe, tyll all bee fulfyl-
led. Heauen and yerth shal passe: but my wor-
Eccle. xxxi. c des shall not passe. ✝
and. xxxvii. d ✝*Take hede to your selues, least at anye
Roma. xiii. d, tyme your heartes be ouer come with surfet-

tyng

tyng and dronkennes and cares of this lyfe, and so the daye come vpon you vnwares. For: as a snare shall it come on all theim that dwel on the face of ỹ whole yerth. ✝ Watche ye therfore continually, and pray, that ye may escape all these thynges that shall come, and that ye maie stand before the sonne of mā. ✝ Math. xxiiii. d Marke. xiii. d.

In the dai time, he taught in the temple and at night he went out, and abode in the mount that is called Oliuete. * And all the people came in the morynyng to him in the temple, for to heare hym. Ihon. viii. a.

¶ The. xxii. Chapiter

THe * feast of swete breade drue nighe, A which is called Easter, and the hyghe Priestes, and scribes ‡ sought how thei mighte kill him, for thei feared the people. * Then entred Satan into Judas, whose sirname was Iscarioth (which was of the number of the twelue) and he went his waye, and communed with the high prestes and officers howe he might betraie him to them. And they were glad, and promised to geue him monye And he consented and soughte oportunite to betray hym vnto them, when the people were away. * Then came the day of swete breade, B when of necessitie passeouer must be offered And he sent Peter and Jhon, saiyng: go and prepare vs the passeouer, that we maye eate. Thei sayed vnto him: Where wilt thou, that we prepare? And he sayd vnto them: Beholde when ye entre into the citie, there shall a man mete you bearing a pitcher of water, hym followe into the same house that he entreth in, and ye shall saye vnto the good man of the house: The master sayth vnto the: wher is the Math. xxvi. a. Marke. xiiii. a ‡ Ihon. vii. d * Ihon. xiii. c. Math. xxvi. c Marke. xiiii. b

geſt chamber, where I ſhall eate ỹ paſſeouer with my diſciples? And he ſhall ſhewe you a great parlour paued. There make redye. And they went and founde as he had ſayed vnto them, and they made redy the paſſeouer.

Math. xxvi.b Marke, xiiii.e

*And whē the hour was come, he ſat doune and the. xii. Apoſtles with him. And he ſayed vnto thē: I haue inwardly deſired to eat this paſſeouer with you: before that I ſuffre. For I ſay vnto you, hence furth I wyl not eate of it anye more vntyl it be fulfylled in the kyngdome of GOD. And he toke the cuppe, & gaue thankes, and ſayd: Take this, and deuide it among you. For I ſaye vnto you: I will not drinke of the fruit of the vyne, vntyl the kingdom of GOD come. *And he toke bread, and

Math. xxvi.e, Mar. xiiii.e i. Corin. xi.e.

when he had geuen thankes, he brake it, and gaue vnto theym, ſaiyng: This is my bodye, which is geuen for you. This do, in ỹ remembraunce of me. Lykewyſe alſo, when hee had ſupped, he toke the cupp, ſaiyng: This cuppe is the newe teſtament in my blood, whiche is ſhed for you. Yet beholde, the hande of hym that betrayeth me, is with me on ỹ table. And truely the ſonne of man goeth, as it is apointed: But wo vnto that mā by whom he is betrayed. And thei began to enquire among thē ſelues, which of them it was, that ſhuld do it.

L

†And there was a ſtryke among them whiche of them ſhuld ſeme to be the greateſt. And he ſayed vnto theym: the kynges of nacions raigne ouer them, and they that haue authoritie vpon them, are called gratious Lordes.

*Math. xx.d. But ye ſhall not be ſo. *But he that is greateſt among you, ſhalbe as the yonger: and hee that is chiefe ſhalbe as he that doth miniſter.

For

For whether is greater, he that sitteth at meat or he that serueth? Is it not he that sytteth at meate? But I am among you, as he that ministreth. Ye are they, whiche haue bydden wyth me in my temptacions. And I apoynte vnto you a kyngdome as my father hath apointed to me, that ye maye eate and drynke at my table in my kyngdome, and *sit on seates iudgyng the xii. tribes of Israel. ¶ *Mat. xix. d.

And the LORD sayed: Simon, Simon, behold, Satan hathe desired too sifte you, as it were wheat: But I haue prayed for the, that thy fayth fayle not. And when thou art conuerted, strengthe thy brethren. And he sayd vnto hym: *LORD, I am redy to go with ꝯ in to prison, and to death. And he sayd: I tell the Peter the cocke shall not crowe thys daye, til thou haue thryse denied that thou knowest me. And he sayd vnto them: * when I sente you without wallet and scrippe and shoes, lacked ye any thyng? And they sayed no. Then sayed he vnto them: but nowe he that hath a wallet let him take it vp, and likewyse his scrippe. And he that hathe no swearde, let him sell his coate, and buye one. For I say vnto you that yet the same whyche is wrytten, muste be perfourmed in me: * euen amonge the wycked was he reputed. For those thynges which are written of me, haue an ende. And they sayed: LORD, beholde, here are two sweardes. And he sayed vnto them: it is inough. D *Mat. xxvi. c Marke. xiii. c Ihon. xiii. d. *Math. x. b. Mark. vi. b Luke. ix. a *Esay. liii. b Math. xxvii. d Marke. xv. c. Ihon. xviii. f

*And he came oute, and wente (as he was wonte) too mounte Oliuet. And the dysciples folowed hym. And when he came to the place he sayed vnto theym: * praye least ye fall into temptacyon. *Mat. xxvi. c Marke. xiiii. c. *Math. vi. b Luke. xi. a.

Math. xxvi.b ‡And he gat hym selfe from theim, aboute a stones cast, and kneled doune, and praied saiyng: Father, if thou wilte, remoue this cuppe frō me. Neuertheles, *not my wyl, but thine
Ihon. vi.d. be fulfilled. And there appered an angel vnto
E. him from heuē comfortyng hym. And he was in an agony ‡ praied the lōger. And his sweat was like droppes of bloude, trickling doune to the ground. And when he rose vp frō praier and was come to his disciples, he founde them slepyng for heuines, and sayed vnto thē why slepe ye? Rise and praie, least ye fall into
Math. xxvi.c. temptacion. * While he yet spake: beholde,
Marke. xiiii.b there came a company, and he that was called Judas one of the .xii. went before thaim, and preased nigh vnto IESVS to kysse him. But IESVS sayd vnto hym: Judas, betraiest thou the sonne of manne with a kisse? When they which were about him sawe what would folowe, thei sayed vnto him: LORDE, shall we
*Mat. xxvi.c smite with the swearde? * And one of theym
Marke. xiiii.f. smote a seruaunte of the high priest, ‡ stroke
Ihon. xviii.b of his ryght eare. IESVS answered, and said, suffre ye thus farfurth. And when he touched his eare, he healed hym.

Then IESVS sayed vnto the highe prieستes
F and rulers of the temple ‡ the elders whiche were come to him Ye be come oute as vnto a theefe, with swerdes and staues. When I was dayly with you in the Tēple ye streched furth no handes against me. But thys is euen your very houre, and the power of darkenes: then toke thei hym and led hym, ‡ brought hym to the highe prieستes house. But Peter folowed a farre of. And when they had kyndled a fyre in the middes of the palace, ‡ were set doune together,

together: *Peter also sat doune emōg them. But whē one of the wenches beheld hym, as he sat bi the fyre (and loked vpō him) she said this same felow was also with him. ‡And he denied him saiyng: woman: I know hym not And after a lytle while, another saw hym, & sayed, thou art also of theim. And Peter said manne I am not. And aboute the space of an houre after, another affirmed saiyng: verely this felowe was vp̄ him also, for he is of Galile. And Peter saied: man I wote not what thou saiest. And immediatly while he yet spak the cocke crew. And the LORD turned backe and loked vpon Peter. * And Peter remembred the woorde of the LORD, howe he had sayed vnto him: before the cocke crowe, thou shalt deny me thrise. And Peter went out, and wept bitterly. And the men toke IESVS, mocked him, and smote hym: and when thei had blyndfolded hym, they stroke hym on the face and asked him, saiyng: arede, who is it that smote the? And many other thynges dispitefully sayed thei agaynst hym. And assone as it was day, the elders of the people and of the high priestes and scribes, came together, and led him into their counsell, saiyng: arte thou very CHRIST? tell vs. And he sayd vnto thē if I tell you, ye wyll not aunswer me, nor let me go: * Hereafter shall the sonne of manne sit on the ryght hand of the power of GOD Then sayed they all: arte thou then the sonne of GOD? He sayed: ye saye that I am. And they sayd: ‡what nede we of any ferther witnes? For we oure selues haue hearde of hys owne mouth.

*Ma. xxvi. c. Marke. xiiii. f. Ihon. xviii. c

‡Mat. xxvi. c. Marke. xiiii. c G

*Luke. xxii. c Math. xxvi. c Marke. xiii. c

*Mat. xxvi. f. Mar. xiiii. g.

*Mat. xxvi. g Mar. xiiii. g

A. AND ‡ the whole multitude of theym arose, and ledde hym vnto Pylate.
*Ma. xxvii.a
Mar. xv.a.
Ihon. xviii.e
And they beganne too accuse hym, saiyng: wee founde thys felowe peruertynge the people, and forbyddyng too paye trybute to Ceasar: saiyng that he is CHRISTE a kynge. And Pylate apposed hym, saiyng: arte thou the kyng of the Jewes? He aunswered hym, and sayed: thou sayest it.

Then sayed Pylate too the hygh priestes, and the people: I fynde no faute in thys man And they were the moare fearce, saiyng: Hee moueth the people, teachyng throughe out all Jewry, ‡ began at Galile, euen tothis place.

When Pilate hearde mencyon of Galilee, hee asked whether the manne wer of Galyle. And assone as hee knewe that hee belonged vnto ‡ Herodes iurisdyction, he sent him too Herode, whyche he was also at IERVSALEM at that tyme. And when Herode sawe IESVS, he was exceadyng gladde. For hee was desyrous to see hym of a longe season, because he had heardе manye thynges of him and hee trusted too haue seene some Myracle doone by hym.
Luke. iii.a

Then he questioned wyth hym many wordes. But he aunswered hym nothynge. The hyghe pryestes and Scribes, stoode fourthe, and accused hym streyghtelye. And Herode wyth his menne of warre, dyspised hym: and whan he had mocked hym, he arayed hym in whyte clothyng, and sente hym agayne too Pylate. *And the same daye Pylate and Herode were made frendes together. For before they were at variaunce.
Actes. iiii.a

B. And Pilate called together the hie pryestes, And

the rulers, and the people, and said vnto them ye haue brought this mā vnto me, as one þ̄ perverteth the people. And behold, I examine him before you, & find no fault in this man of those thynges whereof ye accuse hym: No nor yet Herod. For I sēt you vnto hym & lo, nothyng worthy of deth is doen to hym. I wil therfore chasten hym, & let hym lose. ‡ For of necessite, he must haue let one lose vnto thē at the feast. Math. xxvi. d. Marke. xv. a. Ihon. xviii. a.

And all the people cried atonce, saiyng away with hym, & deliuer to vs Barrabas: (whiche for a certain insurrecciō made in the citee and for murther, was cast in prisone) Pilat spake again to them willing to let IESVS lose. But thei cried saiyng: Crucify hym, Crucify hym: He saied vnto them the third tyme: what euill hath he doen? I finde no cause of deth in hym. I will therefore chasten hym, and let hym go. ‡ And thei cried with loude voyces: requiryng that he might be crucified. And the voyces of them and of the hie priestes preuailed. Math. xxvii. e Marke. xv. a. Ihon. xix. a.

And Pilate gaue sentence, that it should bee as thei required * and he let lose vnto theim, hym that (for insurrection and murther) was cast into prisone, whom thei had desired, and he deliuered to theim IESVS to do with hym what thei would. ‡ And as thei led hym awaie thei caught one Simon of Siren comming out of the felde: And on hym layed thei the crosse, that he might beare it after IESVS. Mat. xxvii. e. Marke. xv. a. C. Math. xxvii. e Marke. xv. a.

And there followed hym a great cōpaignie of people, & of women * whiche bewailed and lamented hym. But IESVS turned backe vnto them, and said: Ye doughters of Hierusalem, wepe not for me: but wepe for your selfes and for your children. For beholde, the daies will Luke. viii. a.

Esay.liiii.a. Sapi.iii.e. Galath.iiii.d. come, in ỹ whiche thei shal say: ‡happy are the baren, & the wombes that neuer bare, and the pappes which neuer gaue sucke. Thē shal thei begin to saie to the mountaignes: fall on vs: and to the hilles, couer vs. For if thei do this in a grene tree, what shalbe doen in the drie?

Math.xxvii.e Marke.xv.c. Ihon.xix.d. And there wer two euill doers led with hym to be slain. ‡ And after that thei wer come to the place (whiche is called Caluery) there thei crucified hym, and the euill doers, one on the right hand, & the other on the left. Then saied IESVS, father forgeue them, for thei wot not what thei do. And thei parted his raiment, and

Math.xxvii.d Marke.xv.c. Psalm.xxii.d. D. cast lottes. * And the people stode and wheld. And the rulers mocked hym with thē, saiyng: he saued other men, let hym saue hym self, if he be very CHRIST, the chosen of GOD. The souldiers also mocked hym, and came, and offered hym vineger, and saied: if thou bee the

Math.xxvi.d. Ihon.xix.d. kyng of the Iewes, saue thy self. ‡ And a superscripcion was written ouer hym, with letters of Grcke, and Latin, and Hebrew: This is the kyng of the Iewes.

And one of the euill doers whiche wer hāged railed on hym, saiyng: If thou be CHRISTE saue thy self and vs. But the other answered

Math.xxvii.e Marke.xv.b. ‡ and rebuked hym, saiyng: Feareste thou not GOD, seyng thou art in the same damnaciō? We are rightcously punished, for we receiue according to our deedes: But this man hath doen nothyng amisse. And he saied vnto IESVS. LORDE, remember me, when thou commest in thy kyngdome. And IESVS saied vnto hym: Verely I saie vnto thee: To daie

Math.xxvii.e Marke.xv.c. shalte thou bee with me in Paradise. ‡ And it was about the .vi. houre. And there

was

was darkenes ouer all the yerth, vntill the. ix.
houre, and the Sunne was darkened. * And Math. xxvii.f
the vaile of the temple did rent, euen thzough Marke .xv.d.
the middes. And when IESVS had cried with
a loude voyce he saied: Father, into thy han-
des I commend my spirite. And when he thus
had said, he gaue vp the ghost. When the Cē-
turion sawe what had happened, he glozified
GOD saiyng. Verely, this was a righteous
mā. And al the people þ came together to that
sight, & saw the thynges whiche had happened
smote their brestes, & returned. And all his ac-
quaintance ‡ & the women þ folowed him frō Math. xxvii.f.
Galile stode a far of, wholding these thinges Marke. xv.d.
And behold * there was a man (named Jo- E.
seph) a counsailer, and he was a good man & *Ma. xxvii.g
a iust, the same had not consented to the coun Marke. xv.d.
saile and deede of thē, whiche was of Arama- Ihon. xix.g.
thia, a citee of the Jewes; whiche same also
waited foz the kingdō of GOD: he went vnto
Pilat and begged the body of IESVS, & toke
it dwne and wzapped it in a linnen clothe and
laied it in a sepulchze that was hewē in stone,
where in neuer man before was laied. ‡ And
that daie was the pzeparyng of the Sabboth
and the Sabboth diue on. The women that
folowed after, whiche had come with him frō
Galile, beheide the sepulchze, and how his bo-
dy was laied. And thei returned and pzepared
swete odwrs & oyntmentes: but rested the sab
both daie, accozdyng to the commaundement.

¶ The. xxiiii. Chapiter.

BVT vpn the first daie of the sabbothes A.
very earely in the mozning thei came in Mat. xxviii.a.
to the sepulchze, and bzoughte the swete Marke. xvi.a
odwrs whiche thei had pzepared, & other wo- Ihon. xx.a.

men

men with thē. And thei found the stone rolled awaie frō the sepulchre, and thei went in: but found not the body of the LORD IESV. And it happened, as thei wer amased therat: whold two men stode by them in shinyng garmētes.
Mat. xxviii. a. Marke. xvi. a. *And as thei wer afraied, and bowed doune their faces to the yearth, thei saied vnto them why seke ye the liuyng emong the ded? He is not here: but is risen. Remēbre, how he spake vnto you, when he was yet in Galile, saiyng: that the sonne of man muste be deliuered into the handes of synfull men, and bee crucified, and the thirde daie rise again.

And thei remembred his wordes, ‡ returned from the sepulchre, and told all these thynges
Mat. xxviii. c. Marke. xvi. c vnto those eleuen, ‡ to all the remnaunte. † It was Mari Magdalen, and Joanna, ‡ Mari Jacoby, and other that wer with thē, whiche told these thynges vnto ỹ Apostles. And their wordes semed vnto them fained thynges, neither beleued thei them. Then arose Peter ‡ rā vnto the sepulchre, ‡ loked in, ‡ saw the linnen clothes laied by them self and departed wondering in hymself at that whiche happened. ‡

B. ✠† And whold, twoo of them went that same
Marke. xvi. c. daie to a toune (called Emaus) whiche was frō Hierusalem about three score forlonges, ‡ thei talked together of all these thynges that had happened. And it chaūced, that while thei cōmoned together and reasoned, IESVS hym
Mat. xxviii. c. self drue nere, *and went with thē. But their yes were holden, that thei should not knowe hym. And he saied vnto them: what maner of communicacions are these that ye haue one to another, as ye walke, and are sad? And the one of them (whose name was Cleophas) answered

swered and saied vnto hym: art thou onely a straunger in Hierusalē, and hast not knowen the thynges whiche haue chaunsed there, in these daies? He saied vnto them: what thynges? And thei saied vnto hym: of IESVS of Nazareth, whiche was a Prophete, mightie in deede and woorde before GOD and all the people: and how the hie prestes, & our rulers deliuered hym to be condemned to death: and haue crucified hym. But wee trusted that it had been he whiche should haue redemed Israell. And as touchyng all these thynges, to daie is euen the third daie, that thei wer doen.

*Yea, and certain women also of our compaigny made vs astonnied, whiche came early vnto the sepulchre, and founde not his body: and came saiyng: that thei had seen a vision of angels, whiche said that he was aliue. And certain of them whiche wer with vs, went to the sepulchre, and found it euen so as the women had saied: but hym thei sawe not. Luke. xxiiii. c. Ihon. xx. a.

And he saied vnto them: O fooles and slow of herte, to beleue all that the prophetes haue spoken. *Ought not CHRISTE to haue suffered these thynges, and to entre into his glory? And he begā at Moses, and all the prophetes, and interpreted vnto them in all scriptures whiche were written of hym. And thei drewe nye vnto the toune, whiche thei wente vnto. And he made, as though he would haue gone further. And thei *constrained hym saiyng: abide with vs, for it draweth towardes nighte, and the daie is farre passed. And he wente in to tary with them. C. Matth. xxvi. c. Esay. liii. c. Gene. xix. a. Luke. xxiiii. c.

‡And it came to passe, as he sat at meat with them, he toke bred, and blessed it, and brake, & gaue Marke. xv. b.

gaue to them. And their ies wer opened, and thei knewe hym: and he vanished out of their sight. And thei said betwene thē selfes: did not our hertes burne within vs, while he talked with vs by the waie, & opened to vs the scriptures? And thei rose vp the same houre, & returned again to Hierusalem, and founde the eleuē gathered together, & them that wer with them, saiyng: the LORDE is risen in dede, and hath appeared to Simon. And thei told what thynges wer dooen in the waie, and how thei knewe hym, in breakyng of breade. ✠

D. As thei thus spake ✠ IESVS hym selfe stode
Ihon.xx.e. in ✠ the middes of them, and saith vnto them: peace bee vnto you. (It is I, feare not) But thei wer abashed and afraied, and supposed that thei had seen a spirite. And he saied vnto thē: why are ye troubled, and why do thoughtes arise in your hertes? Beholde, my handes and my feete, that it is euen I my selfe. Handle me and se: for a spirite hath no flesche and bones, as ye se me haue. And whē he had thus spoken he shewed thē his handes & his fete. And while thei yet beleued not for ioy, & wondred, he said
Ihon.xxi.b. vnto them: ✠ Haue ye here any meate? And thei offred hym a peece of a broyled fish & of an hony combe. And he toke it, & did eate before thē.

E. And he said vnto thē: ✠ These are the wordes
Matth.xxvi.c. whiche I spake vnto you, while I was yet with you: þ all must nedes be fulfilled, whiche wer written of me in the lawe of Moses and
Actes.xvii.a. in the prophetes, and in the psalmes. ✱ Then opened he their wittes, that thei might vnderstand the scriptures, and said vnto thē: Thus it is written, and thus it behoued CHRISTE to suffre, and to rise again frō death the third

daie,

daie, and that repentaunce and remission of
synnes should be preached in his name emōg
all nacions, ✠and must begin at Hierusalem
And ye are witnesses of these thynges. ✠And
beholde, I will sende the promes of my father
vpon you. ✠But tary ye in ỳ citee of Jerusalē vntill ye be endued with power from an hye. Actes.i.b.
And he led them out into Bethany, & lifte vp
his handes, and blessed them. ✠And it came to Marke.xvi.d.
passe, as he blessed them, he departed frō them Actes.i.b.
and was caried vp into heuen. And thei wor-
shipped hym, and returned to Hierusalē with
greate ioy, and wer continually in the temple
praisyng and laudyng GOD. ✠ Amen.

Here endeth the Gospel of. S. Luke.

The Gospell
of Saincte Jhon.

The first Chapiter. ✠



IN the beginnyng was A.
the woorde, and the woorde
was with GOD: and GOD
was the woorde. The same
was in the beginnyng with
GOD. ✱ All thynges were Gene.i.a.
made by it, and without it Proue. viii.d.
was made nothyng that was made. ✠ In it ✠Ihon.xiiii.b
was life, and the life was the ✱ light of men, ✱Ihon.viii.b.
and the lighte shineth in darkenesse, and the and.ix.a.
darkenesse comprehended it not.

There was sent from GOD a man, whose
name was Jhon. The same came as a witnes
to beare witnesse of the light, that all menne
through hym might beleue. ✠He was not that Ihon.v.d.
lighte: but was sente to beare witnesse of the
light.

light. That lighte was the true lighte, whiche lighteth euery manne that commeth into the worlde. He was in the worlde, and the worlde was made by hym: and the world knewe hym not. He came emong his owne, & his owne receiued him not. But as many as receiued him ‡to thē gaue he power to be þ sōnes of GOD: euen theim that beleued on his name, whiche wer borne not of bloud, nor of the will of the flesche nor yet of the wil of man: but of GOD.

‡Psalm.vii.b.
Esay.lxii.b.
Ose.iii.b.
Roma.i.b.
Galathi.iiii.a.

*And thesame worde became flesche, & dwelt emong vs: ‡And wee sawe the glory of it, as the glory of the only begotten sonne of the father, full of grace and truth. ✝✝*Jhon beareth witnes of hym, and crieth, saiyng: This was he of whom I spake: whiche thoughe he came after me, weare before me, for he was before me. ‡And of his fulnes haue all we receiued, euē grace for grace. For the law was geuen by Moses, but grace & truth came by IESVS CHRIST. ‡No man hath seen GOD at any tyme. The only begottē sōne, whiche is in the bosom of þ father, he hath declared him.

*Bar.ii.c. B.
‡Mat.xxvii.a
ii.Peter.ii.c.
i.Ihon.i.a.
*Matth.iii.b.
Marke.i.a.
Collo.ii.b.
Exo.xxxiii.d
i.Ihon.iiii.b.

✝‡And this is the record of Jhon: when the Jewes sent priestes and Leuites from Hierusalem, to aske hym what art thou? And he cōfessed and denied not, and saied plainly I am not CHRIST. And thei asked hym: what thē? *Art thou Helias? And he saieth: I am not. ‡Art thou þ Prophete? And he answered no. Then said thei vnto him: what art thou þ we maie geue an answere to thē þ sent vs. What saiest þ of thy self? He saied* I am the voyce of a crier in the wildernesse, make straight the waie of þ LORD ‡as said þ prophet Esaias.

Ihon.v.d.
*Math xi.b
‡Deu.xviii.c.
Matth.iii.a.
Marke.i.a.
‡Luke.iii.a.
Esay.xl.a.

And thei whiche wer sente, wer of the phari-

sees:

les:and thei asked hym, and saied vnto hym: why baptisest thou then,if ÿ be not CHRIST nor Helias,nether that prophet? Jhon answered them saiyng:* I baptise with water:but there standeth one emong you,whō ye knowe not,he it is whiche though he came after me, was before me, whose shoe latchet I am not worthy to vnlose. These thynges were dooen in Berhabara beyonde Jordan*where Jhon did baptise. ✠ ✠ The nexte daie, Jhon seeth IESVS commyng vnto hym,and saieth,†behold the lambe of GOD,whiche taketh awaie the synne of the worlde. This is he of whom I saied:after me commeth a man,whiche wēt before me,for he was before me,and I knewe hym not,but that he should be declared to Israel,therfore am I come baptisyng w̄ water. *And Jhon bare record, saiyng: I sawe the spirite descendyng frō heuen,like vnto a doue, and abode vpon hym,† I knew hym not. But he that sente me to baptise in water, the same said vnto me:vpon whō thou shalt se the spirite descende,† tary still on hym, the same is he whiche baptiseth with the holy ghoste. And I saw,† bare record, ÿ he is ÿ sonne of GOD. ✠ The nexte daie after, Jhon stode again,and twoo of his disciples, and he behelde IESVS as he walked by,and saieth:behold the lambe of GOD. And the two disciples heard hym speake,and thei folowed IESVS. And IESVS turned aboute, and sawe theim folowe hym, and saith vnto them, what seke ye? Thei said vnto hym, Rabby (whiche is to saie if one interprete it Master) where dwellest thou? He saieth vnto theim: Come and see. Thei came, and saw where he dwelt:and abode with hym that

Matth.iiii.b.
Marke.i.a.
Luke.iii.c.
Actes,xix.g.
Jhon.iii.x.d.
Esay liii.b.
i.cotinthi.v.b.
Matth.iii.d.
Marke.i.b.
Luke.ii.d.
D.

that daie. For it was aboute the tenth houre.

One of the two whiche heard Jhon speake, and folowed hym, was Andrewe Simon Peters brother. The same found his brother Symon first, & saieth vnto hym: we haue founde Messias (whiche is by interpretacion, anoynted) and brought hym to IESVS And IESVS beheide hym, and saied: thou art * Simon the sonne of Jonas, thou shalt be called Cephas whiche is by interpretacion a stone.

Matth. xvi. c.

E. The daie folowyng: IESVS would go into Galile, & found Philip, and saieth vnto hym folowe me. * Philip was of Bethsaida, the citee of Andrewe & Peter. Philip found Nathaniell, and saith vnto hym: we haue founde hym, of whom † Moses in the lawe and the *prophetes did write, IESVS ỹ sonne of Joseph of Nazareth. And Nathaniell said vnto hym: * can there any good thyng come out of Nazareth? Philip saith vnto hym: come and se. IESVS sawe Nathaniel commyng to him and saith of hym: Behold a right Israelite, in whom is no gyle. Nathaniell saith vnto hym whence knowest thou me? IESVS answered, and said vnto hym: Before that Philip called thee: when thou wert vnder the figge tree, I sawe thee Nathaniell answered & saied vnto hym: Rabbi, thou art euen the very sonne of GOD, thou art the kyng of Israell. IESVS answered and said vnto hym: Because I said vnto thee, I sawe thee vnder the figge tree, thou beleuest. Thou shalte se greater thynges then these. And he saieth vnto hym: Verely, verely, I saie vnto you: hereafter shall ye se heuen open, and the angels of GOD ascendyng and discendyng ouer the sonne of man.

Ge. xxii. c.

Ihon. vii. c.

Ihon. xvii. c.

The

¶ The.ii. Chapiter.✠

AND the third day was ther a mariage A
in Cana a cytie of Galile and the mo-
ther of IESVS was there. And IESVS
was called (and his disciples) vnto the mari-
age. And when the wyne failed, the mother of
IESVS saieth vnto him: they haue no wyne.
IESVS saieth vnto her: woman *what haue *Luke.ii.g
I to do with the, myne houre is not yet come.
His mother saieth vnto the ministers: what-
soeuer he saieth vnto you, do it. And ther wer
standyng there fire water pottes of stone af-
ter the maner of the purifiyng of the Iewes,
containyng two or three firkyns a pece. B
IESVS saieth vnto them: fil the water pot-
tes with water And thei filled them vp to the
brime And he saieth vnto thē drawe out now
and beare vnto the gouernour of the feast.
And they bare it. When the ruler of the feast
had tasted the water turned vnto wyne, and
knewe not whence it was (but the ministers
whiche drewe the water knewe): He calleth ꝑ
bridgrome, and saieth vnto him: Euery man
at the beginnyng weth set furth good wine, &
when men be dronke then that whiche is worse
But ꝓ hast kept the good wyne vntyll nowe.
This beginnyng of miracles did SESVS in
Cana of Galile, and shewed his glory, and his C
disciples irleued on him ✠‡After this he wēt ‡Mat.iiii.b
doune to Capernaum, he and his mother and Marke.i.b
his brethren, and his disciples, and there con- Luke.iiii.d.
tinued many daies.
*✠And the Iewes Easter was euen at hand *Mat.xxi.b
and IESVS went vp to Ierusalem, and foūd Marke.xi.c
sittyng in the temple those that sold oxen and Luke.xix.g
shepe, and doues, and chaungers of money.

And when he had made (as it were) a scourge of smal cordes, he droue thē al out of the temple, with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayd vnto them that solde doues. Haue these thynges hence, and make not my fathers house an house of marchandise. And his disciples remēbred it that is written: ‡the zele of thine house hath euen eaten me. Then
‡Psal.lxix.b
C answered the Iewes & sayd vnto him: what token shewest thou vnto vs, seyng that thou doest these thynges? IESVS answered and
‡Mat.xvi.f
Marke.xiiii.f sayd vnto them: ‡ destroy this temple, and in thre daies I wyl reare it vp. Then sayd the Iewes. xlvi. yeres was this temple a buildyng and wilt thou reare it vp in thre daies? But he spake of the tēple of his body. Assone therfore as he was risen from death againe, his disciples remembred ỹ he had thus sayd. And they beleue the scripture, and the wordes whi the IESVS had sayd. When he was in Ierusalem at Easter in the feast day, many beleued on his name, when they sawe his miracles whiche he did. But IESVS did not cōmit himselfe vnto them because he knewe al men, and neded not that any man should testifie of him
‡Apoca.i.d ‡For he knewe what was in man. ✠

¶ The.iii. Chapiter. ✠

A THERE was a man of the ‡Pharises named Nicodemus, a ruler of the Iewes, *The same came to IESVS by
*Iohn.vii.g night, and sayd vnto him: Rabbi, we knowe that thou arte a teacher come from GOD, for noman could do suche miracles as thou doest except GOD were wt him. IESVS answered & sayd vnto him: Verely, verely I say vnto the,

except

excepte a mā be borne frō aboue he cānot se the kyngdome of GOD. Nicodemus saieth vn to him: how can a mā be borne whē he is old? can he entre into his mothers wombe and be borne again? IESVS answered *verely, verely I say vnto the: excepte a mā be borne of wa- ter and of the spyrit, he cānot entre into ỹ kingdome of GOD. ‡That whiche is borne of the flesshe, is flesshe, and that whiche is borne of ỹ spyrite is spyrite. Marueile not thou that I sayd to the ye must be borne frō aboue. The wynde bloweth where it listeth, and thou hearest the sound therof *but canst not tel whence it cō- meth and whether it goeth. So is euery one that is borne of the spyrite. Nicodemus answe red and sayd vnto him how can these thinges be? IESVS answered and sayd vnto him, art thou a maister in Israel & knowest not these thynges? Verely, verely I say vnto the, we speake that we do know, and testifye that we haue sene: and ye receiue not our witnes. Yf I haue told you yearthly thynges, and ye beleue not: howe shal ye beleue, if I tel you of heauē- ly thinges? *And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen. *And as Moses lift vp ỹ serpent in the wyl- dernes, euen so must the sonne of man be lift vp, that whosoeuer beleueth in him perisheth not, but haue euerlastyng life. ✠

✠*For GOD so loued the worlde, ỹ he gaue his onely begottē sōne, ỹ whosoeuer beleueth in him shuld not perishe, but haue euerlastyng life. *For GOD sent not his sonne into the worlde to cōdēpne the worlde, but ỹ the worlde thrugh him might be saued. He ỹ beleueth on him, is not condēned.

*Iohn, iiii. b and, vii, d Titum, iii, a

‡Roma. viii, a

*Eccle, xi. a

D

Ephe, iiii, ā

Nume, xxi. c

*Roma. v, a

C

Luke, xix, a

 But

But he that beleueth not, is condemned alreadi, because he hath not beleued in the name of the onely begotten sonne of GOD. And this
*Iohn.i.a and.xii.f is the condemnation, * that light is come into the world and men loued darkenes more then
*Ephe.v.b light, because their dedes were euil. For * euery one that euil doeth, hateth the light, neither cōmeth to the light, least his deedes should be reproued. But he that doth trueth, cōmeth to the light, that his dedes may be knowen, how that they are wrought in GOD. ✠

After these thynges came IESVS and his
D disciples into ỹ lād of Jewry, ✠ ther he taried
*Iohn.iiii.a with thē * and baptised. And Jhon also bap
Matth.iii.a tised in Enon besides Salim, because there
Marke.i.a was muche water there, and they came and
Luke.iii.a were baptised. ‡ For Jhon was not yet cast
‡Marke.iii.b into prison. ✠ And there arose a question betwene Johns disciples and the Jewes, about the purifiyng. And thei came vnto Jhon and sayd vnto him: Rabbi, he that was with the beyond Jordan (to whom thou berest witnes) behold the same baptiseth, * and all men
Iohn.iiii.a come to him. Jhon answered and said: a man can receiue nothing, except it be geuen him frō
*Iohn.i.b heauen. Ye your selues are witnesses * howe I sayd: I am not CHRIST, but I am sent before him. He that hath the bride, is the bridegrome But the frend of the bridgrome, whiche standeth and hereth him reioyseth greatly
E because of the bridegromes voyce. This my ioy therfore is fulfilled. He must increase: but I must decrese. He that cōmeth frō an hye is aboue al: He that is of the yearth is yearthy, & speaketh of the yearth. He that cōmeth from heauē is aboue al, and what he hath sene and

heard

heard: that he testifieth, and noman receiueth his testimony. He that hath receiued his testimony, * hath set to his seale, þ GOD is true Roma iii.a
For he whom GOD hath sent, speaketh the wordes of GOD: * For GOD geueth not the *Esai.lxi.a
spyrit by measure vnto him. The father loueth *Math.xi.d
the sõne * and hath geuen al thinges into his Luke.xi.d
hand. ‡ He that beleueth on the sonne hath e- ‡Iohn.vi.f
uerlasting life: He that beleueth not the sõne 1.Iohn.v.b
shal not se life, but the wrath of GOD abideth on him. ✠

¶ The.iiii. Chapiter.

ASSONE as þ LORD knew how the A
pharises had heard, that IESVS made
and baptised mo disciples then Iohn
(though that IESVS him selfe baptised not:
but his disciples) * he left Iewry, and depar- *Mar.iii.d
ted againe into Galile. For it was so that he
must nedes go thorowe Samaria.
✠ Then came he to a cytie of Samaria (whi-
che is called Sichar) beside the possession
* that Iacob gaue to his sonne Ioseph. And *Ge.xlviiid
there was Iacobs wel. IESVS then beyng
wery of his iorney, sat thus on the wel. And it
was about the sixt houre: and ther came a wo
man of Samaria to drawe water. IESVS
saieth vnto her: geue me drinke. For his disci-
ples were gone awaye vnto the toune to bye
meat. Then saieth the woman of Samaria
vnto him: howeis it, that thou beyng a Iewe
askest drike of me, whiche am a Samaritane:
* For the Iewes medle not with the Sama- B
ritans. IESVS answered and sayd vnto her: * iiii.Re.xvii
if thou knewest the gift of GOD, and who it Iohn.vii.c
is that saieth to þ geue me drinke, thou woul-
dest haue asked of him, and he would haue

 geuen

*Ieremy.ii.b
Iohn,vii,b

geuen *the water of life. The woman saieth vnto him: Syr thou hast nothing to drawe w and the wel is depe: frō whence then hast thou that water of life? Art thou greater then oure father Jacob whiche gaue vs the wel, and he him selfe dranke therof, and his children, and his cattel? IESVS answered, and sayd vnto her: whosoeuer drinketh of this water, shall thyrst againe. But whosoeuer drinketh of the water ꝑ I shal geue him, shal neuer be more a thyrst: but the water ꝑ I shal geue him, shalbe in him a wel of water springyng vp into euerlastyng life. The womā saieth vnto him: Syr geue me of ꝑ water, that I thirst not, neither come hither to drawe. IESVS saith vnto her: Go, cal thi husband, & come hither. The woman answered and sayd vnto him: I haue no husband. IESVS sayd vnto her: thou hast wel sayd, I haue no husband. For ꝑ hast had fiue husbandes and he whō thou now hast is not thy husband. In that saydest thou truely.

The woman saieth vnto him: *Syr, I perceiue that thou art a Prophete. Our fathers worshipped in this mountaine ‡and ye say that in Jerusalem is the place where men ought to worshippe. IESVS saieth vnto her: woman beleue me, the houre cōmeth when ye shal (neither in this mountaine, nor yet at Jerusalem) worshippe the father. Ye worshippe ye wote not what: we knowe what we worship. *For saluacion cōmeth of the Iewes. But the houre commeth and nowe is, when the the true worshippers shal worship the father *in spirite: and in the trueth. For suche the father also requireth to worship him. *GOD is a spirite, and they that worship him, must worship

*Luke.vii,b
C
‡iii.Re.ix.a
ii,Para.vii.c

* Exo. xxi.c
Roma.i.a
i, Corin,iii,c

worshyp him in spyrite and in the trueth.

The woman saieth vnto him: I wote that Messias shal come, whiche is called CHRIST. When he is come, he wyll tel vs all thynges. D
IESVS saieth vnto her. *I that spake vnto the am he. And immediatly came his disciples and marueiled that he talked with the womā. Yet no man sayd, what meanest thou, or why talkest thou with her? The woman then lefte her waterpot, and went her way into the citie and sayth to the men: Come, se a man whiche tolde me al thinges that euer I did. Is not he CHRIST? Then they went out of the cytie, & came vnto him. In the meane while his disciples praied him, saiyng: Maister, eat. He sayd vnto them: I haue meate to eate, that ye knowe not of. Therfore sayd the disciples among them selues: hath any mā brought him ought to eat. IESVS saith vnto thē: my meat is to do ỹ wil of him that sent me, & to finishe his worke. Say not ye there are yet foure monethes, and then cōmeth harueste? Beholde I say vnto you: lift vp your eyes, and loke on the regions: for they are white all ready vnto harueste. E
*And he that repeth, receiueth reward and gathereth fruite vnto life eternal: that both he that soweth, and he that reapeth might reioyce together. And herein is the saiyng true, that one soweth, and another reapeth. I sent you to reape that, wheron ye bestowed no laboure. Other men laboured, and ye are entred into their labours.

*Mat. xxvi. f
Marke. xiiii. g
Luke. xxii. c
Ihon. ix. d
and. x. f.

*Mat. ix. b.
Luke. xi. a

Many of the Samaritans of that cytie beleued on him, for the saiyng of the woman, whiche testified that he tolde her all that euer she dyd. So when the Samaritans were

coune vnto him, they beſought him ꝑ he wolde tary with them. And he abode ther two daies. And many mo beleued because of his owne
*Iohn.xvii.b wordes, and sayd vnto the woman. Now we beleue, not because of thy saying: * for we haue heard him our selues & know that this is euen CHRIST the sauiour of the world. ✠

After two daies he departed thence, and wēt
*Matth.xiii.g away into Galile. * For IESVS him selfe te-
Marke.vi.a stifieth, that a Prophete hath none honoure
Luke.iiii.a in his owne countre. Then assone as he was
come into Galile, the Galileans receiued him:
F When they had sene al ꝑ thynges that he dyd at Jerusalem at the day of the feast. For they wēt also vnto the feast day. So IESVS came
Iohn.ii.a. againe into Cana of Galile * where he turned
‡Matth.viii.a the water into wyne. ✠ And there was a cer-
Luke.vii.a taine ruler ‡ whose sonne was sicke at Caper naum. Assone as the same heard that IESVS was come out of Jewry into Galile, he went vnto him & besought him ꝑ he wold come doune and heale his sonne. For he was euen at the point of death. Then sayd IESVS vnto him: except ye se signes and wonders, ye wyl not beleue. The ruler saieth vnto him: Syr come doune or euer that my sōne die. IESVS saieth vnto him: Go thy way, thy sonne liueth. The man beleued the worde that IESVS had spoken vnto him. And he went his way. And as he was going doune, the seruaūtes met him, and told him saying: thy sonne liueth.

G Then enquired he of them the houre, when he began to amende. And they sayd vnto him: yesterday at the seuenth houre the feuer lefte him. So the father knew that it was the same houre in the whiche IESVS sayd vnto him:

Thi

thi sonne liueth. *And he beleued, and al his housholde. ✠ This is againe the second mira cle that IESVS did when he was come out of Jewry into Galile. Actes.xvi.a

¶ The.v Chapiter. ✠

AFTER this was there a feast day of A the Jewes, and IESVS went vp to Je rusalem. And there is at Jerusalem by the slaughter house, a pole (whiche is called in the Hebrue tong Bethseda) hauyng fiue porches, in whiche lay a great multitude of sycke folke, blynde, halt, and wythered, wayting for the mouyng of the water. For an Angel went downe at a certaine season into ths pole, and stered the water. Whosoeuer then fyrst (after the steryng of the water) stepped in, was made whole of whatsoeuer disease he had. And a certaine man was there which had ben diseased xxxviii. yeres when IESVS sawe hym lye and knewe that he nowe long tyme had bene diseased, he saieth vnto him: Wylt thou be made whole? The sicke answered him: Syr, I haue no mā when ỹ water is troubled, to put me into ỹ pole. But in the meane tyme whyle I am aboute to come, another steppeh doune before me. IESVS saith vnto him: *ryse, take vp thy bed and walke. And immediatly ỹ mā was made whole, and toke vp his bed, and walked. And the same day was the Sabboth The Jewes therfore sayd vnto hīm that was made whole: It is the Sabboth day, it is not lawful for ỹ to cary thy bed. He answered thē he that made me whole, sayd vnto me: take vp thy bed, & walke. Then asked they him, what man is that whiche sayd vnto the, take vp thi bed and walke? And he that was healed, wyst

*Matth.ix.a
Mar.ii.b
Luke.v.c
Actes.iii.b
and.ix.f.

not who it was. For IESVS had gotten him
selfe away because that there was preasse of
B people in that place
*Iohn.viii.a *Afterward, IESVS found him in the tem-
ple, and sayd vnto him: behold, thou art made
whole, sinne no more, least a worse thing hap
pen vnto the. The man departed and told the
Iewes, that it was IESVS whiche had made
him whole. ✠ And therfore the Iewes did per
secute IESVS, and sought the meanes to slee
him, because he had done these thinges on the
Sabboth day. And IESVS answered them:
i. Corin.xii.a ✠*My father worketh hytherto, & I worke
Therfore the Iewes sought the more to kyll
him, not onely because he had broken the Sab
*Mat.xxvi.f. both: but sayd also that * GOD was his fa-
Marke.xiiii.g ther, and made him selfe equal with GOD.
Luke.xxi.c. Then answered IESVS and sayd vnto the:
*Iohn.xi.a verely, verely I say vnto you: *the sonne can
do nothyng of him selfe, but that he seeth the
father do. For whatsoeuer he doeth, that
doeth the sonne also. For the father loueth
the sonne, and sheweth him al thinges that he
him selfe doeth. And he wyl shewe him greater
workes then these, because ye should mar-
ueile. For likewyse as the father raiseth vp
the deade and quickeneth them, euen so the
sonne quickeneth whom he wyll. *Neither
*Mat.xi.e iudgeth the father any man: but hath com-
Luke.x.c mitted al iudgement vnto the sonne, because
C that all men should honoure the sonne euen
as they honoure the father. He that honou-
reth not the sõne, the same honoureth not the
father whiche hath sent him. Merely, verely
Iohn.vi.e I say vnto you: ‡ he that heareth my worde,
and beleeueth on him that sent me hath euerla-
Luke.xviii.c sting life, and shal not *come into dãnation:

but is escaped from death vnto lyfe.

Verely, verely, I say vnto you: * the houre shall come, and nowe it is, when the dead shal here the voice of the sonne of GOD. And they that heare shall liue. * For as the father hath life in him self so likewise hath he geuē to the son to haue lyfe in him selfe: & hath geuē hym power also to iudge, because he is the son of man. Maruail not at thys: for the * houre shal com, in the which al that are in ỹ graues, shal hear his voice, & shal come furth thei that haue done good vnto ỹ resurrectiō of life: & thei that haue done euyl vnto ỹ resurrectiō of dānatiō

✝ I can of myne owne selfe do nothyng. As I heare, I iudge, and my iudgement is iust because I seke not myne owne wil, but the wyl of the father which hath sent me. ‡ If I shuld beare witnes of my selfe, my witnes were not true. There is another that beareth witnes of me: and I am sure, that the witnes whiche he beareth of me, is true. * Ye sent vnto Jhon, & he bare witnes vnto the truth. But I receaue not the recorde of mā, Neuertheles, these thinges I saye that ye myghte be safe. He was a burnyng, and a shinyng light, and ye woulde for a season haue reioyced in his light. * But I haue greater wytnes, then the witnes of Jhō. ‡ For the workes which the father hath geuen me to finish, the same workes that I do bear witnes of me, that the father hath sente me. And the father hym selfe which hath sent me, * hathe borne witnes of me. Ye haue not heard his voice at any tyme nor sene his shape his word haue ye not abidig in you. For whō he hathe sente, hym ye beleue not. Searche the scriptures, for in them ye thinke ye haue eternall

* Math. v. c Ihon. xi. c.
* Ihon. i. a and. xiiii. a
* Mat. xxv. d
Iohn. viii. b
* Iohn. i. b
* Iohn. v. a. ‡ Iohn. xx. c
* Mat. iii. d and. xvii. b Mar. i. b Luke. iii. d. ii. Peter. i. c

*Deu. xviii. c
Actes. xvii, b,
Ihon. ii. c.
ii. Tess. ii, b
*Deu. xviii c

nal life *and thei are thei which testifie of me
And yet wil ye not come to me, that ye myght
haue lyfe. I receiue not prayse of men, but I
know you, that ye haue not the loue of GOD
in you. I am come in my fathers name and ye
receiue me not * If another com in his owne
name, hym wyl ye receiue. Howe can ye beleue
which receiue honour one of another, & seke
not the honour that commeth of GOD only?
Do not thynke that I wyll accuse you to my
father. There is one that accuseth you, euen
Moses in whom ye trust. For had ye beleued
Moses, ye woulde haue beleued me: * for he
wrot of me. But if ye beleue not his wrytin-
ges: howe shall ye beleue my wordes? ✠

¶ The. vi. Chapiter. ✠

A
Matth. xiiii. b,
Marke. vi. d.
‡Matth. iiii. d.
Luke. vi. e.

After theese thinges *IESVS went his
way ouer the sea of Galilee whiche is
the sea of Tiberias, ‡and a great mul
titude folowed him, because thei saw his my-
racles which he did on them that were diseas-
ed. And IESVS wente vp into a mountayne
and there he sat with his disciples. And Ea-
ster, a feast of the Jewes was nye ✠

*Mat. xiiii. b.
Marke. vi. d
Luke. ix. b
iii Regu. iiii. g

✠ When IESVS then lyfte vp his eyes,
and saw a great company come vnto hym, he
sayth vnto Philip: whence shal we bye bread
that these may eate? This he saied to proue
hym: for he him selfe knew what he would do
Philyp answered hym: ‡two hundred peny
worth of bread are not sufficient for the, that
euery man may take a lytle. One of his disci-
ples (Andrewe, Simon Peters brother) sayth
vnto hym: There is a ladde here, which hathe
fyue barly loues and two fyshes: but what are
they among so manye? And IESVS sayed:

Make

Wake the people syt doume. Ther was much grasse in the place. So the men sat doune in nombre, aboue fyue thousande. And IESVS toke the bread: And when he had geuen thankes, he gaue to the disciples, and the disciples to theim that were set doune: And lykewyse of the fyshes as muche as they would When thei had eaten inoughe, he sayeth vnto his disciples: gather vp the broken meate whych remayneth: that nothyng be lost. And thei gathered it too gether, and filled twelue baskettes with the broken meate of the fyue barly loaues: which broken meate remayned vnto the that had eaten. Then those menne (when they had sene the myracle that IESVS dyd) sayed: this is of a truthe ‡ the same Prophete, that that shoulde come into the worlde ‡

B

‡Luke.vii.c
Ihon.iiii.b

When IESVS therfore perceiued, that they would come and take hym vp to make hym a kyng, * he departed agayne into a mountain him selfe alone. ‡ And when euen was nowe come, his disciples went doune vnto the sea, and gat vp into a shyppe, and came ouer the sea vnto Capernaum. And it was now darke and IESVS was not come to theym.

Luke.vi.c
‡Math.xiii.c
Mark.vi.f

And the sea arose with a greate wynde that blewe. So when they had roune aboute.xxv. or.xxx. furlonges, they sawe IESVS walking on the sea, and drawing nigh vnto the shippe and they were afrayed. But he sayeth vnto theim: It is I, be not afrayed. Then woulde thei haue receiued him into the shippe, and immediatly the shyppe was at the lande whether they went. The day folowyng when the people (whyche stode on the other syde of the sea) sawe, that there was none other shyppe

C

there

ther, saue that one wherinto his disciples wer entered, and that IESVS wēt not in with his disciples into the shipp: but that his disciples were gone awaye alone (Howbeit there came other shippes from Tiberias nighe vnto the place, where thei did eate bread, after that the LORD had geuen thankes) when the people therfore sawe that IESVS was not there, neither his disciples, thei also toke shipping, and came to Capernaum, seking for IESVS. And when they had founde hym on the other syde of the sea, thei sayed vnto hym. Rabby, when cammest thou hether? IESVS answered them and sayed: verely, verelye, I saye vnto you: ye seke me, not because ye sawe the myracles but because ye dyd eate of the loues, and were filled. † Labour not for the meate whiche perysheth, but for that which endureth vnto euerlasting life, which meat the sonne of man shal
D geue vnto you. For him hath GOD the father sealed. Then sayd they vnto hym, what shall we doo, that we myght worke the workes of GOD? IESVS answered and sayd vnto them This is the worke of GOD that ye beleue on hym, whom he hath sent. They sayd therfore vnto hym * what signe shewest thou thē, that we may se, and beleue the? What doest thou worke? Oure fathers did eate Manna in the desert as it is written: He gaue them † breade from heauen to eat. Then IESVS sayed vnto them: verely, verely, I saye vnto you: Moses gaue you not that breade from heauen * but my father geueth you the true bread from heauen. For the bread of GOD is he, which commeth doune from heauen, and geueth lyfe vnto the worlde.

† Math. xii. c and. xvi. a Mar. viii. b Luke. xi. d.

Exod. xvi. b

* Math. xvi. f

Then

Then sayed they vnto hym: LORD euermore geue vs this bread. And IESVS said vnto thē I am the bred of lyfe. He that commeth to me shal not hunger: & he that beleueth on me shall neuer thyrst. ✠ But I saye vnto you: that ye also haue sene me, & yet ye beleue not. All that the father geueth me shal come to me: and him that commeth to me, I cast not awaye. For I came doune frō heuen *: not to do that I will but that he will, which hath sent me. And this is the fathers will which hath sent me, that of al which he hath geuē me, I shal lose nothing but raise them agayn at the last day. And this is the will of him that sent me: that euerye one whiche seeth the sonne and beleueth on hym haue euerlasting lyfe. And I wyll rayse hym vp at the last day. The Iewes then murmured at hym, because he sayd I am the bred (of life) which came doune from heuen. And thei say- ed ‡ Is not this IESVS the sonne of Ioseph, whose father and mother we knowe? Howe is it then that he sayth, I am come doune frō heauen? IESVS aunswered and sayed vnto them: Murmur not among youre selues. ✠‡ No man can come vnto me, except the father whiche hath sent me, drawe hym: And I wyll raise him vp at the last day. It is written in ỹ prophetes ‡ and they shalbe al taught of GOD Euery man therfore that hath herd, and hath learned of the father cōmeth vnto me * Not ỹ any man hath sene the father, saue he whi- ch is of * GOD, the same hath sene the father. Verely, verely, I saye vnto you: he that put- teth his trust in me, hathe euerlasting lyfe. I am that bread of lyfe. Your fathers dyd eate Manna in the wildernes, and are deade.

Luke, xxii, e

* Mat. xiii, g.
Marke, vi, a.

E.
Iohn, vii, g

Esay. liiii, a
Iohn, vi, d

Exo. xxxiii, d
Deut. iiii. b
Iudi. vi, e
Ihon. i c

Thys i. Ihon. iiii. b

This is the breade, whyche commeth downe from heauē, that a man may eate therof, and not dye. I am that liuyng bread, whiche came doune from heauen. If any man eate of this
Luke.xxii.a bread he shall lyue for euer. ✝ And the breade that I wyl geue, is my flesh which I wil geue for the lyfe of the worlde. ✝ The Iewes therfore stroue among them selues saiyng: Howe
F can this felowe geue vs that flesche of hys to eate? Then IESVS sayed vnto them:

✝ Verely, verely, I say vnto you: except ye eate the flesh of the sonne of man, and drinke his bloud: ye haue no lyfe in you. Whoso cateth my flesche, and drynketh my bloude, hath eternall lyfe, and I wyll rayse hym vp at the last day. ✝ For my flesh is meat in dede: and my bloud is drinke in dede. He that eateth my flesche and drinketh my blood, dwelleth in me and I in him. As the liuyng father hath sente me, and I liue for the father: Euen so he that eateth me, shal liue by the meanes of me. This is the bread, which came doune from heauen: not as your fathers did eate Manna and are dead. He ꝑ eateth of this bred, shal liue euer ✝

These thynges sayed he in the synagoge, as
G he taught in Capernaum Many therefore of his disciples (when they had heard this) sayed thys is an hearde saiyng, who can abyde the hearyng of it? IESVS knewe in hym selfe, that his disciples murmured at it, and he said vnto theym: Doth this offende you? What and if ye shal se the sonne of man ascende vp thether where he was before? It is the spirit that quickeneth ✝ ꝑ flesh profiteth nothyng The wordes that I speake vnto you, are spirytc and lyfe. But there are some of you that

beleue

beleue not. For IESVS knewe from the be-
ginnyng, whyche they were, that beleued not,
and who shoulde betraye hym. And he sayed:
therefore sayed I vnto you: that no ‡mā can
come vnto me, except it were geuen vnto hym
of my father. From that tyme manye of hys
disciples wente backe and forsoke hym, and
walked no more with hym. Thē sayd IESVS
to the twelue: wyll ye also goo awaye? Then
Simon Peter answered him: LORD, to whō
shal we go. Thou hast the wordes of eternall
lyfe, *and we beleue, and are sure that thou
arte CHRIST the sonne of the liuyng GOD.
IESVS answereth them: Haue not I chosen
you. xii. and ‡ one of you is a deuel? He spake
of Judas Iscarioth the sonne of Symon.
For he it was that shoulde betraye hym, be-
yng one of the twelue.

‡ Ihon. vii. a

*Math. xvi. e
Marke. viii. c.
Luke. ix. c
Ihon. xi. c.
‡ Luke. xxii. a
Ihon. xiii. c

¶ The. vii. Chapiter

AFter these thinges, IESVS went a-
boute in Galilee: for he would not go
aboute in Jewry because that the Je-
wes soughte to kyll hym. The Jewes *feast
of tabernacles was at hande. His brethren
therfore sayed vnto hym: get the hence, and
go into Jewry, that thy disciples also may se
thy workes that thou dost. For ther is no mā
that doth any thyng in secret, and he him selfe
seketh to be knowne openly. If thou do such
thynges, shewe thy selfe to the world. For his
brethren beleued not in him.

A

*Leui. xxii. f
Nume. xix a
iii. Esd. v. c
ii. Maca. v e

Then IESVS sayed vnto them. My tyme
is not yet come: but your tyme is alwaye rea-
dy. The world cannot hate you. * But me it
hateth: because I testifye of it, that the wor-
kes therof are euyll. Go ye vp to this feast, I

*Ihon. xv. a

wil not go vp yet vnto this feast, for my tyme is not yet full come: when he had sayed these
B wordes vnto theim: he abode styll in Galilee. But assone as hys brethren were come, then went he also vp vnto the feast not openly: but as it were preuely. Then sought hym the Je-
*Iohn.xi.f. wes at the feast, and sayd: *where is he? And much murmuryng was there of hym among the people. For som sayd: *He is good, other
Math.xxi.d Ihon.iiii.c. and.vi.f sayde nay, but he deceiueth the people. Howe be it, ‡ no man spake openly of him, for feare of the Iewes. ‡
*Ihon.xii.f. ✠ Now when halfe of the feast was done, IESVS went vp into the temple, and taught And the Iewes marueiled, saiyng: How knoweth he the scriptures, seing that he neuer lerned? IESVS answered theym and sayed: My doctrine is not myne: but hys that sent me. If any man wil be obedient vnto his wil, he shal knowe of the doctrine, whether it be of GOD or whether I speake of my selfe. He that speketh of him self, seketh his owne prayse. But he that seketh his prayse that sente hym, the same is true, ‡ no vnrighteoulnes is in him.
*Did not Moses geue you a lawe, and yet
*Exo.xx.a. none of you kepeth the lawe? Why goo ye a
Deutereno.v.a boute to kyll me? The people answered and
L sayd, thou hast the deuel: who goeth aboute to kyll the? IESVS answered and sayed vnto
*Ihon.v.a them: *I haue done one worke, and ye al marualle. Moses therfore gaue vnto you the circumcision: not because it is of Moses, but *
Genes.xvii.b of the father. And yet ye on the sabboth days circumcyse a man. If a man on the sabboth day receiue circumcision without breakyng of the lawe of Moses: disdayne ye at me, be-

cause

cause I haue made a man euerye whyt whole on the Saboth day. * Iudge not after the vtter apearaunce, but iudge with a righteous iudgement. Then sayed some of theim of Ierusalem: is not this he whom they go aboute to kyll. But loo, he speaketh boldely, and they saye nothyng to hym. Doo the rulers knowe in dede, that this is very Chryst? Howebeit, *we knowe thys man whence he is: but whē Chryst commeth, no man knoweth whence he is. Then cryed IESVS in the temple (as he taught) saiyng: ye both knowe me, and whēce I am ye knowe. And I am not come of my selfe: but he ꝑ sent me is true, whom ye know not. But I knowe him. (And if I saye that I knowe hym not, I shalbe a lyar lyke vnto you, but I knowe hym,) for I am of hym, and he hath sent me. * Then thei sought to take him but no man layed handes on him, because his houre was not yet come. ‡ Many of the people beleued on hym, ‡ and sayed when Chryst commeth wyll he do anye mo myracles then these, that thys manne hath done. The Pharises heard that the people murmured suche thynges concernyng hym.

‡ And the Pharises and high prestes * sent ministers to take hym. Thē said IESVS vnto them: Yet am I a litle while with you, thē go I vnto him that sent me. Ye shal seke me, and shall not finde me, ‡ and where I am thether can ye not come. Thē sayd the Iewes among theim selues: whether wyll he go, that wee shal not find him? Will he go among the Gētyles (which are scatered abrod) and teach the Gētiles? What maner of saiyng is thys ꝑ he sayed, ye shal seke me and shall not fynde me:

* Deute. i. c
Leui. xix. c
Prou. xxiiii. c

* Ma. xiii. g
Marke. vi. a.
Ihon. vi. c.
D

Marke. xi. c
Luke. xix. g
xx. c. xxii. a.
‡ Ihon. viii d

* Mat. xxii. b
Marke. xii. a
Luke. xx. d.
E
Ihon. viii. e
and. xiii. d.

and where I am thether can ye not come?

In the last daye, that great daye of the fest,
F IESVS stode, and cryed, saiyng: * If any mā
*Esaye.lv.a thyrst, let him come vnto me, and drynke. He
that beleueth on me (as sayeth the scrypture)
out of his belye shall flowe ryuers of water
of lyfe. But this spake he of the spirit, which
they that beleued on hym, shoulde receyue. For
the holy gost was not yet there, because
IESVS was not yet glorified.

✠ Many of the people therfore (when they
heard this saiyng) sayd * of a truthe this is a
*Ihon. iii.c. and vi.b prophete: vnt other sayed ‡ this is CHRIST.
Luke.vii.c. But some sayd: shall Christ come out of Ga-
‡Math. xxi.b lile? * Sayth not the scripture, that Christ
*Mich. v.a. shal com of the seed of Dauid: and out of the
toune of Bethleem where Dauid was? So
was ther dissencio among the people because
of hym. And some of them would haue taken
him: but no man layed handes on hym. Then
came the ministers to the high prestes & pha-
rises. And they sayed vnto theym: why haue
ye not brought him? The ministers answered
neuer man spake as this man doth. Thē an-
swred thē ỹ pharises: ar ye also diceiued, doth
any of ỹ rulers of ỹ pharises beleue on him?
But this cōmune people which know not the
law, are cursed. Nicodemus sayth vnto them
Ihon.iii.a (he that came to IESVS by night, and was
one of them) Doth our lawe iudge anye man
before it heare hym, and knowe what he hath
done? They answered, and sayed vnto hym
arte thou also of Galilee? Searche and looke
for out of Galilee aryseth no prophet. And e-
uery man went vnto his owne house, ✠

The. viii. Chapiter

Iesus

IESVS went * vnto mount Oliuete, and A.
earely in the mornyng he came again into Matth.xxi.b.
the tẽple, and al the people came vnto hym, Marke.xi.a.
and he sat doune, & taught them. And the scri- Luke.xix.c.
bes and pharises brought vnto hym a womã
taken in aduoutrie: and when thei had set her
in the middes, thei said vnto him: Master, this
woman was taken in aduoutrie, euen as the
deede was a doyng. ‡ Moses in the lawe com- Luke.xx.b.
maunded vs, that suche should be stoned. But
what saiest thou? This thei saied to tẽpt hym
that thei might accuse him. But IESVS stow
ped doune, and with his fynger wrote on the
ground. So, whẽ thei continued asking hym
he lift hym self vp, and said vnto thẽ: let hym
that is emõg you without synne, cast the first B.
stone at her. And again he stowped doune, and
wrote on the groũd. And assone as thei heard
this, thei went out one by one, begynnyng at ỹ
eldest. And IESVS was left alone, and the wo
man standyng in the middes. When IESVS
had lifte vp hym self, and sawe no man, but
the woman, he saied vnto her: woman, where
are those thyne accusars? Hath no man con-
demned thee? She saied: No man, LORDE.
And IESVS saied: Nether dooe I condemne
thee. Go and * synne nomore. † Ihon.v.c.

† Then spake IESVS again vnto them sai-
yng: ‡ I am the light of the worlde. He that fo- Ihon.i.a.ix.d.
loweth me, woth not walke in darkenesse but a d.xii.g.
shall haue the light of life. The pharises said
vnto hym: thou beareste recorde of thy self, thy
record is not true. IESVS answered and said C.
vnto thẽ: though I bere record of my self, yet
is my record true: for I knowe whence I cam
and whether I go. But ye cannot tell whence

I come, and whether I go ye iudge after the
flesche, I iudge no mā. And if I iudge, my iud-
gemēt is true. For I am not alone: but I and
‡Nu.xxxv.d. the father that sent me. ‡It is also written in
Deu.xvii.& your lawe that the testimony of two men is
and xix.d. true. I am one that bereth witnesse of my self
Matth.xviii.c and the father that sent me, bereth witnesse of
ii.Cori.xiii.a. me. Then said thei vnto him: where is thy fa-
i.Timo.v.c ther? IESVS answered, ye nether knowe me,
nor yet my father: If ye had knowen me, ye
should haue knowen my father also. These
woordes spake IESVS in the treasury as he
taught in the tēple, & no man laied handes on
Matth.vi.d. hym ‡for his houre was not yet come. ✠ Thē
said IESVS again vnto thē: ✠ I go my waie
Ihon.vii e. and *ye shal seke me, & shal die in your sinnes
and.xiii.d. Whether I go thether can ye not come. Thē
said the Iewes: wil he kil hymself, because he
saith: whether I go, thether can ye not come?
And he saied vnto theim: ye are from beneth,
I am from aboue, ye are of this woorld, I am
Matth.xvi.d. not of this woorld. I said therfore vnto you, þ
Ihon.iii.d. ye shall die in your synnes. For * if ye beleue
not that I am he, ye shall die in your synnes.
D. Thē said thei vnto hym: who art thou? And
IESVS saith vnto them: Euen the very same
thyng that I speake vnto you. I haue many
Ihon.xiiii.b. thynges to saie, & to iudge of you: Yea, and he
that sēt me, is true. ‡And I speake in þ woorld
those thynges whiche I haue heard of hym.
Howbeit thei vnderstode not that he spake of
his father. Then said IESVS vnto thē: when
ye haue lift vp an hie the sonne of mā, thē shal
Ihon.iii.d. ye knowe that I am he, & that I do nothyng
and.xiiii.b. of my self: ‡but as my father hath taught me
euen so I speake these thynges: and he that
sente

cente me, is with me. The father hath not left
me alone, for I do alwaies those thynges that Ihon.vii.d.
please him. ¶ As he spake these wordes, ma-
ny beleued on him. Then said IESVS to those
Jewes, whiche beleued on hym: If ye cōtinue
in my word then are ye my very disciples, & ye
shal know ỳ truth: & the truth shall make you
fre. Thei answered him: we be Abrahās sede &
wer neuer bōūd to any man: how saiest ỳ thē Roman.vi.d.
ye shalbe made fre? IESVS answered thē vere and.viii.a.
ly, verely, I say vnto you, ỳ *whoso euer com E.
miteth sinne, is the seruaūt of synne. And the Roma.vi.c.
seruaūt abideth not in ỳ hous for euer: but the i.Peter.ii,d.
sonne abideth euer. If the sonne therfore shall
make you fre thē are ye fre in dede. I know ỳ
ye are Abrahās sede: But ye seke menes to kill
me because my worde hath no place in you. I
speake ỳ whiche I haue seen with my father: &
ye do ỳ, whiche ye haue seen with your father.
Thei answered & said vnto hym: Abraham is
our father. IESVS saith vnto thē: If ye were
Abrahās childrē, ye would do the dedes of A-
brahā. But now ye go about to kil me, a man
ỳ hath told you the truth, which I haue heard
of GOD: this did not Abrahā. Ye do the dedes
of your father. Then said thei to hym: we wer
not borne of fornicaciō. We haue one father
euē GOD. IESVS said vnto thē: If GOD wer
your father, truly ye wold loue me. For I pro-
ceded furth, & came frō GOD. Nether came I
of my self, but he sēt me: why do ye not know
my speche? Euē because ye cānot abide ỳ hea-
ring of my word. Ye are of your father ỳ deuil
& the lustes of your father will ye serue. *He F.
was a murtherer frō ỳ begīnyng & abode not Gene.iii.a.
in the truth, because ther is no trueth in hym. i.Ihon.iii.b.

Whē he speketh a lie, he speketh of his owne: For he is a liar, & the father of the same thing: And because I tell you the truth, therefore ye beleue me not. ✠ Whiche of you rebuketh me of synne? If I saie the trueth, why do not ye beleue me? ‡ He þ is of GOD, heareth GODES wordes. Ye therefore heare theim not, because ye are not of GOD. Then answered the Iewes, and saied vnto hym: Saie wee not well that thou art a Samaritan, and * hast the deuill? IESVS answered: I haue not the deuill, but I honoure my father, and ye haue dishonoured me. I seke not myne owne praise: there is one that seketh, and iudgeth.

Ihon.x.e.

Ihon.x.d.

Verely, verely, I saie vnto you: if a mā kepe my saiyng, he shall neuer se death. Then saied the Iewes vnto hym: Now knowe wee, that thou hast the deuil, Abrahā is ded, and the prophetes, and thou saiest: if a man kepe my saiyng, he shall neuer tast of deth. Art thou greter then our father Abrahā, whiche is dedde? And the prophetes are ded. Whō makest thou thy self? IESVS answered: If I honour my self, myne honor is nothyng. It is my father that honoreth me, whiche ye saie, is your GOD, & yet ye haue not knowē him: but I knowe him And if I saie, I knowe hym not, I shalbee a liar like vnto you. But I knowe hym, & kepe his saiyng. Your father Abrahā was glad to se my daie: * and he sawe it, & reioyced. Then said þ Iewes vnto him: thou art not yet fifty yere old, & hast thou seen Abrahā? IESVS said vnto theim. Verely, verely, I saie vnto you: yer Abraham was borne ‡ I am * Then toke thei vp stones, to cast at hym. But IESVS hid hym self, and ‡ wente out of the temple. ✠

G.

Gene.xvii.a. and.xxii.a.

‡Exodi.iii.d.

*Ihon.x.f.

‡Luke.iiii.e.

The

AND as IESVS passed by, he sawe a man whiche was blind frō his birth. A.
And his disciples asked hym saiyng: Master, who did synne, this mā, or his father and mother, þ he was borne blind? IESVS answered: nether hath this mā sinned, nor yet his father and mother: but þ the workes of GOD shuld be shewed in him. I must worke þ workes of hym þ sent me, while it is daie. The night cōmeth, when no man can worke. As long as I am in þ world, ‡ I am the light of þ world.
Assone as he had thus spoken, he spat on the ground, & made clay of the spitle, and rubbed the claie on the yes of the blinde, & saied vnto hym: go washe thee in the pole of ‡ Siloe, whiche (by interpretacion) is asmuche to saie: as sent. He wente his way therefore, and washed and came again seeyng: so the neighboures and thei that had seen hym before (howe that he was a begger) saied: Is not this he that sat and begged? Some saied: this is he. Again other said, (No but) he is like him. He hymself saied: I am euen he. Therfore saied thei vnto hym: How are thyne yes opened? He answered and saied: the man that is called IESVS, made clay and anoynted myne yes, and said vnto me: Goo to the pole Siloe, and washe. And when I wente and washed, I receiued my sighte. Then saied thei vnto hym: Where is he? He saied I cannot tell. B. C.
Thei brought to the pharises: hym that a litle before was blind: and it was the ‡ sabboth daie, when IESVS made claie and opened his yes. Then again the pharises also asked him howe he had receiued his sighte. He saied vnto them: he put claie vpon myne yes, & I washed

Iho.i.a.viii.b. and.xii.g.
Esay viii.b.
Matth.xii.a. Marke.ii.d. Luke vi.a. Iho.v.b.vii.c

& do se. Therfore said some of the Pharises, this mā is not of GOD, because he kepeth not
Ihon.vii.x.d. the Sabboth day. Other saied: How cā a man that is a sinner, do suche miracles? And there was a strif emōg thē. Thei spake vnto ỹ blid man again: what saiest ỹ of him whiche hath
Ihon.vii.f. opened thyne yes? He said: He is a prophete.

D. But the Jewes did not beleue of the man, (how that he had been blind, and receiued his sight) vntil thei had called the father and mother of hym that had receiued his sighte. And thei asked them saiyng: Is this your sonne, whom ye saie was borne blind? How weth he now se then? His father and mother answered thē, and saied: we knowe, that this is our sonne, and that he was borne blinde, but by what meanes he now seeth: we cannot tell: or who hath opened his yes cannot we tell. He is old ynough, aske hym, let hym answere for hym self. Suche wordes spake his father and mother, because thei feared the Jewes.

E. For the Jewes had conspired al redy, that if any man did confesse that he was CHRIST,
Ihon.xii.f. *he should be excōmunicate out of the Synagoge. Therfore saied his father and mother: he is old ynough, aske hym. Then again called thei the man that was blind and said vnto hym: geue GOD the praise: we knowe, that this man is a synner. He answered therefore, and saied: whether he be a synner or no, I cā not tell: One thyng I am sure of: that where as I was blind, now I se. Then saied thei to hym again: What did he to thee? Howe opened he thyne yes? He answered thē: I told you yer while, and ye did not heare.

F. Wherfore would ye heare it again? Will ye also

also bee his disciples: Then rated thei hym, and saied: Be thou his disciple. We are Moses disciples. We are sure that GOD spake vnto Moses. As for this fellowe, wee knowe not from whence he is. The man answered and said vnto thē: this is a merueilous thyng that ye wote not frō whence he is, and yet he hath opened myne iyes. For wee bee sure, that GOD heareth not synners. But if any man be a worshipper of GOD, and obedient vnto his will, hym heareth he. Sence the worlde began was it not hearde, that any man opened the iyes of one that was borne blinde. If this man wer not of GOD, he could haue doocn nothyng. Thei answered, and saied vnto him thou art altogether borne in synne, and doest thou teache vs? And thei cast hym out.

IESVS heard that thei had excommunicate G.
him: and whē he had found hym he said vnto hym: doest thou beleue on the sonne of GOD? He answered and saied: Who is it LORDE, that I might beleue on him? And IESVS said vnto hym: thou hast seen hym, * & hs it is that Ihon.iiii.d.
talketh with thee. And he said: LORDE I beleue, & he worshipped hym. ✝ And IESVS said vnto hym: I am com vnto iudgemēt into this worlde: that thei whiche se not, might se: & that thei whiche se might be made blind. And som of the Pharises whiche wer with hym, heard these wordes & said vnto hym: are we blinde also? IESVS said vnto thē: ✝ if ye wer blind, Ihon.xv.d.
ye should haue no synne. But now ye saie: we se, therefore your synne remaineth.

¶ The.x. Chapiter. ✝

VERELY, verely, I saie vnto you: He that A.
entreth not in by ꝑ dore into the shepfolde but

but climeth vp some other waie, the same is a theue and a murtherar. But he that entreth in by the doze, is the shepeherde of the shepe: to hym the porter openeth, & the shepe heare his
Proue.x.d. voice, and ‡he calleth his owne shepe by name and leadeth them out. And when he hath sent furthe his owne shepe, he goth before thē and the shepe folow hym: for thei know his voice. A stranger wil thei not folow, but wil flie frō him: for thei know not the voice of strangers.
B. This prouerbe spake IESVS vnto thē, but thei vnderstode not what thynges thei were, whiche he spake vnto thē. Then said IESVS vnto thē again, verely, verely, I say vnto you
Ihon.xiiii.a. ‡I am the doze of the shepe. All (euen as many as came before me) are theues and murtherers but the shepe did not heare thē. I am the doze, by me if any mā entre in: he shalbe safe & shall go in and out, and find pasture. A theue commeth not but for to steale, kill, and destroye. I am come, that thei might haue life, and that thei might haue it more aboundantly. ✠
Ezec.xxxiiii.f. ✠I am ‡the good shepherd. a good shepherd
Mich.v.a. geueth his life for the shepe. An hired seruaūt,
C. and he whiche is not the shepherde (nether the shepe are his owne) seeth the wolfe cōmyng, & leueth the shepe, and flieth and the wolfe catcheth, and scattereth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the shepe. I am ỹ good she-
i.Timo ii.c pherde and knowe my shepe, & am knowen
‡Marke.xi.d. of myne. ‡As my father knoweth me, euen so
Luke.x.d. know I also my father. And *I geue my life
*Marke.x.f. for the shepe: and other shepe I haue, whiche are not of this fold. Them also must I bryng and thei shall heare my voyce, and there shalbe

ons

one folde and one shepeherde. ✠

Therfore doth my father loue me because I D.
put my life frō me, that I might take it again
No man taketh it frō me: but I put it awaie
of my selfe. I haue power to put it from me, ✠
I haue power to take it again. This cōmaun
demente haue I receiued of my father. There
was a dissencion therefore again emong the
Iewes for these saiynges, and many of them *Matth.ix.d.
saied: *He hath the deuill, and is madde, why and.xii.b,
heare ye hym? Other saied ‡ these are not the Matth.iii.b.
wordes of hym that hath the deuill. Can the Luke.xi.b.
deuill open the yes of the blynde. Ihon.viii.f.

✠And it was at Hierusalem the feast of the ‡Ihon.vii.g.
dedicacion: and it was winter: ✠ IESVS wal- E.
ked in the temple, euen in ‡ Salomons porche iii.Reg.vi.x.
Then came the Iewes round about him, and Acte.iii.b.v.c
said vnto hym: how long dooest thou make vs
doute? If thou be CHRIST, tell vs plainly. IE
SVS answered thē: I told you, and ye beleue
not The workes þ I do in my fathers name,
thei beare witnesse of me. But ye beleue not,
because ye are not of my shepe. As I said vn-
to you: ‡ my shepe heare my voyce: ✠ I knowe Ihon.viii.f,
thē, and thei folowe me, and I geue vnto thē F.
eternall life, and thei shal neuer perishe, nether
shall any man plucke theim out of my hande.
My father whiche gaue theim me, is greater
then all, and no man is able to take theim out
of my fathers hande, ‡ I ✠ my father are one. ‡ Ihon.xiiii.a

*Then the Iewes again toke vp stones, to and.xvii.e.
stone hym with all. IESVS answered theim: *Ihon.visi.g.
many good workes haue I shewed you from
my father: for which of them do ye stone me?
The Iewes answered hym, saiyng: For thy
good workes sake, we stone thee not * but for Ihon.v.d.

thy

thy blasphemy, and because that thou beyng a man, makest thy self GOD. IESVS answe-
Psal.lxxxii.a red thē: Is it not written in your law ‡ I said
Exod.xxii.b. ye are Goddes? If he called thē Goddes, vn-
G. to whō the worde of GOD was spoken (& the scripture cannot bee broken concernyng hym whom the father hath sanctified, & sente into the worlde) do ye saie that I blaspheme * be-
*Mat.xxvi.f. cause I said, I am the sonne of GOD? ‡ If I
Mark. xiiii.g. do not the workes of my father, beleue me not
Luke.xxii.b. But if I dooe, and if ye beleue not me, beleue
‡Ihon.ix.a. the workes: that ye maie knowe and beleue,
and xv.d. that the father is in me, and I in hym. ✠
*Math.xxi.b *Again thei went about to take hym and he
Ihon.vii.g. escaped out of their hand, and went awaie a-
‡Ihon.i.d. gain beyond Iordā, into the place ‡ wher Ihō before had baptised, & there he abode. And ma-
ny resorted vnto hym, & said: Ihon did no mi-
Ihon.iii.d. racle but * al thynges that Ihō spoke of this man wer true, & many beleued on hym there.

¶ The.xi. Chapiter. ✠

A. A CERTAIN man was sicke, named Lazarus of Bethania ỹ toune of Ma-
ry, & her sister Martha: It was that
Luke.vii.g. Mary * whiche anoynted IESVS with oynt-
mēt, and wiped his fete with her heare, whose brother Lazarus was sicke. Therfore, his sis-
sters sente vnto hym, saiyng: LORDE, behold he whom thou louest, is sicke When IESVS heard that, he saied, this infirmitie is not vn-
to death but for the praise of GOD, that the
Ihon.ix.a. sonne of GOD * might bee praised by the reasōn of it. IESVS loued Martha and her sister and Lazarus. When he had heard therfore, that he was sicke, he abode twoo daies still in the same place where he was.

Then

Then after that, saied he to his disciples: let B.
vs go into Jewry again. His disciples saied
vnto hym: Master, the Jewes lately *sought Ihon.vii.d.
to stone thee, and wilt thou go thether againe and.viii.g.x.f
IESVS answered: Are there not twelue houres of the daie? If a man walke in the daie he stombleth not, because he seeth the lighte of this worlde. But if a man walke in the night he stombleth, because there is no light in hym
This saied he, & after that he saied vnto them our frēd Lazarus †slepeth, but I go to wake Matth.ix.e.
hym out of slepe. Then saied his disciples: Luke.viii.g.
LORDE, if he slepe, he shall do well ynough. Marke.v.d.
Howbeit, IESVS spake of his death: but thei thoughte, that he had spoken of the naturall slepe.

Then saied IESVS vnto theim plainly. Lazarus is ded, and I am glad for your sakes, that I was not there, because ye maie beleue. Neuertheless, let vs go vnto hym. Then said Ihon.xx.f.
*Thomas whiche is called Didimus, vnto C.
the disciples: let vs also go, that we maie dye with hym. Then went IESVS, and founde that he had line in his graue foure daies alredy. Bethany was nie vnto Jerusalem, about fiftene furlonges of, and many of the Jewes came to Martha and Mari to conforte theim ouer their brother. Martha assone as she heard that IESVS was commyng, went and met hym: but Mary sat still in the hous. Ihon.xi.d.

†Then said Martha vnto IESVS: LORD
*if thou haddest been here, my brother had not died, neuertheless, nowe I knowe, that whatsoeuer thou askest of GOD, GOD will geue it thee. IESVS saieth vnto her: Thy brother shall rise again. Martha saith vnto him:

I knowe that he shall rise again in the resur-
reccion at the last daie. IESVS saith vnto her
‡Ihō.i.xiiii.a I am the resurreccion and the ‡life. *He that
*Ihon.iii.b. beleueth on me, yea though he were dedde, yet
Roman.i.b. shall he liue: And whosoeuer liueth, and bele-
Abacuc.ii.a. ueth on me, shall neuer die: beleuest thou this?
Hebre.x.g. She saied vnto hym, ye LORDE, I beleue,
that thou art CHRIST the sonne of GOD
which should come into the worlde ‡
D. And assone as he had so saied she went her
waie, & called Mari her sister secretly saiyng:
the master is come and calleth for thee. Assone
as she heard that: she arose quickly, and came
vnto hym. IESVS was not yet come into the
toune: but was in that place where Martha
met hym. The Iewes then which wer with
her in the hous, and conforting her (whē thei
sawe Mari, that she rose vp hastely and went
out) folowed her, saiyng: She goeth vnto the
graue, to wepe there.

Then when Mari was come where IESVS
Ihon.xi.c. was, and sawe hym, she cōmeth nye vnto his
fete, & saith vnto him: LORDE, ‡if thou had-
dest been here, my brother had not been dedde.
Whē IESVS therfore sawe her wepe (and the
Iewes also wepping which cam with her) he
groned in the spirite, & was troubled in himself
Luke.xix.f. and said: where haue ye laied hym? Thei saie
E. vnto hym LORD, come and se. And ‡IESVS
wept. Whē said the Iewes: behold how he lo-
Ihon.ix.b. ued hym. And some of them said: could not he
which * opened the yes of the blynde, haue
made also, that this manne should not haue
died? IESVS therfore again groned in hym
selfe, and came to the graue. It was a caue
and a stone laied on it.

IESVS

IESVS sayd, take ye away the stone, Martha the sister of him that was deade, sayd vnto him: LORD, by this tyme he stinketh, for he hath bene dead foure daies: IESVS saith vnto her: sayd I not vnto the: that if thou didest beleue, thou shuldest se the glory of GOD? Then thei toke away the stone from the place where he that had bene dead was layd. And IESVS lifte vp his eyes and sayd: father I thanke the that thou hast heard me. Howbeit I knowe that thou hearest me alwayes, but *because of the people whiche stande by, I sayd it, that they may beleue, that thou hast sent me. And when he thus had spoken, he cried with a loude voice: Lazarus: come furth *And he that was dead, came furth, bounde hād and fote with graue clothes, and his face was bound with a napkin. IESVS saieth vnto them: lose him, and let him no. Then many of the Iewes which came to Mari (and had sene the thinges whiche IESVS dyd) * beleued on him. ‖ But some of them went their waies to the pharises + told thē what IESVS had done

+* Then gathered the hye prieستes and the Pharises a counsel, and sayd: ‡ what do we? For this man doeth many miracles. If we let him scape thus, al men wil beleue on him, and the Romaines wyl come and take away both our roume and the people. And one of them named Cayphas (beyng hye priest that same yere) sayd vnto them: Ye perceiue nothing at al, nor consider that * it is expedient for vs, þ one mā dye for the people, and not that al the people perishe. This spake he not of him self but beyng the hie priest that same yere, he prophecied that IESVS should dye for the people

Iohn.xii.d

F

Iohn.v.e

Iohn.vii.f

*Mat.xxvi.a
Marke.xiiii.a.
Luke.xxii.a
‡Acts.iiii.a

Iohn.xviii.b

G

and not for the people onely, but that he shuld gather together in one the children of GOD, that were scattered abrode. *Then from that day furth they toke counsel together, for to put him to death.

*Mat. xxvi. a
Marke. xiiii. a

IESVS therfore walked nomore openly among the Iewes: but went his way thence vnto a countre nye to a wildernes into a cytie whiche is called Ephraim, and there continued with his disciples. *And the Iewes Easter was nye at hand, and many went out of the countre vp to Hierusalem before the easter to purifye them selues. Then sought they for IESVS and spake amōg them selues, as they stode in the temple: *What thynke ye, seyng he commeth not to ỹ feast day? The hye priestes and Pharises *had geuen a cōmaundement, that if any man knewe where he were, he should shewe it, that they might take him. ✠

*Mat. xxvi. a
Marke. xiiii. a

*Iohn. vii. b

*Iohn. ix. c

¶ The. xii. Chapiter. ✠

A THEN IESVS (sixe daies before easter) came to Bethany, where Lazarus had bene dead, whom he raised from death. Ther thei made him a supper, & Martha serued, but Lazarus was one of them that sat at the table with him. ‡Then toke Mari a pound of oyntment (called Nardus) perfect and precious, & annoynted IESVS fete, & wyped his fete with her heer, and the house was filled wt the odoure of the oyntment. *Then sayd one of his disciples (euen Judas Iscarioth Symons sonne, whiche afterward betraied him) why was not this oyntment solde for CCC. pence, and geuen to the poore? This he sayd: not that he cared for the poore: but because he was a thefe, and *had the bagge, and bare that

‡Luke. vii. f

*Mat. xxvi. a
Marke. xiiii. a.

*Iohn. xiii. d

that whiche was geuen. Then sayd IESVS: Let her alone, against the day of my buriyng hath she kept this. For the poore alwaies shal ye haue with you, but me haue ye not alway. B
Muche people of ỹ Jewes therfore had knowledge, that he was ther. And they came not for IESVS sake onely, but that they might se Lazarus also, *whō he raised from death. But the hye priestes held a counsel, that they might put Lazarus to death also, because that for his sake many of the Jewes went awaye and beleued on IESVS. ✠ *Ihon. xi.b

*On the nexte day muche people that were come to ỹ feast, when they heard that IESVS should come to Hierusalē, toke braunches of Palme trees, and wēt furth to mete him, and cried: Hosanna *blessed is he that in the name of the LORD, cōmeth kyng of Israel. And IESVS gotte a yong Asse, and sat thereon, as it is written: *feare not doughter of Syon: beholde thy kyng cōmeth, sittyng on an Asses colt. These thynges vnderstode not his disciples at the fyrst: but when IESVS was glorified, then remembred they that suche thynges were written of him, and that suche thynges thei had done vnto him. The people that was with him (when he called Lazarus out of his graue, and raised him frō death) bare recorde. Therfore met him ỹ people also, because they hearde that he had done suche a miracle. The Pharises therfore sayd among thē selues: perceiue ye how we preuaile nothing? Beholde (al the vvhole) worlde goeth after him. *There were certaine Grekes among thē that came to worship at ỹ feast: the same came therfore to Philip (whiche was of Bethsaida a cytie of Matth. xxi.a Marke. xi.a Psal. cxviii.d Luke. xix.f *Esai. lxii.d Zacha. ix.b Iohn. xii.c C iii. Re. viii.c ii. Para. vi.f Actes. viii.c

Galile) and desyred him, saying: Syr, we wold faine se IESVS. Philip came & told Andrewe, and again Andrew & Philip told IESVS. And IESVS answered them, saying: * the houre is come, that the son of mā must be glorified.

John.xiii.d and.xvi.a

✝ Verely, verely I saie vnto you: ‡ except the wheate corne fal into the ground and die it bydeth alone. If it die, it bryngeth forthe muche fruite. * He that loueth his lyfe, shall destroy it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternal. If any man minister vnto me, let him folow me and * where I am, there shal also my minister be. If any man myniſter vnto me, hym will my father honour. ✝ Nowe is my soule troubled, and what shal I say? Father, deliuer me from this howre: but therefore came I into this houre. Father, glorifie thy name. Then came there a voice frō heauen, saying: I haue glorified it, and wyl glorifye it againe. The people therfore that stode by and herde it, said that it thondred. Other said: an angell spake to him. IESVS answered and said: this voice came not because of me: * but for your sakes

‡Esaias. liii.d
i.Corin.xv.e

*Matth.x.p and.xvi.d Marke.viii.d Luke.xii.b

*Iohn. xiiii.a and.xvii.d

Iohn.xi.e

✝ Nowe is the iudgement of this worlde * nowe shall the prince of this worlde be cast out. And I (if I wer lifte vp from the earth) will draw al men vnto me. This he said signifiyng, what death he shoulde die. The people answered hym: we haue heard out of the lawe, * that CHRIST bideth for euer, & how sayest thou: the sōne of man must be lyft vp? Who is that son of man? Then Iesus said vnto them: yet a littell while is the lyght with you. * Walke whyle ye haue light, least the darkenes come on you. He that walketh also in

*Ihon.xv.d and.xvi.b

Psal.cx.a
Esai.ix.b
Dani.vii.d
Mich.v.a
*Ephe.v.c

in the darke, wote̅th not whether he goeth. While ye haue light, beleue on the light, that ye may be the children of the light. ✠

These thinges spake IESVS, and departed and hid him selfe from them. ✠ But though he had done so many miracles before the̅, yet beleued not they on him, that the saiyng of Esai as ỹ prophet might be fulfilled, whiche he spake *LORD who shal beleue our saiyng? And to whom is the arme of the LORD declared? Therfore could they not beleue, because that Esaias saieth againe *he hath blinded their eyes and hardned their heart, that they shuld not se with their eyes, and lest they should vnderstand with their heart, and should be conuerted, and I should heale them. Suche thynges sayd Esaias, when he sawe his glory and spake of him. Neuertheles among the chiefe rulers also, many beleued on him But (because of the Pharises) they wold not be knowen of it *lest they should be excommunicat: ‡For they loued the praise of men, more then the praise of GOD.

IESVS cried, and sayd: he that beleueth on me, beleueth not on me, but on him that sent me ✠I am come *a light into the worlde: that whosoeuer beleueth on me, should not byde in darkenes. And if any mā heare my wordes and beleue not, I iudge him not. For *I came not to iudge the world: but to saue the world. He that refuseth me, & receiueth not my wordes, hath one that iudgeth him. The worde that I haue spoken, the same shall iudge him in the last day. For I haue not spoken of my selfe: but ỹ father which sent me, he gaue me a cōmaūdement what I should say, and what

✠ F

*Esai.liii.a Roma.x.c

*Esai.vi.c Mat. xiii.b Marke.iiii.b Luke.viii b Actes xxviii.f

*Iohn.ix.c ‡Iohn.v.a

G

Iohn.i.e.iii.c viii.b. and ix.a

Iohn.iii.b

I should speake. And I know that this commaundement is life euerlasting. Whatsoeuer I speake therfore, euen as the father bad me, so I speke. ✠

¶ The.xiii. Chapiter. ✠

A BEFORE the feast of easter, when IESVS knewe þ his houre was come, that he should depart out of this world vnto the father: When he loued his whiche were in the world, vnto the ende he loued thē. And when supper was ended, after the deuil had
*Mat.xxvi.b *put in the heart of Judas Iscarioth Symons sonne, to betray him: IESVS knowyng
Marke.xiiii.b
‡Matth.xi.d ‡the father had geuen al thinges into his
and.xxviii.d handes, and that he was come frō GOD, and
Luke.x.d went to GOD: he rose from supper, and layde
Iohn.iii.d aside his vpper garmentes and when he had taken a towel, he girded him selfe. After þ he poured water into a basen, & began to washe the disciples fete, and to wype them with the towel, wherwith he was girded.

Then came he to Symō Peter. And Peter sayd vnto him: LORD doest thou washe my fete? IESVS answered & sayd vnto him: what I dooe thou wotest not nowe, but thou shalt know hereafter. Peter saieth vnto him: thou shalt neuer washe my fete. IESVS answered him, if I washe the not, thou hest no parte wt me. Symon Peter saieth vnto him: LORD, not my fete onely: but also the hādes and the head. IESVS saieth to him: he that is washed
B nedeth not, saue to washe his fete, but is clene
*Iohn.vi.g euerì whit. And ye are cleane *but not al. For he knewe who it was that should betray him. Therfore sayd he: ye are not al cleane. So after he had washed their feete, and receiued his

clothes

clothes, and was set doune, he sayd vnto the
againe wote ye what I haue done to you?
Ye cal me maister and LORD, and ye say wel
for so am I. If I then your LORD and mai-
ster haue washed your feete, ye also ought to
washe one anothers fete. For * I haue geuen
you an ensample, that ye should do, as I haue
done to you. ‡

* Ephe. v. a
i. Peter, ii. d

Verely, verely I say vnto you: ‡ the ser-
uaunt is not greater then his maister, neither
the messenger greater then he that sent him.

‡ Matth. x. c
Luke, vi. f
Iohn. xv. c

If ye vnderstand these thynges ‡ happy are
ye, if ye do them. I speake not of you all, I
knowe whom I haue chosen. But that the
scripture maye bee fulfilled: * he that eateth
bread with me, hath lifte vp his hele against
me. Nowe ‡ tel I you before it come: that
when it is come to passe, ye might beleue that
I am he. Verely, verely I say vnto you: ‡ He
that receiueth whomsoeuer I sende, receiueth
me. And he that receiueth me, receiueth him
that sent me.

C
‡ Luke. xi. d
* Psal. xli. b
‡ Iohn. xiiii. b
and. xvi. a
‡ Matth. x. d
Luke. ix. e
Mar. ix. c

When IESVS had thus sayd, he was trou
bled in the spirit, and testified and sayd. Ver
ily, verely I say vnto you: that one * of you
shal betray me. Then the disciples loked one
on another, doubtyng of whom he spake.

* Mat. xxvi. b
Marke. xiiii. c
Luke. xxii. b

There was one of IESVS diciples (whiche
leaned on him) ‡ euen he whom IESVS loued
To him beckened Symon Peter therfore,
that he should aske who it was of whom he
spake. He then when he leaned on IESVS
brest, sayd vnto him: LORD, who is it? IE-
SVS answered: he it is to whom I geue a sop
And he wette the breade and gaue it to Iudas
Iscarioth Symons sonne. And after the

‡ Iohn. xix. e
and xx. a. xxi. f

D

soppe, Satan entred into him: then sayd IESVS to him: that thou doest do quickely.

That wyst no man at the table, for what intent he spake vnto him. Some of the thought (because ‡ Judas had the bagge, that IESVS had sayd vnto him: bye those thinges that we haue nede of against the feast: or that he shuld geue some thing to the poore. Assone then as he had receiued the soppe, he went immediatly out and it was night. Therfore, when he was gone out. IESVS sayd. Nowe * is the sõne of man glorysied. And GOD is glorified by him. If GOD be glorified by him, GOD shall also glorifye him by him selfe: and shall straight way glorifye him.

D

Iohn.xii.a

Iohn.xii.d and.xvii.a

✝ Lytle chyldren, yet a lytle while I am with you. * Ye shall seke me and as I sayd vnto the Iewes, whither I go, thither can ye not come. Also to you I say now. ‡ A new cõmaũdement geue I vnto you, ỳ ye loue together, as I haue loued you, that euẽ so ye loue one another. ‡ By this shal al men know that ye are my disciples, if ye haue loue one to another.

Iohn.vii.e

Iohn.xv.a

i Iohn.ii.a

Symõ Peter sayd vnto him: LORD, whether goest thou? IESVS answered him: whether I go, thou canst not folow me now, but * thou shalt folow me afterwardes. ✝ Peter sayd vnto him: LORD, why cannot I folowe the now? * I wyll ieoparde my life for thy sake? IESVS answered him: wilt thou ieoparde thy life for my sake? Verely, verely I say vnto the: * the cocke shall not crowe, til thou haue denied me thryse.

*Iohn.xi.f Actes.xii.e

*Mat.xxvi.c Marke.xiiii.c Luke.xxii.d *Iohn.xviii.e

¶ The.xiiii. Chapiter. ✝

AND he sayd vnto his disciples: let not your hartes be troubled. Ye beleue in

A

GOD

GOD, beleue also in me. In my fathers house are many mãsions. If it wer not so, I would haue told you. I go to prepare a place for you and if I go to prepare a place for you. I wyl come againe, & receiue you euen vnto my self: that *where I am, there may ye be all so. And whither I go, ye know, & the way ye knowe. Thomas saieth vnto him: LORD, we know not whether thou goest And howe is it possible for vs, to knowe the way? IESVS saieth vnto him I am the way & the trueth, and the *life. ‡No mã cõmeth vnto ỹ father, but by me. Yf ye had knowen me, ye had knowẽ my father also: And now ye know him, and haue sene him. Philippe saieth vnto him: LORD, shewe vs the father, & it sufficeth vs. IESVS saieth vnto him, haue I bene so long tyme w̃ you: and yet hast thou not knowen me? Philip: he that hath sene me, hath sene the father. And how sayest thou then: shew vs ỹ father? Beleuest thou not that * I am in the father, and the father in me? The wordes ỹ I speake vnto you, I speake not of my self: but the father that dwelleth in me is he that doeth the workes. Beleue me that I am in the father, & *the father in me Orels beleue me for the workes sake. Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shal he do, because I go vnto my father. *And whatsoeuer ye aske in my name, that wyl I do, that ỹ father may be glorified by the sonne. If ye shal aske any thyng in my name. I wyl do it. ✠

✠ If ye loue me, kepe my cõmaundementes and I wyl pray ỹ father, and he shal geue you another

Iohn.xii.d and.xvii.d

*Iohn.i.a Iohn.xi.d

‡Matth.xi.d Iohn.vi.a

B Iohn.x.f

*Iohn.xvi.g

*Mat. xvii.a and.xxi.c Marke.xi.d Luke.xi.b Iohn.xv.b and.xvi.f

Iaco.i.b

i. Iohn.iii.d and.v.c

another comforter, that he may byde w'you for euer euen the spirit of truethe, whom the worlde cannot receiue, because the worlde seeth him not, neither knoweth him. But ye knowe him: For he dwelleth with you, and shalbe in
*Mat.xviii.d you. * I wyl not leaue you comfortlesse: but wyll come to you. Yet a lytle whyle and the worlde seeth me nomore: but ye se me. For I liue, and ye shal liue. That day shal ye knowe that I am in my father: & you in me, & I in you
C * He that hath my cōmaundemētes and kepeth them: the same is he that loueth me. And
*Iohn.xv.a he that loueth me, shalbe loued of my father: i Iohn.v.a and I wyll loue him, and wyll shewe myne ii Iohn.i.a owne selfe to him. * Judas saieth vnto him
* Actes.xv.d (not Judas Iscarioth) LORD what is done that thou wylte shewe thy selfe vnto vs, and not vnto the worlde? IESVS answered and sayd vnto them: if a man loue me, he wyl kepe my sayinges, and my father wil loue him, and we wyl come vnto him and dwel with him. He ꝑ loueth not me, kepeth not my sayinges. And the worde whiche ye heare, is not myne, but the fathers whiche sent me.

These thynges haue I spoken vnto you, beyng yet present with you. But the comfor-
*Iohn.xv.d ter whiche is the holy goste * whom my father and.xvi.b wyl sende in my name, he shall teache you all Actes.ii.a thynges, and bryng al thinges to your remembraunce whatsoeuer I haue sayd vnto you.

Peace I leaue w you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, neither feare. Ye haue heard how I sayd vnto you: I go, and come againe vnto you. If ye loued me, ye would verely reioyce, because I sayd:

I go

I go vnto ỹ father. For the father is greater then I. * And now haue I shewed you before it come, that whē it is come to passe, ye might beleue. Hereafter wyl I not talke many wordes vnto you. For the prince of this world cōmeth, and * hath naught in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so do I. ¶ Ryse, let vs go hence. * Iohn. xiii. c and. xvi. a * Iohn. xii. e and. xvi. b

¶ The. xv. Chapiter ✠

I Am * the true vine, and my father is the husband mā. Euery braunche that beareth not fruite in me, he wyl take away. And euery braūche that beareth fruit wil he purge ỹ it may bring furth more frute. * Nowe are ye cleane thorow the wordes whiche I haue spoken vnto you. Byde in me, and I in you. As ỹ braunche cānot beare fruite of it selfe, except it byde in the vyne, nomore can ye, except ye abyde in me. I am the vine, ye are the braūches He that abideth in me, and I in him, the same bringeth furth muche frute. For wout me can ye do nothing. If a man bide not in me, he is cast furth as a braunche, and is withered: and men gather them and cast them into the fyre, and they burne. * If ye byde in me, & my wordes abide in you: aske what ye wil, and it shal be done for you. ¶ Herin is my father glorified, that ye beare muche fruite, and become my disciples. A Eccle. xxiii. c * Iohn. xiii b Actes. xv. d * Mat. xxi. c Iohn. iii. d Marke. xi. c Iohn. xv. f. Iaco. i. b

As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my cōmaundementes, ye shal byde in my loue, euē as I haue kept my fathers cōmaūdemētes & bide in his loue. These thinges haue B

I spoken

I spoken vnto you, þ my ioy might remayne in you, and that your ioy might be ful.

John.xiii.d
John.iii.b
✠* This is my cõmaundement: that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his life for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you Hence furth cal I you not seruaũtes: for the seruaũt
C knoweth not what his LORD doth. But you haue I called frendes: for all thynges that I haue herd of my father haue I opened to you. Ye haue not chosen me, but I haue chosẽ you and ordeyned you, to go & bring forth fruite, and that your fruite shuld remaine that what so euer ye aske of þ father in my name, he may geue it you. ✠

✠ This cõmaunde I you, that ye loue together. If the world hate you, ye knowe that it hated me before it hated you. If ye were of the world, the world would loue his owne. Howbeit, because ye are not of the worlde: But I
*Ioha.xvii.c haue chosẽ you out of þ world, therfore *the world hateth you. Remembre the word that I sayd vnto you: þ seruaunt is not greater then the LORD * If they haue persecuted me, they wyl also persecute you. If they haue kept my saying, they wyl kepe yours also.

*Matth.x.c
Luke.xxi.c
Marke.x.c
John.xvi.a
* But all these thynges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not
D come and spoken vnto them, they should not haue had no sinne: but now haue thei nothing to cloke their sinne Wha þe that hateth me hateth my father also: Yf I had not done amõg them the workes whiche none other man dyd thei should haue had no sinne. But now haue

they

they both sene, and hated: not onely me but al so my father: But this happeneth that the say- yng might be fulfylled that is written in their lawe: *they hated me wythoute a cause ✠✠ But when the confortor is come ‡ whom I wyll send vnto you from the father (euen the spirit of truth, which procedeth of the father) he shall testifye of me And ye shall beare wyt- nes also, because ye haue bene wyth me from the begynnyng.

Psal. xxxv. e; and. lxix. a
‡Ihon xiiii. d
[illegible] xvi. d
Actes. ii. a

¶ The. xvi. Chapiter.

A

THese thynges haue I sayed vnto you because ye shoulde not be offended. * They shall excommunicate you: yea, the tyme shall come, that whosoeuer kylleth you, wyll thynche that he dooth GOD ser- uice. And suche thinges wyl thei do vnto you because thei haue not knowne the father, ne- ther yet me. But these thynges haue I tolde you, that when the tyme is come, ye maye re- member them, that I tolde you. ✠ These thin ges sayde I not vnto you at the beginnyng because I was present with you

*Math. x. b. Mark. xiii. d Luke xxi. c Actes, ix. a

B

✠But now I go my way to hym that sent me, and none of you asketh me whether I go But because I haue sayd such thynges vnto you, your heartes are full of sorowe. Neuer- theles I tell you the truthe, it is expedient for you, that I go aware. For if I go not aware that confortor will not come vnto you. But if I depart. * I wyl send hym vnto you. And when he is come, he wyll rebuke the world of synne, and of ryghteousnes, and of iudgemēt Of sinne, because they beleue not in me: of ri- ghteousnes, because I go to my father, and ye shall se me nomore. Of iudgement, because the

*Ihon. xiiii. d and xv. d Actes. ii. a

*Ihon, xii, e *the pynce of this woꝛld is iudged al redy.
I haue yet many thynges to say vnto you, but ye cannot beaꝛ theim away nowe, howbeit when he is come (whiche is the spiꝛite of truthe) he wyll leade you into all truthe, he shall not speake of him selfe, but whatsoeuer he shal heaꝛe, that shall he speake, and he wyll shew you thinges to come. He shal glozify me foꝛ he shal receiue of myne, and shal shew vnto you. *Al thinges that the father hath, are
*Mat. xi. d. and. xxiii. d. myne. Therfoꝛe sayd I vnto you, that he shal take of myne and shewe vnto you. ✠
Iohn. vii. d ✠*After a while ye shall not se me, and agayn after a whyle ye shall se me: foꝛ I go to the father. Then sayd som of his disciples betweene them selues: what is this þ he sayth vnto vs, after a while ye shal not se me, & agayn after a whyle ye shal se me: & that I go to the father? Thei sayd therfoꝛe: what is thys that he sayth: after a while? we cannot tel what he saith. IESVS perceiued, that thei would aske him, and saied vnto theim: Ye enquire of this betweene your selues, because I saied after a while ye shal not se me, & again after a whyle ye shal se me. Merely, verely, I sai vnto you: ye shal wepe and lament, but contrary wyse, the woꝛld shal reioyce. Ye shal soꝛowe, but *your
*Iohn. xx. e. soꝛow shalbe turned to ioye. A woman when
D she trauaileth, hath soꝛowe, because her houre is come. But assone as she is deliuered of the child, she remembꝛeth no moꝛe the anguyshe, foꝛ ioye that a man is boꝛne into the woꝛlde. And ye now therfoꝛe haue soꝛow: but I will se you agayn, and your heartes shall reioyce, and your ioy shall no man take from you. ✠ And in that day shall ye aske me no question

Merely,

Verely, verely, I say vnto you * what soeuer E
ye shal aske the father in my name he wil geue *Math.vii.d
it you, Hetherto haue ye asked nothing in my and.xxi.c
name. Aske, and ye shall receiue: that your ioy Luke.xi.b
may be ful. These thinges haue I spoken vn- Marke.xi.d
to you by prouerbes. The time wil come, whē Iames.i.a
I shal no more speke to you † by prouerbes: Ihon.xiii.b
but I shal shewe you playnly from my father and.xv.b
At that daye shall ye aske in my name. And I i Iohn.iii.b
saye not vnto you þ I will speke vnto my fa- and.v.e
ther for you. For the father him selfe loueth †Mat.xiii.a
you, because ye haue loued me, and haue beleu-
ed, that I came out from GOD. I went out
from the father, and came into the worlde. A-
gayn, I leaue þ world, and * go to the father Iohn.xx.d
His disciples said vnto him: lo, nowe talkest F
thou plainly, and spekest no prouerbe. Nowe Iohn.xxi.e
are we sure, that * thou knowest all thinges
and nedest not, that any man should aske the
anye question. Therefore beleue we, that thou
camest from GOD. ¶ IESVS answered them
Nowe ye do beleue. * Behold, the hour draw Zacha.xiii.e
eth nie and is alredy come, that ye shalbe sca- Math.xvi.c.
tered euery man to his owne, and shal leue me Marke.xiiii.e
alone. And yet am not I alone: For * the fa- G
ther is with me. These wordes haue I spokē *Iohn.xiiii.d
vnto you, that in me ye might haue peace. For
in the world shall ye haue tribulation: but be
of good chere, I haue ouer come the worlde.

¶ The.xvii.Chapiter. ✠

These wordes spak IESVS, and lift vp A
his eyes to heauen, and said: father * þ Iohn.xiii.d
houre is come: glorify thy sonne that
thi sōne also may glorify the: as thou hast ge-
uē him power ouer al flesh, that he shuld geue
eternal life to as many as thou hast geuen hī.

This

*Iohn.i.a This is * the lyfe eternall, that they myghte knowe the, the onely true GOD and IESVS CHRIST whom thou haſt ſent. I haue glori-
*Ihon. xix f fied the on the yerth† I haue finiſhed ỹ woꝛk which thou gaueſt me to do. And nowe glo-rify thou me (O father) with thine owne ſelf with the glory, which I had with the, per the
B woꝛld was, I haue declared thy name vnto ỹ men, which thou gaueſt me out of the woꝛlde Thine thei wer and thou gaueſt them me. and thei haue kept thy woꝛd. Nowe thei haue kno wen, that al thinges whatſoeuer thou haſt ge uen me, are of the: Foꝛ I haue geuen vnto thē the woꝛdes, whiche thou gaueſt me, and they haue receiued them, and haue knowne ſurely, that I came oute from the: and they haue bele ued, that thou diddeſt ſend me. I pꝛay foꝛ thē
*i.Iohn..ii.c I pꝛay not foꝛ * the woꝛld but foꝛ them † whi-
†Eſa.viii.d. che thou haſt geuen me, foꝛ thei are thine. And all myne are thine, and thine are mine, and I am glorified in them: And nowo am I not in the woꝛld, and thei are in the woꝛld, & I come to the. ✝ ✝. Holy father, kepe through thyne owne name, them which thou haſt geuen me, that they alſo may be enen as we are. Whyle I was wyth them in the woꝛlde, I kept them
Iohn.xviii.b in thi name * Thoſe that thou gaueſt me haue I kept, and none of them is loſt, but that loſt
*Pſal. cix.a. child * that the ſcripture mighte be fulfylled.
C Nowe come I to the, and theſe woꝛdes ſpeke I in the woꝛld, that thei mighte haue my iope ful in them. I haue geuen theim thi woꝛd, and
*Iohn.xv.c *the woꝛld hath hated them, becauſe they are not of the woꝛld: euē as I alſo am not of the
*Math. vi.b. woꝛlde: I deſyꝛe not that thou ſhouldeſt take
Luke.xi.a them out of the woꝛlde: but * that thou kepe

them

them from euil. Thei are not of the woꝛld, as
I also am not of the world. Sanctifie theym
thꝛough thy truth. Thy woꝛd is the truth. As
thou diddest send me into the woꝛlde, euen so
haue I also sent them into the woꝛld and foꝛ
their sakes sanctifie I my selfe, that thei also
mighte bee sanctified thꝛough the truth.
Neuertheles, I pꝛay not foꝛ them alone, but
foꝛ thē also whiche shalbe leue on me thꝛough
their pꝛeachyng: that thei also may be * one, Gala, iii. d,
as thou father arte in me and I in the, ꝛ that
thei also may be one in vs: that the woꝛld may
beleue, that thou hast sent me. And the gloꝛye
which thou gauest me, I haue geuen thē that
thei may be one, as we also are one: I in them
and thou in me, that thei may be made perfect
in one, ꝛ that the woꝛld may knowe that thou
hast sent me, and hast loued them as thou hast
loued me. Father, I wil, that thei which thou D
hast geuen me * be with me wher I am, ꝥ thei * Ihon. xii. d
may se my gloꝛy, whiche thou hast geuen me. and, xiiii. a
Foꝛ thou louedst me befoꝛe the making of the
woꝛld. * O righteous father, the woꝛld also * Math. xi. d
hath not knowne the: but I haue knowne the Luke. x. d
and these haue knowne that thou hast sēt me.
And I haue declared vnto them thi name, and
wyll declare it, that the loue wherewith thou
hast loued me, may be in them, and I in thē. ꝟ

¶ The. xviii. Chapiter

When IESVS had spoken these woꝛdes, A
* he went furth with his disciples ouer Math. xxvi. d
the bꝛoke Cedron, where was a garden, into Marke, xiii. d,
the which he entred and his disciples. Iudas Luke, xxii. d
also which betrayed him, knewe the place: foꝛ
IESVS oftymes ꝛesoꝛted thether with his dis
ciples. Iudas thē after he had receiued a bōd

of mē (and ministers of the high prieſtes and
phariſes) came thither with lanternes, & fyre-
brandes, and wepons. And IESVS knowyng
al thinges that ſhuld come on him, wēt furth
B and ſaid vnto them, whom ſeke ye? Thei an-
ſwered hym: Jeſus of Nazareth, Jeſus ſaith
vnto them: I am he. Judas alſo which betrai
ed him, ſtode with them. Aſſone thē as he had
ſaid vnto them: I am he, thei went backward
and fel to the ground. Then aſked he them a
gayn: whom ſeke ye? They ſaid Jeſus of Na
zareth. Jeſus anſwered: I haue told you, that
I am he. If ye ſeeke me therfore, let theſe goo
their way. That the ſayyng myght be fulfyl-
John. xvii. b, led which he ſpake: *of them which thou ga-
ueſt me. haue I not loſt one. Then Symon
Peter hauyng a ſweard, drue it, and ſmot the
hygh prieſtes ſeruaunt, and cut of his ryght
*Mat. vxvi. e eare. The ſeruauntes name was Malcus.
Genes. ix. a Therfore ſayeth Jeſus vnto Peter: * put vp
thy ſwoard into the ſheath: ſhall I not drinke
of the cuppe, which my father hath geuen me
Then the company and the capitain and mi-
niſters of the Jewes toke Jeſus, and bound
hym, and led him a waye to Anna firſt: for he
was father in law vnto Caiphas, which was
the high prieſt the ſame yere. Caiphas was he
*Iohn. xi. f which gaue councell to the Jewes, * that it
was expedient, that one man ſhoulde dye for
C the people. ‡ And Symon Peter folowed Je-
*Mr. xxvi. f ſus, and ſo did another diſciple: that diſciple
Mar. xiiii. f was knowne vnto the high prieſt, and wente
Luke. xxii. f in with Jeſus into the palace of the hie prieſt
But Peter ſtode at the doore without. Then
went out that other diſciple (which was kno-
wen vnto the highe prieſt) and ſpake too the
damo-

damosel that kept the doze, and brought in Peter. Then sayd the damosel that kept the doze vnto Peter: Art not thou also one of this mās disciples? He sayd I am not. The seruauntes and the ministers stode ther, which had made a fyre of coales: for it was cold, and thei warmed them selues. Peter also stode among them and warmed hym.

*The hygh prieste then asked Jesus of hys disciples & of his doctrine. Jesus answered hym: I spake openly in the world, I euer taught in the synagoge, and in the tẽple, whether all the Jewes resorted, and in secrete haue I sayed nothyng: Why askest thou me? Aske them which heard me, what I haue sayd vnto them. Behold, they can tel what I sayd. Whē he had thus spoken, one of ỹ ministers which stode by, smote Jesus on the face saiyng: ‡answerest thou the high prieste so? Jesus answered hym: If I haue eupl spoken, bear witnes of the eupll: But if I haue well spoken, why smytest thou me? And Annas sent him bound vnto Cayphas the hygh prieste,

D

Marke. xiiii. k.
Luke. xxii. g

Actes. xxii. a.

Symon Peter stode, and warmed him selfe Then sayed they vnto hym: art not thou also one of his disciples? He denied it, and sayed I am not. One of the seruauntes of the hyghe prieste (hys colyn whose eare Peter smot of) sayed vnto hym: dyd not I se the in the garden with hym? *Peter therefore denied agayn and immediatly the cocke crewe. ‡ Then led they Jesus from Cayphas into the hall of iudgement. It was in the morning, and they theim selues wente not into the iudgemente hall, least they should be defyled, but that they myght eate the passeouer.

E

Iohn. xiii. d

‡Ma. xxvii. a
Marke. xv. a.
Luke. xxiii. d.

Pilat then went out vnto thē and said: what accusacion bring ye agaynst this man? They answered and said vnto him: If he were not an euil doer, we wold not haue deliuered him
F vnto the. Then said Pilat vnto them: take ye him, and iudge him after your own law. The Iewes therfore sayd vnto him: It is not lawful for vs to put any man to death: That the
*Math. xx. c wordes of IESVS might be fulfilled *which
‡Marke. xv. b he spake, signifiyng, what death he shold dye
Mat. xxvii. b. ‡Then Pilat entred into the iudgement hall
Luke. xxiii. b again, and called IESVS, and said vnto hym: art thou the kyng of the Iewes? IESVS answered: saiest thou that of thi self, or did other tel it the of me: Pilat answered: Am I a Iew
Thine owne nation & hie priestes haue deliuered ỹ vnto me. What hast thou done? IESVS
G answered: my kingdome is not of this world
If my kingdō wer of this world then wold my ministers surely fight, that I shold not be-
Ihon. vi. b. deliuered to the Iewes, but now is ‡ my kyngdom not frō hence. Pilate therfore said vnto hym: Art thou a king then? IESVS answered ỹ saist ỹ I am a kyng. For this cause was I borne, & for this cause came I into the worlde that I shold bear witnes vnto the truth. And al that are of the truth hear my voyce. Pilat said vnto him: what thing is truth? And whē he had said this, he went out againe vnto the Iewes, and saith vnto them: * I find in him
*Ma. xxvii. c no cause at all. Ye haue a custom, that I shold
Mark' xv. a deliuer you one loose at Easter, Will ye that I
Luke. xxiii' e loose vnto you the king of the Iewes? Then
Actes. iii c cryed they all agayne, saiyng: ‡ Not him, but Barabas, ỹ same Barabas was a murtherer

THen Pilat toke IESVS therefore and scourged hym. * And the souldiours wound a croune of thornes, and put it on his head. And thei did on him a purple garmēt, (and came vnto hym) and said: Hayl king of the Jewes: and thei smote him on the face. Pilat went furth agayn, and said vnto them behold I bring him forth to you that ye maie know, that I fynd no faut in him. Thē came IESVS forth, wearyng a croune of thorne, & a robe of purple. And he saieth vnto them: beholde the man. * When the hie prists therefore and ministers sawe hym, they cryed saying: crucifie hym, crucifie hym. Pilate sayeth vnto them: Take ye him, and crucifie him (for I fynde no cause in hym.)

A
Math. xxvii. c
Mar, xv. b,
Math. xxvii. c
Marke, xv. a.
Luke. xxiii. d.

The Jewes aunswered hym: we haue * a lawe, and by our law he ought to die: because † he made hymself the sonne of GOD. When Pilate harde that saiyng he was the more afraide, and wēt again into the iugement hall and saieth vnto IESVS: whēce art thou? But IESVS gaue hym none answere. Then sayed Pilate vnto hym: Speakest thou not to me. Knowest thou not ỳ I haue power to crucifie ỳ, and haue power to lose the? IESVS answered: Thou couldest haue no power at al agaynst me, * except it were geuen the from aboue. Therfore he that deliuered me vnto the hath the more sinne. † And from thence furth sought Pilat meanes to lose hym: but the Jewes cried, saiyng: if thou let hym go, thou art not Ceasars frend. For † whosoeuer maketh hym selfe a kyng, is agaynst Ceasar.

B
Leui. xxiii. c
† Ihon. v. b.
Sapience, vi. a
Ihon. iii. d
Roma. xiii. a.
† Ma. xxvii. a
Acres, xvii. b
Marke. xv. c
Luke. xxiii. e

When Pilat hard that saiyng, he brought IESVS furth, and sat doune to geue sentence

C. in a place that is called the pauement: but in the Hebrue tong, Gabbatha. It was the prepa
ryng day of Easter, aboute the. vi. hour. And he sayth vnto the Iewes: beholde your kyng.
Thei cried, away with him, away with hym, crucify him. Pilat saith vnto them: shal I cru
cifye your kyng? The high prestes answered:
Mat. xxvii. d. we haue no king but Ceasar: Then deliuered
Marke, xv. c he him vnto thē to be crucified. And thei toke
Luke, xxiiii. f. IESVS, & led him awai. And he bare his crosse
D *and went furth into a place, which is called
Hebre, xiii. c the place of dead mens sculles. But in Hebrue
Golgatha: wher thei crucified him, and .ii. other
with him, on either side one, and IESVS in the
middes And ‡Pilat wrot a title and put it on
Math. xxvii. d the crosse. The writyng was, IESVS of Na-
Marke, xv. e. zareth kyng of the Iewes. This title red ma-
Lkue, xxiii. c ny of the Iewes. For the place where IESVS
was crucified, was nye to ỹ citie. And it was
written in Hebrue, and Greke & Latin. Then
sayd the high preistes of the Iewes to Pylate
write not king of the Iewes, but that he said
I am kyng of the Iewes. Pylate answered:
what I haue written that haue I wrytten.
E Then the souldiers *when thei had crucified
Math. xxvii. d IESVS, toke his garmētes and made .iiii. par
Mar. xv. c. tes, to euery souldier a part, and also his cote
Luke, xxiii. c The cote was without seme, wroughte vpon
throughout. Thei said therfore among them
selues, let vs not deuide it, but cast lottes for
it, who shal haue it. That ỹ scripture might be
Psal. xxii. a fulfilled saiyng *Thei haue parted my ray-
ment emong them, and for my coate did they
cast lottes. And the souldyours dyd such thin
ges in deede. There stoode by the Crosse of
IESVS hys mother, and hys mothers sister.

Ma-

Mari the wife of Cleophas, and Mari Magdalene. When IESVS therefore sawe his mother, and the disciple standyng * whom he loued, he saieth vnto his mother, woman: behold thy sonne. Then saied he to the disciple, behold thy mother. And from that houre the disciple toke her for his owne. Ihon.xiii.a.

After these thynges, IESVS knowyng that F.
al thinges wer now perfourmed: that ‡ the scripture might be fulfilled: he saith I thirst. So there stode a vessell by, full of vinegre. ‡ Ther Psal.lxix.e. Math.xxvii.f.
fore thei filled a spounge with vinegre, and Marke.xv.d.
wounde it aboute with Ysope, and putte it to his mouthe. Assone as IESVS then receiued of the vineger, he saied: * It is finished, and bowed his hedde, and gaue vp the ghost. The Iewes therfore because it was the preparyng of the Sabboth, that the bodies should not remain vpon the crosse on the Sabboth daie (for that Sabboth daie was an hie daie) besoughte Pilate, that their legges mighte bee broken, and that thei might bee taken doune. Then came the souldiers, and brake the legges of the first, and of the other whiche was crucified with hym. But when thei came to IESVS: And sawe that he was dedde already, thei brake not his legges: but one of the souldiers with a speare, thruste hym into the side, and furthwith came therout bloud & water. Ihon.xvii.a.

And he that sawe it, bare record, and his record is true. And he knoweth that he saieth true, that ye might beleue also. For these thynges wer wen that the scripture should be fulfilled. ‡ Ye shall not breke a bone of hym. And again another scripture saith: * thei shal loke on him whō thei pearsed. ‡ After this, Joseph G. ‡Exod.xii.g. Num.ix.b. *Zacha.xii.c ‡Mar.xxvii.g Math.xv.d. Luke.xxiii.g.

of Aramathia (whiche was a disciple of IESVS: but secretly for feare of the Jewes) besoughte Pilate, that he might take doune the body of IESVS. And Pilat gaue hym licence. (He came therfore, & toke the body of IESVS) And there came also Nichodemus (whiche at the beginnyng came to IESVS by nighte) and brought of Myrre & Aloes mingled togethet about an. C. pounde waight Then tooke thei the body of IESV, and wounde it in lynnen clothes with the odoures, as the maner of the Jewes is to bury. And in the place where he was crucifyed, there was a garden, and in the garden a newe sepulchre, wherein was neuer man laied. Ther laied thei IESVS therfore bycause of the preparyng of the Sabboth of the Jewes, for the sepulchre was nye at hande. ✠

¶ The xx. Chapiter ✠

A. THE first daie of the Sabbothes came
Mat. xxviii. a. Mari Magdalene early (when it was
Luk. xxiiii. a. yet darke) vnto the sepulchre, and saw
Marke. xvi. f. the stone taken awaie from the graue. Then
she rā, and came to Simon Peter, and to the
Ihon. xiii. e. other disciple ✠ whō IESVS loued, and saith
xix. e, xx. f. vnto them: thei haue taken awaie the LORD
out of the graue, & wee cannot tell where thei
haue laied hym. Peter therfore wente furthe,
and that other disciple, and came vnto the se-
pulchre. Thei ran bothe together, and that o-
ther disciple did out runne Peter, & came first
to the sepulchre. And when he had stowped
doune, he saw the linnen clothes lyng, yet wēt
Luke. xxiiii. a he not in. ✱ Then came Simon Peter, folow-
yng hym, and went into the sepulchre, & sawe
B. the linnē clothes lie, and the napkin that was
about his hed, not lyng with the linnen clo-
thes,

thes,but wrapped together in a place by it selfe
Then went in also that other disciple,whiche
cam first to the sepulchre,& he sawe & beleued.
For as yet thei knew not ỹ ‡scripture,that he
should rise again frō death. ✠Then the disci-
ples wēt away again vnto their owne home.
✠*Mari stode without at the sepulchre we-
pyng So as she wept,she bowed her self into
the sepulchre,and seeth two angels clothed in
white,sittyng,the one at the hed and the other
at the feete, where thei had laied the body of
IESVS. Thei said vnto her: woman,why we
pest thou? She saieth vnto thē: For thei haue
taken awaie my LORDE,& I wote not wher
thei haue laied hym When she had thus said
she turned her self backe,& sawe IESVS stan-
dyng,and knewe not that it was IESVS.
IESVS saieth vnto her: woman,why wepest
thou? Whō sekest thou? She supposyng that
he had been a gardener, saith vnto hym, sir:if
thou haue borne hym hence,tell me wher thou
hast laied hym,& I will fet hym. IESVS saith
vnto her. Mari. She turned her self,and said
vnto him:Rabbony,whiche is to say Master
IESVS saieth vnto her, touche me not, for I
am not yet ascended to my father. But go to
‡my brethren,and saie vnto them:*I ascēde
vnto my father & your father:& to my GOD,
and your GOD. ‡ Mari Magdalene came &
told the disciples,that she had seen ỹ LORD,&
that he had spoken suche thynges vnto her ✠
✠*The same daie at night: whiche was the
first daie of the sabboths, when the wres wer
shut (where the disciples wer assembled toge-
ther for feare of the Jewes)came IESVS,and
stode in the mides, and saieth vnto thē:peace

Psalm.xvi.b.
Actes.ii,d.
xiii,c.xvii f.
*Lu.xxiiii.a

C.

D.

Psalm.xxii.c.
Hebre ii.c.
* Ihon.xvi.f.
‡Lu.xxiiii.a.

E.
Luke.xxiiii.d

be vnto you. And when he had so saied, he shewed vnto them his handes, and his side. Thē
Ihon.xvi.d. * wer the disciples glad when thei sawe the LORD. Then said IESVS to thē again: peace
Esay.xli.a. be vnto you. As my father ‡ sent me, euē so sēd
Matth.xi.a. I you also. And whē he had saied these wor-
Luke.iiii.c. des, he brethed on thē and saith vnto them: re-
Ihon.xvii.c. ceiue ye the holy ghost. Whosoeuer sinnes ye
F. remit, thei are remitted vnto them. And whosoeuers synnes ye retain, thei are retained. ✝
Ihon.xi.b. ✝But* Thomas one of the twelue (which is called Didimus) was not with them, when IESVS came. The other disciples therefore saied vnto hym: We haue seen the LORDE. But he saied vnto them, except I se in his hādes the print of the nailes, and put my finger into the printe of the nayles, and thruste my hande into his side, I will not beleue.

And after eighte daies, again his disciples wer within, and Thomas with theim. Then came IESVS when the dores were shut, and
G. stode in the middes, and saied: peace bee vnto you. After that said he to Thomas: bring thy finger hether, and see my handes, and reache hether thy hande, and thruste it into my side, ✝ be not faithlesse, but beleuyng. Thomas answered, and saied vnto hym: my LORD, and my GOD: IESVS saith vnto hym: Thomas, because thou hast sene me, thou hast beleued: blessed are thei that haue not sene, ✝ yet haue
Ihon.xxi.g. beleued. ✝‡And many other signes truely did IESVS in the presēce of his disciples, whiche are not writtē in this boke. These are writtē, that ye might beleue that IESVS is CHRIST the sonne of GOD, and that (in beleuyng) ye might haue life through his name.

The

THE. XXI. CHAP.

¶ The xxi. Chapiter. ✠

AFTERVVARD did IESVS shewe A.
hymself again, at the sea of Tyberias
And on this wise shewed he hymself.
There wer together Simon Peter and Tho
mas (whiche is called Didimus) and ‡ Natha Ihon.i.f.
nael of Cana in Galile, and the sōnes of Ze=
bede and two other of his disciples. Simon
Peter saieth vnto theim: I will go a fishyng.
Thei saie vnto hym: we also will go with the
Thei went their waie ✠ entred into a ship im=
mediatly, and that night caught thei nothyng
But when the mornyng was now come IE= B.
SVS stode on the shore: neuertheless the disci=
ples knew not ẏ it was IESVS. IESVS saith
vnto thē: Children, haue ye any meate? Thei
answered hym, no. And he saieth vnto theim:
cast ‡ out the net on the right side of the ship, ✠ Luke.v.d.
ye shall finde. Thei cast out therfore, ✠ anone
thei wer not able to drawe it for the multitude
of fishes. Then said the disciple ‡ whō IESVS C.
loued vnto Peter: it is the LORD: when Si= Ihon.xiii.c.
mon Peter heard that it was the LORD, he and xix.f.
girde his cote vnto hym (for he was naked) ✠
sprang into the sea. The other disciples came
by ship for thei wer not far from land, but as
it wer two hūdred cubites, and thei drewe the
net with fishes. Assone then as thei wer come
to lande, thei sawe hote coles, and fishe laied
theron, and bread. IESVS saieth vnto theim, D.
‡ bryng of ẏ fish whiche ye haue now caught Luke.xxiiii.f
Simō Peter went vp, ✠ drew the net to lande
full of greate fishes, an. C. liii. And for all
there were so many, yet was not the net bro=
ken. IESVS saieth vnto them: come and dine,
And none of the disciples durste aske hym:

what

what art thou? For thei knew that it was the LORD. IESVS then came, and toke bred, and gaue thē, and fishe likewise. This is now the thirde tyme that IESVS appeared to his disciples, after that he was risen again frō deth. F

E. So whē thei had dined, IESVS saith to Simon Peter: Simon Joanna, louest thou me more then these? He said vnto hym: ye LORD thou knowest, that I loue thee. He saith vnto hym: fede my lambes. He saith to hym again the second tyme: Simon Joanna, louest thou me? He saieth vnto hym: Yea LORDE, thou knowest that I loue thee. He saied vnto hym the thirde tyme: Simon Joanna, louest thou me? Peter was sory, because he said vnto him the thirde tyme: Louest thou me, and he saied vnto hym: LORDE, thou *knowest all thynges, thou knowest that I loue thee. IESVS saieth vnto hym. Fede my shepe.

Ihon. xvi. g.

F. Verely, verely, I saie vnto thee: when thou wast young, thou gerdedst thy self, † walkedst whether thou wouldest: but whē thou art old ‡thou shalt stretche furthe thy handes, and another shall girde thee, and lede thee whether thou wouldest not. That spake he, signifiyng by what death he should glorifie GOD.

Ihon. xiii. d.
Actes, xii. a.

And when he had spoken this, he saith vnto hym: ✝ Folowe me. Peter turned about, and saw the disciple ‡whom IESVS loued folowyng (whiche also leaned on his brest at supper

Ihon. xiii. c. xix. c. xx. a.

G. and said: LORD, whiche is he that betraieth thee?) Whē Peter therfore saw hym, he saith to IESVS: LORDE: what shal he here do? IESVS saieth vnto hym: If I will haue hym tary till I come, what is that to thee? Folow thou me. Then went this saiyng abrod emōg the

the brethren, that that disciple should not dye. Yet IESVS saied not to hym, he shall not die: but if I will that he tary till I come, what is that to thee; ¶ The same disciple is he, whiche testifieth of these thynges, & wrote these thynges. And we know, þ his testimony is true. ✠ ‡ Ther wer also many other thynges whiche IESVS did, the whiche if thei should be written euery one, I suppose the worlde could not contain the bokes that should be written. Ihon. xx. g.

¶ Here endeth the Gospell of. S. Jhon.

¶ The Actes of the Apostles.

¶ The first. Chapiter. ✠



IN the former treatise (deare Theophilus) we haue spoken of all that IESVS began to do and teche, vntill the daie in whiche he was taken vp, after that he thorowe the holy ghost, had geuen cõmaundementes vnto the Apostles, whõ he had chosen: to whom also he * shewed hym self aliue after his passion (and that by many tokẽs) apperyng vnto them fourty daies, and spekyng of the kyngdom of GOD, and gathered them together, ‡ and commaunded theim, that thei should not depart frõ Hierusalẽ: but to waite for the promise of the father ‡ whereof (saith he) ye haue heard of me. For * Jhon truly baptised with water: but ye shalbe baptised with the holy ghost after these fewe daies. When thei therefore wer come together, thei asked of hym, saiyng: LORDE, wilt thou A. Ihon. xx. a. ard. xxi. c. Luke. xxiiii. g ‡ Ihon. iiii. d. xv. d. xvi. b. * Ihon. i. e. Matth. iii. b. Luke. iii. c.

at

at this tyme restoze again the kyngdō to Isra-
Mat. xxiiii.c. ell And he saīd vnto them: ‡It is not for you
to know the tymes, oz the seasons, whiche the
*Lu.xxiiii.g father hath put in his owne pwer: But *ye
Actes.ii.a. shal receiue pwer after that the holi ghoste is
‡Actes.ii.a. come vpō you And ‡ye shalbe witnesses vnto
Ihon.xv.d. me, not onely in Jerusalē, but also in al Jury
and in Samaria, ✝ euen vnto the woꝛldes end
B. And when he had spokē these thynges, while
Marke.xvi.d. thei beheld, ‡he was taken vp an hie, ✝ a cloud
Luke.xxiiii.g receiued hym vp out of their sight. And while
thei looked stedfastly vp toward heuen, as he
went, behold: two men stode by them in white
apparell, whiche also saied: ye men of Galile,
why stande ye gasyng vp into heauen? This
same IESVS whiche is taken vp from you in-
Daniel.vii.d. to heuen, *shall so come, euen as ye haue seen
Mat.xxiiii.c. hym go into heuen. ✠ Then returned thei vn-
and.xxv.c. to Jerusalem from the mounte (that is called
Marke.xiii.c. Oliuete) whiche is from Hierusalem, a Sab-
Luke.xvi.c. both daies iorney. And when thei wer come in
and.xxi.c. thei went vp into a parloꝛ, where abode both
Apoca.i.b. ‡Peter ✝ James ✝ Jhō, and Andrew, Philip
‡Matth.x.a. ✝ Thomas, Barthelmew ✝ Matthew, James
Marke.iii.d. the sōne of Alpheus, ✝ Simō Zelotes, ✝ Ju-
Luke.vi.c. das ỹ bꝛother of James. These al cōtinued w
one accoꝛd in pꝛaier and supplicatiō with the
women and Mari the mother of IESV, and
C. with his bꝛethꝛen. ✠ And in those daies Pe-
ter stode vp in the middes of the disciples, and
‡Mat.xxvi.b saied (the nūber of names ỹ wer together wer
Marke.xiiii.e about an. C.xx.) Ye men ✝ bꝛethꝛē, this scꝛip-
Luke.xxii.c. ture must nedes haue ben fulfilled, which the
*Matth.x.a. holy ghost thꝛough ỹ mouth of Dauid spake
Marke.i.c. before of Judas, ‡ whiche was gyde to theim
Luke.iii.c. that toke IESVS. *Foꝛ he was nōbꝛed with

ys,and had obtained felowship in this minis-
tracio. And ȳ same hath now possessed a plat
of grou̅d with the reward of iniquitie, & whe̅
he was ✝hanged,burst a sonder in the middes, Mat.xxvii.a.
& al his bowels gussched out. And it was kno- ii.reg.xviii.d
wen vnto al the inhabiters of Hierusale̅:in so
muche ȳ the same feld is called in their mother
toge, Acheldema, that is to say, the bloudy feld
For it is writte̅ in the boke of psalmes:* his Psal.lxix.f.
habitacion be voide, and no man be dwellyng
therin*and his bishoprike let another take. Psalm.cix.a.
Wherfore of these men whiche haue cōpay- D.
gnied with vs (all the tyme that the LORDE
IESVS had all his conuersacion emong vs,
wginnyng at the baptisme of Jhō, vnto that
same daie he was take̅ vp from vs) must one
bee ordained,to bee a witnesse with vs of his
resurreccion. And thei appointed two, Joseph
whiche is called Barsabas (whose sir name
was Justus) and Mathias. And when thei
praied thei saied:thou LORD, whiche*kno- i.Pa.xxvii.b.
west the hertes of all men, shewe whether of Psalme.vii.c.
these two thou hast chosen: that he maie take
the rome of this ministracion and Apostleship
from whiche Judas by transgressiō fell,that
he might go to his owne place. And thei gaue
furthe their lottes, & the lot fell on Mathias, &
he was counted with the eleuen Apostles. ✝

¶ The.ii.Chapiter.✝

WHEN* the fiftie daies wer come to an A:
ende, thei wer all with one accord toge- Deute.xvi.b.
ther in one place. And sodenly there cam Leui.xxiii.e.
a sounde from heuen, as it had been the com-
myng of a mightie wynde, and it filled all the
hous where thei sat. And there appeared vn-
to them clouen tounges, like as thei had been

of

Aa.iiii.f.xi.b of fire, and it satte vpon eache one of theim:
*and thei wer all filled with the holy ghoste,
and began to speake with other tounges, eue
as the same spirite gaue theim vtteraunce.

B. There wer dwellyng at Hierusalem Jewes
deuout men, out of euery nacion of them that
are vnder heuen. When this was noysed a-
bout, the multitude came together and wer a-
stonnied, because that euery man heard theim
speake with his owne lāguage. Thei wōdred
all, and marueiled, saiyng emong themselfes:
behold, are not al these whiche speake of Ga-
lile? And how heare we euery man his owne
tonge wherin we wer borne? Parthians, and
Medes, and Elamites, and the inhabiters of
Mesopotamia, and of Jury, and of Capado-
cia, of Pontus and Asia, Phrigia, and Pam
philia, of Egipte, and of the parties of Libia
which is beside Siren, † straungers of Rome
Mat.xxiiii.b. Jewes and * Proselites, Grekes † Arabians
we haue heard them speake in our owne tong-
ges the greate worckes of GOD. ✠ Thei wer
all amased, and wondred, saiyng one to ano-
ther: what meaneth this? Other mocked, sai-
yng: these men are full of newe wyne.

C. ✠ But Peter steped furthe with the eleuen,
and lift vp his voyce, and said vnto them: Ye
men of Jury, and all ye that dwell at Hieru-
salem, be this knowen vnto you, † with your
eares heare my wordes. For these are not bro-
ken, as ye suppose, seeyng it is but the thirde
houre of the day. But this is that which was
spoken by the prophet Iohell: And it shalbe in
the last daies, saieth GOD: Of my spirite I
Ioelii..g. will powre out vpon al flesche. † And your sonnes † your daughters shal prophesie and your

youngs

yong men shall se visions, and your olde men shal dreame dreames. And on my seruauntes, and on my handmaides I wyll poure out of my spirit in those daies, and thei shal prophesie. And ‡I wyl shew wōders in heauē aboue, and tokens in the yearth beneth, blood & fyre, & the vapoure of smoke. The sunne shalbe turned into darknes, and ꝑ mone into blood, before that great notable day of ꝑ LORD come And it shal come to passe, ꝑ ‡whosoeuer shall cal on the name of ꝑ LORD shalbe saued. ✠ ‡Mat. xxvii. c Luke, xxiii, f ‡Rom. x, c

✠ Ye men of Israel, heare these wordes: IESVS of Nazareth a man approued of GOD among you with miracles, wōders and signes whiche GOD dyd by him in ꝑ middes of you (as ye your selues knowe) him haue ye taken by the handes of vnrighteous persons, after he was deliuered by the determinate counsel & fore knowledge of GOD, and haue crucified and slaine him whom GOD hath raised vp: & losed the sorowes of death, because it was vnpossible, that he shuld be holden of it. For Dauid speketh of him: ‡I fore had I saw GOD alwaies before me: for he is on my right hand that I shuld not be moued. Therfore dyd my heart reioyce, and my tong was glad. Moreouer also my flesche shal rest in hope, because thou wilt not leaue my selle in hel, neither wilt thou suffre thine holy to se corrupcion. Thou hast shewed me the waies of lyfe: Thou shalt make me ful of ioy wt thi countenaunce. ✠ D ‡Psal. xvi. c

Ye men and brethren, let me frely speake vnto you of the ‡Patriarke Dauid. *For he is both dead & buried, and his sepulchre remayneth with vs vnto this day. Therfore, seyng he was a ‡Prophet and knewe that GOD had E *iii. Re. iie

swoorne with an oth to him, that CHRIST (as
concernyng the flesche) should come of the fruit
of his loynes, and should sit on his seate, he
knowyng this before, spake of the resurrecti-
on of CHRIST, that his solle should not be
left in hel: nether his flesche shuld se corrupcō.
This IESVS hath GOD raised vp, * wher-
*Acter.i.a of we al are witnesses.

F Hence nowe þ he by the righthand of GOD
exalted is, and hath receiued of the father the
promise of þ holy gost he hath shed furth this
(gift) whiche ye now se and heare. For Dauid
is not ascended into heauen, but he sayeth:
*Pſal.cx.a * The LORD sayd to my LORD: sit thou on
Mat.xxii.d my right hande, vntyl I make thy foes thy
foote stole. So therfore let al the house of Is-
rael knowe for a suerty, that GOD hath made
that same IESVS (whom ye haue crucifyed)
LORD and CHRIST.

When they heard this: they wer pricked in
their heartes, & sayd vnto Peter, and vnto þ
*Luke.iii.b other Apostles: Ye men and brethren, * what
shal we do? Peter sayd vnto them, repent of
your sinnes, and be baptised euery one of you
in the name of IESVS CHRIST for the remis-
syon of synnes, and ye shal receiue the gyft of
the holy gost. For the promise was made vn-
to you & to your children, and to al that are a
farre of, euē as many as þ LORD our GOD
shal cal. And with many other wordes bare he
witnes, and exhorted them, saiyng: saue your
selues frō this vntowarde generacion. Then
they that gladly receiued his preachyng, were
baptised, and the same day, there were added
vnto them aboute thre thousand solles.

G And they continued in the Apostles doctrine
and

and felowshyp, and in breakyng of bread, & in
prayers. And feare came ouer euery soule. And
many wōders & signes were shewed by the A-
postles (at Ierusalem. And great feare came vpon
all men) And all that beleued, kepte them sel-
ues together, and had al thinges cōmen, & sold
their possessions and goodes, and parted thē
to al men, as euery mā had nede. And they con
tynued dayly wt one accorde in the temple, and
brake bread frō house to house, & did eat their
meat together wt gladnes, & singlenes of hert
praisyng GOD, and had fauoure with all the
people. And the LORD added to the congre-
gacion dayly suche as should be saued.

¶ The. iii. Chapiter ✠

PETER and Jhon went vp together in- A
to the temple at the ninth houre of praier
And a certaine mā that was halt frō his
mothers wombe was brought, whō they layd
dayly at the gate of the temple (whiche is cal-
led beautiful) to aske almes of thē that entred
into the tēple. When he sawe Peter & John,
that they wold go into ỳ tēple, he desyred to re
ceiue an almes. And Peter fastened his eyes
on him wt John and sayd: loke on vs. And he
gaue hede vnto thē, trustyng to receiue some
thyng of thē Then sayd Peter: siluer & golde
haue I none, suche as I haue, geue I the.
In the name of IESVS CHRIST of Na- B
zareth *ryse vp & walke And he tok him by *Mat. ix a
the right hand & lift him vp. And immediatly
his feete and ancklebones receyued strength.
And he sprang, stode, and walked, and entred
with them into the temple, walkyng and lea-
pyng, and praisyng GOD.

And all the people sawe him walke & praise GOD. And they knewe him, ꝑ it was he, whiche sate and begged at the beutiful gate of the temple. And thei wondred and wer sore astonnied at that whiche had happened vnto him. And as the halt whiche was healed, held Peter and John, al the people ranne amased vnto them in *the porche ꝑ is called Salomons

*iii. Re. vi. a. Iohn. x. e Actes. v. c

When Peter sawe that, he answered vnto the people. † Ye men of Israel, why marueile ye at this, or why loke ye so on vs, as though by our owne power or strength we had made this man go? The GOD of Abraham, and of Isaac and of Jacob, the God of our fathers hath glorifyed his sonne IESVS, whom ye deliuered, *and denied in ꝑ presence of Pylate

*Mat. xvvii. a Marke. xv. a Luke, xxiii. a ‡Mat. xxvii. c * Ihō. xviii. g

whan he had iudged him to be losed. But ye denied the holy and iust, ‡and desyred a murtherer to be geuen you, and killed *the LORD of life, whom GOD hath raised from death, of the whiche we are witnesses. And his name thorowe ꝑ faith of his name, hath made this man sounde, whom ye se and knowe. And the fayth whiche is by him, hath geuē to him this healthe in the presence of you al.

And now brethren, I wote that thorow ignorannce ye dyd it, as dyd also your rulers. But GOD (whiche before had shewed, by the mouth of al his Prophetes, how ꝑ CHRIST should suffre) hath thus wise fulfilled. Let it *repent you therfore, and conuert, that your sinnes may be done away.

D

*Matth. iiii. c

† When the tyme of refreshyng commeth, whiche ws shall haue of the presence of the LORD, and when GOD shal send him, which before was preached vnto you, that is to wyt

Jesus

IESVS CHRIST whiche muſt receiue heauen vntil the tyme that all thynges whiche GOD hath ſpoken by the mouth of al his holy Pro phetes ſence the worlde beganne, be reſtored a- gaine. Moſes truely ſayd vnto the fathers: *a prophet ſhall the LORD your GOD rayſe vp vnto you, euen of your brethren like vnto me: him shal ye heare, in al thinges whatſoeuer he shal ſay vnto you. For the tyme wyl come, that euery ſoule whiche wyl not heare ye ſame Prophet, ſhalbe deſtroied frō among the peo- ple. Al the Prophetes alſo from Samuel and thencefurth (as many as haue ſpoken) haue in likewyſe told of theſe daies. Deut. xviii. c Acts, vii. c

Ye are the children of the Prophetes, and of ye couenaunt whiche GOD made vnto our fathers, ſaiyng to Abraham: *Euen in thy ſeede ſhal al the kynredes of the yearth be bleſ ſed. Fyrſt when GOD had raiſed vp his ſōne IESVS vnto you, he ſent him to bleſſe you, that euery one of you ſhould turne from his wickednes. ¶ *Gene. xii. a and. xxii. d

¶ The. iiii. Chapiter.

AS thei ſpake vnto the people, the prie- ſtes and the rulers of the temple, and the Saduces, came vnto them, takyng it greuouſly, that they taught the people, and preached in IESVS the reſurrection frō death. And they layde handes on them, and put them in holde vntyl the nexte day: for it was nowe euentyde. Howbeit many of them, whiche heard the wordes beleued, and the nombre of the men was aboute fiue thouſand A

And it chaunſed on the morowe, that their ru- lers and elders and Scribes, (and Annas the chiefe prieſt, & Caiphas, & Jhon, and Alexan-

B der, and as many as were of the kynred of ye hye priestes) gathered together at Hierusalem
And whan they had set them before them, they
Exod.ii.c asked * by what power, or by what name
Matth.xxi.a haue ye done this?
Actes.vii.d † Then Peter ful of the holy goost sayd vnto them: ye rulers of the people and elders of Israel, if we thisday be examined of the good deede that we haue done to the sicke man, by what meanes he is made whole: be it knowen vnto you al, & vnto al ye people of Israel, that
*Matth.i.c by the name of *IESVS CHRIST of Naza-
Philip ii.b reth, whom ye crucified, whom GOD raysed
againe from death: euen by him doth this ma
*Mat.xxi.d stand here present before you whole. * This is
Marke.xii.a the stone whiche was cast aside of you buyl-
Luke.xx.c ders, whiche is become the chief of the corner.
C Neither is their saluacion in any other. * For
*Matth.i.c among men vnder heauen ther is geuen none
Philip.ii.b other name, wherin we must be saued. †
When they sawe the boldnes of Peter and John, and vnderstode that they were vnlearned and lay menne, they marueiled, and they knewe them, that they had bene with IESV: and beholdyng also the mā (whiche was healed) standyng with them, they could not say agaynst it: but commaunded them to go aside out of the counsel, and coūseled among themselues, sayyng: * what shal we do to these mē? For a manyfest signe is done by them and is
*Iohn.xi.f openly knowen to al them that dwel in Jerusalem, and we cannot deny it. But that it be noised no further among the people, let vs threaten and charge them, that they speake
D henceforth to no man in this name.
And they called them * and cōmaunded the
*Actes.v.g that

that in no wyse they should speake nor teache in the name of IESV. ¶ But Peter and John answered & sayd vnto thē: whether it be right in the sight of GOD, to herkē vnto you more then to GOD, iudge ye. For we cannot but speake, that whiche we haue seene and hearde So threatened they thē, and let them go, and found nothyng how to punishe them, because of the people. For all menne praised GOD because * of that whiche was done: for the man was aboue fortie yeare olde, on whom this myracle of healyng was shewed. * Actes. iiii. b

A Assone as they wer let go, they came to their felowes, and shewed all that the hye priestes & elders had sayd. And when they heard that, they lift vp their voyces to God with one accord, and said: LORD, thou art GOD, whiche hast made heauen and yearth, the sea, and all that in them is, whiche (in the holy gost) by the mouth of thy seruaunt Dauid (our father) hast sayd: ‡ Why doth the Heathen rage, and the people ymagine vayne thynges? The kynges of yearth stode vp & the rulers came together against the LORD and against his anoynted. For of a trueth against thy holy chylde IESVS (whō thou hast annoynted) both Herode and also Pontius Pylate, with the Gentyls & the people of Israel, gathered them selues together (in the cytie) for to do whatsoeuer thy hād & thy coūsel determined before to be done. And now LORD, behold their threatenynges and greūt vnto thy seruaūt, that w all confidēce they may speake thy word. So shalt thou stretche furth thine hād, ỳ healyng & signes & wōders be done by the name of thy holy child IESVS. And assone as they had praied ‡ the place ‡ Psal. ii. a ‡ Actes. xvi.

*Actes.ii.a and.xix.b place moued, wher they wer assēbled together *and they were filled with the holy goste, and
G they spake the worde of GOD boldly

‡Actes.ii.g and.v.b ✝And the multitude of them þ beleued ‡wer of one heart and of one solle. Neither sayd any of them, that ought of the thinges that he possessed, was his owne: but they had all thinges cōmen. And wᵗ great power gaue the Apostles witnes of the resurrection of the LORD IESV. And great grace was wᵗ them al. Neither was there any among them that lacked. For as many as were possessers of landes or houses, solde them, and brought the price of þ thinges that were solde, and layde it doune at the Apostles feete. And distribucion was made vnto euery man accordyng as he had nede ✝

*Actes.i.e And *Joses, whiche was also called of the Apostles, Barnabas (that is to say the sonne of consolacion) beyng a Leuite, and of the countre of Cypers, when he had land, solde it and layde the price doune at the Apostles feete

A ¶ The.v Chapiter.

A certaine man named Ananias with Saphyra his wyfe solde a possession, and kept away parte of the price (his wyfe also beyng of coūcel) and brought a certaine parte and layde it at the Apostles feete. But Peter sayd: Ananias, howe is it, that Sathan hath filled thine heart, þ thou shouldest lye vnto þ holy goste, and kepe away part of the price of the lande? pertained it not vnto the onely? and after it was solde, was it not in thine owne power? Why hast thou conceiued this thyng in thine heart? Thou hast not lyed vnto men but vnto GOD. When Ananias heard these wordes, he fel doune and gaue vp

heard

the goſt. And great feare came on all thē that
heard theſe thynges. And the yong men roſe
vp, and put him aparte, and caryed him out, B
and buried him.

And it fortuned, that (as it were aboute the
ſpace of thre houres after) his wyfe came in,
ignoraunt of ꝓ whiche was done. And Peter
ſaid vnto her: Tel me, ſold ye not the land for
ſo muche? And ſhe ſayd: yea, for ſo muche.
Then Peter ſayd vnto her: why haue ye a-
greed together, to tempte the ſpyrite of the
LORD? Behold the feete of thē whiche haue
buried thy huſband, are at the doore and ſhall
cary the out. Then fel ſhe doune ſtraight way
at his feete, and yelded vp the goſt. And the
yong men came in and founde her deade, and
caried her out, and buried her by her huſband
And great feare came on al the congregacion
and on as many as heard it. C

By the handes of the Apoſtles *were many Marke. xvi. d
ſignes and wonders ſhewed among the peo-
ple. And they wer altogether with one accorde iii. Reg. vi. e
in *Salomons porche. And of other, durſt no Actes. iii. b
man ioyne him ſelfe to them: neuertheleſſe, the
people magnified them. The nombre of them
that beleued in the LORD both of men and
womē, grewe more and more: inſomuche that
they brought the ſicke into the ſtretes, and D
layde them on beddes and couches, that at the
leſt way ꝓ ſhadow of Peter when he came by
might ſhadow ſome of thē (and that they might
al be delyuered from their infirmities). There
came alſo a multitude out of the cyties roūd
about vnto Hieruſalem, bringyng ſicke fol-
kes, and them whiche were vexed with vn-
cleane ſpyrites. And they were healed euery one Actes. iiii. a

Actes.iiii.a

*Then the chiefe priest rose vp, and al they þ wer wt him (whiche is the sect of þ Saduces) and wer ful of indignacion, & layd handes on the Apostles, and put thē in the cōmen prison.

Actes.xii.a and.xvi.f

*But þ Angel of the LORD by night opened the prison dores, & brought thē furth, & layd: go and stād, & speake in the tēple to the people al the wordes of this life. When they heard þ they entred into the tēple early in þ morning: and taught. But the chief priest came and thei that wer with him, and called a counsel together, & al the elders of the children of Israel, & sent men to þ prison to fet thē. When the ministers came and found thē not in the prison, they returned & told, saying: the prison truely found we shut wt all diligence, and the kepers standyng wout before the doores. But when
E we had opened, we found no mā within. When the chief priest and the ruler of the tēple, and þ hye priestes heard these thynges, they doubted of them, wherunto this would growe.

Then came one and shewed thē: behold the men that ye put in prison, stand in the tēple, & teache the people. Then went the ruler of the temple wt the ministers, and brought them wout violence. For they feared the people, least they should haue bene stoned. And when they had brought them, they set thē before the counsel: And the chiefe priest asked them, saying:

Actes.iiii.b

*did not we straightly cōmaūde you, that ye should not teache in this name? And behold, ye haue fylled Jerusalem wt your doctrine, and

Mat.xxvii.c

intend to bryng * this mans blood vpon vs.

F Peter and the other Apostles answered,

Actes.iiii.d

and sayd: *We ought more to obey GOD then men. The God of our fathers raised vp

IESVS

Jesus, whom ye slewe, and hanged on tree.
Hym hath GOD lyft vp with his right hand,
to be a ruler and a sauiour, for to geue repen
taunce to Jsraell, and forgeuenes of sinnes.
And we are recorders of these thynges whiche
we say, & so is also the holy goost, whom GOD
hath geuē to them that obey him. When they
heard that, thei claue a sonder & soughte mea-
nes to slay them. Then stode ther vp one in ỹ
counsel, a pharise, named * Gamaliel, a doc- Actes.xxii.a
tour of lawe (had in reputation amōg the peo
ple) and commaūded the apostles to go aslyde
a lytle space and sayd vnto theim: Ye men of
Jsrael, take hede to your selues, what ye en- G
tend to do, as touching these men. For before
these daies rose vp one Thudas, bosting him
selfe, to whom resorted a noumber of men, a-
boute iiii. hundred, which was slayn: and thei
al which beleued him, were scatered abrode, &
brought to naught. After thys man, was ther
one Judas of ‡ Galile in the dayes of the tri- Luke.xiii.a
bute, and drewe away much people after him
He also perished, and al, euen (as many as har
kened to hym) were scatered abrode.

And nowe I say vnto you: refrayn your sel
ues from these mē, and let them alone. For if
thys counsayl or this worke be of men, it wil
come to naught. But and if it be of GOD, ye
cannot destroy it, least happely ye be found to
strriue agaynst GOD. And too him agreed the
other: and when thei had called the Apostles,
they bet theym * and commaunded, that they Actes.iiii.d
should not speake in the name of IESV, and
let them go. And thei departed from the coun-
sayl ‡ reioycing, that thei were counted wor- * Math.v.b.
thy, to suffre rebuke for hys name. And daily

in

the temple and in euery house they ceased not to teach and preach IESVS CHRIST.

¶ The.vi. Chapiter

A IN those dayes (when the nomber of the disciples grew) there arose a grudge amõg the Grekes agaynst the Hebrues, because their wyddowes were dispised in the dayly ministration. Then the twelue called the multitude of the disciples together and sayd, it is not mete that we shold leue the word of GOD and serue at tables. Wherfore brethren loke ye out among you.vii.men ‡of honest repote
i,Timo.iii.e B and ful of the holy gost and wysdom, to whõ we maye commyt this busines. But we wyll geue our selues continually to prayer and to the ministration of the worde. And that saying pleased ỹ whole multitud. And thei chose Steuen, a mã ful of fayth and ful of the holy gost, and Philip, and Prochorus, * Nicanor Apoca.v.b Tymon, and Parmenas, and * Nicolas a conuert of Antioch. These they set before the Nume.xxvii.a apostels: and when they had prayed, thei ‡layed i.Timo.iiii.c C their handes on them.

And the worde of GOD encreased, and the nomber of the disciples multiplied in Ierusalem greatly, and a great company of the priestes were obedient to the fayth: ✝ And Steuẽ ful of fayth and power, did greate wonders and myracles among the people. Then there arose certayn of the synagoge, which is called the synagoge of the Libertines and Sirenites and of Alexandria, and of Cilicia and of Asia Luke.xxi.c disputyng with steuen. * And they could not D resist the wysedome, and the spirite ‡ whiche ii.Timo i b spake. ✝ Then sent they in men, which sayed we haue heard him speake blasphemous wor-

des

des agaynst Moses, and agaynst GOD. And they moued the people and the elders and the scribes: and came vpon him and caughte him and brought him to the counsail and brought furth false witnesses which said this man ceaseth not to speake blasphemous wordes agaynst this holy place & the lawe: for we herd hym saye: this IESVS of Nazareth shall destroye thys place, and shall chaunge the ordinaunces which Moses gaue vs. And all that sat in the counsayll loked stedfastly on hym, & saw his face as it had ben ỹ face of an angel

¶ The. vii. Chapiter

Then sayd the chefe priest, is it euen so? And he sayd: ye men, brethren, and fathers, harken: The GOD of glory appeared vnto our father Abrahā when he was in Mesopotamia, before he dwelt in Chartā and sayd vnto him: ‡ Get the out of thy country, and from thy kynred, and come into the lande whych I shall shewe the. Then came he out of the land of Chaldy, and dwelt in Charran. And from thence, when hys father was dead, he brought him into this land in which ye nowe dwell, and he gaue hym none inheritaunce in it, noo, not the bredth of a foote: * And promysed that he woulde geue it to hym to possesse and to his sede after hym, when as yet he had no chylde. A

GOD verely spake on this wyse * that his sede shoulde sojourne in a straunge lande and that they should kepe theym in bondage, and ‡ intreate them euyll. iiii. hundred yeares. And the nation (to whom they shalbe in bondage) wil I iudge, sayed GOD. And after that shall thei come furth & serue me in this place. B

* Gene. xii d

Genes. xii. b xiii. c. xvii. b and. xxvi. a

Gene. xv. c.

Exo. xii. f. Iudicum. v. b Gala. iii. c. a

And

Gene.xvii.b. and.xxi.a
And he gaue hym the couenaunt of circumcisiō And he begat Isaac, and circumcised him the eight day and * Isaac begat Jacob and ‡ Jacob begat the twelue Patriarkes. ‡ And ỹ Patriarkes hauyng indignation sold Joseph into Egipt. And GOD was with him, and deliuered him out of all his aduersities, & gaue hym fauour and wisdom in the sight of Pharao kyng of Egipt: and he ‡ made hym gouernour ouer Egipt, and ouer all his housholde.

*Gen xxvi.c
‡G xxix xxx
‡Ge.xxxvii.f
Sapience, x.a
Genes, xic.
‡Genes.xl.g

* But there came a dearth ouer all the lande of Egipt and Canaan, and greate affliction that our fathers found no sustenaunce. But when Jacob heard that ther was corne in Egipt, he sent our fathers fyrst. * And at the second tyme, Joseph was knowne of his brethren, and Josephes kynred was made knowen vnto Pharao. The sēt Joseph a message and caused his father to be broughte, and all his kynne. lxxv. soules. * And Jacob descended into Egipt ‡ and died both he and our fathers, and wer caried ouer into Sichem, and laid in the sepulchre ‡ that Abraham boughte for mony of the sōnes of Emor, the sonne of Sichem. But when the tyme of the promesse drewe nye which GOD had swoorne to Abraham * the people grewe and multiplied in Egipt tyl another kyng arose whych knew not of Joseph. The same dealt subtelly with oure kynred, and euil intreated our fathers & made them to cast out theyr yong children, and they shuld not remayn aliue * The same time was Moses borne & was acceptable vnto GOD, and norished vp in his fathers house. iii. mothes. When he was cast out, Pharaos daughter toke him vp, and norished him vp for her owne

Gen.xlv.a
Gen.xlvi.a
Gen.xlix.d
Gen-xxiii. d
Exo.ii.a
Psalm. cv. c
Exodus.ii.a
Hebre.xi.c

owne sonne. And Moses was lerned in al ma
ner wisdom of the Egiptians, & was mighty
in deedes and wordes. And whā he was ful. xl.
yere old, it came into his hert, to viset his bre-
thren the children of Israel. And when he saw
one of them suffre wrong, he defended him, &
auenged his quarrel that had the harme done
to him, and smote the Egiptiā. For he suppo-
sed his brethren wold haue vnderstand, howe
that God by his hand shuld deliuer them. But
thei vnderstod not. And the next day he shew-
ed him self vnto them as thei stroue, & would
haue set them at one again saiyng: Sirs ye ar
brethrē, why hurt ye one another? But he that
did his neighbour wrōg thrust him away, sai-
yng *who made the a ruler & a iudge ouer vs
wilt thou kil me, as thou didest the Egiptian
yesterday? ‡ Then fled Moses at that saiyng
and was a straunger in the land of Madian,
wher he begat. ii. sonnes. * And when the. xl.
yeres were expired, ther appered to him in the
wildernes of mount Sina, an aungell of the
Lord in a flame of fyre in a bushe. Whē Mo
ses sawe it he wondered at the syght. And as
he drue nere to beholde, the voyce of the Lord
came vnto hym: * I am the GOD of thy fa
thers, the GOD of Abraham, the GOD of
Isaac, and the God of Iacob. Moses trem-
bled, and durste not beholde. Then sayed the
LORDE to him ‡ Put of thy shoes from thi
feete. For the place where thou standest, is ho-
ly grounde. I haue perfectly sene the afflicti-
on of my people which is in Egipt, and haue
heard their gronyng, and am come doune to
deliuer theym. And nowe come, and I wyll
send the into Egipt.

D

*Gen. xix. b
Exodus. ii. c
Math. xxi. c.
Actes. iii. b.
‡Exo. ii. c.
*Exo. iii. d
‡Exod. iii. b
Math. xxii. c.
Marke. xii. c.
Luke. xx. c
Iosue. v. d

This

E. This Moses whom thei forsoke (saiyng * who made the a ruler and a iudge:) the same dyd GOD sende to be a ruler and a deliuerer by the handes of the angel which appeared to him in the bushe. And the same brought theim out, shewyng wonders and signes in Egypte and in the red sea, and in the wildernes forty yeres. This is that Moses, which sayd vnto the childzen of Israel: * A Prophet shall the LORD your GOD raise vp vnto you of your brethren, lyke vnto me, hym shall ye heare.

Exod.ii.c

Deuter.xviii.c

Actes.iii.d

This is he † that was in the congregation in the wildernes with the Angel (which spake to hym in the mount Sina) and with our fathers. This man receiued the word of lyfe to geue it vnto vs, to whom our fathers would not obey, but cast it from theym, and in their heartes turned backe agayne into Egipt, saiyng vnto Aaron † make vs Goddes to go before vs. For as for thys Moses that brought vs oute of the lande of Egipte, we wote not what is become of hym. And thei made a calf in those dayes, and offered sacrifice vnto the ymage, and reioysed ouer the workes of their owne handes.

Exo.xix.xx

Galat.iii.e

Exo.xxxii.a

F Then GOD turned him selfe, and * gaue them vp, that thei should worship the host of the skye, as it is wrytte in the boke of the Prophetes. * O ye of the house of Israel, gaue ye to me sacrifices and meate offerynges by the space of fourtie yeres in the wildernes? And ye toke vnto you the tabernacle of Moloche, and the sterre of your God Rempham, fygures which ye made to worshippe them. And I wyll translate you beyond Babylon.

Roma.i.e

Amos.v.d

Hierem.vii.e

Our fathers had the tabernacle of witnes in

in the wildernes, as he had apointed them spe
kyng vnto Moses: ‡that he shuld make it, ac *Exo. xxv. d
cording to the fashion that he had sene. Whi- Hebre. viii. a
che tabernacle also our fathers that came af-
ter *brought in with Josue into the possessi- Iosue. iii. a
on of the Gentiles, whom GOD draue out be
fore the face of our fathers, vnto the tyme of
Dauyd: *whych found fauour before GOD Psal. lxxxix. a
and woulde fayne haue founde a tabernacle
for the GOD of Jacob, *but Salomon built iii Regu. vi. a
him an house. ‡ Howbeit he that is hyghest Actes. xvii. f.
of al, dwelleth not in temples made with han
des, as saith the prophet, *heauen is my seat
and yerth is my fote stoole. What house will Esay. lxvi. a.
ye bylde for me, sayth the LORD: or whyche iii. Reg. viii. c
is ỳ place of my rest: hath not my hand made ii. Para. vi. c.
all these thynges:

Ye stiffenecked and vncircumcised heartes
and eares: ye haue alwayes resisted the holye
gost, *as your fathers dyd, so do ye. Which *Deute. ix. d.
of the prophetes haue not your fathers per-
secuted: And they haue slayne theym, whyche
shewed before of the commyng of that Just
whom ye haue nowe betrayed, and murdered
And ye also haue receyued the lawe * by the Iohn. vii. b
ministration of Angels, and ‡haue not kept it ‡Actes. xv. b

†When they hard these thynges, they[r] her-
tes claue a sonder, and they gnashed on hym
with their teth. But he beyng ful of the holye
gost, loked vp stedfastly with his eyes into he
uen, and sawe the glory of GOD, and IESVS
standyng on the ryghte hande of GOD. and
sayed: behold, I se the heauens open, and the
sonne of man standyng on the ryght hand of
GOD. Then they gaue a shoute with a loude
voyce, and * stopped their eares, and ranne *Psal. lviii. a.

vpon hym all at once, and cast him out of the citie, and * stoned hym. And the witnesses layed doune their clothes at a young mannes fete, whose name was Saul. And they stoned Steuen, callyng on, and saiyng: LORDE IESV, * receiue my spirit And he kneled downe and cryed wyth a lowde voyce: Lorde ‡ laye not this synne to theyr charge. And when he had thus spoken, he fell a slepe. ✠

* iii. Re. xxi. d.

* Pſ. xxxi. a

‡ Lu. xxiii. c

¶ The. viii Chapiter. ✠

A

Saull * consented vnto hys death. And at that tyme ther was a greate persecution agaynst the congregation which was at Jerusalem, and they were al * scatered abrod throughout the regions of Jury and Samaria, except the Apostles. But deuout men dressed Steuen, and made greate lamentation ouer him. As for Saul! he * made hauocke of the congregations, ‡ entred into euery house and drewe out both men and wemen, ‡ thrust theym into prison. Therefore, they that were scatered abrode, went euery where preachyng the worde of GOD.

* Act. xxii. d

* Math. x. c. Acres. xi. g.

* Actes. ix. a. xxii. a. xxii. d i. Cor. xv. b. Gala. iii. c.

✠ Then came Philip into a citie of Samaria, and preached CHRIST vnto theym And the people gaue hede vnto those thinges whiche Philip spake with one accorde, hearyng and seing the myracles which he did. For * vncleane spirites criyng with loud voyce, came out of many that wer possessed of them. And many taken with palsyes, and many that halted, were healed. And there was great ioye in that citie. ✠

B

* Math. xvi. d.

But there was a certayn manne called Symon, whych before tyme in the same cytie vsed wytchcraft, and bewitched the people of

Sa

Samarie, saiyng, that he was a manne that couide do great thynges. Whom they regarded, from the least to the greatest, saiyng: this man is the power of GOD whiche is called great. And him they set much by, because that of a long tyme he had bewitched theim wyth sorceries. But assone as thei gaue credence to Philippes preachyng of the kingdom of God and of the name of IESV CHRIST, thei wer baptised both men and women. Then Symō hym selfe beleued also. And when he was baptised, he continued with Philip and wondred beholdyng the myracles and signes, whyche were shewed. ✠ When the Apostles whyche were at Jerusalem heard say, that Samaria had receiued the word of GOD, thei sent vnto them Peter and Jhon. Which when thei wer come doune, prayed for them, that they might receiue the holy gost. For as yet he was come on none of them: but thei were baptised only in the name of Christ IESV * Then layd thei they r handes on theym, and thei receyued the holy gost. ✠

When Symon sawe, that through laiyng on of the Apostles handes, the holy gost was geuen, he offered them mony, saiyng: geue me also this power, that on whomsoeuer I put the handes, he may receyue the holy gost. But Peter sayd vnto hym: thy mony perysche wyth the, because thou hast thought * that the gifte of GOD may be optayned with mony. Thou hast, nether part, nor felowesship in this busines. for thy heart is not right in the sighte of GOD. Repente therefore of this thy wyckednes, and pray God that the thought of thine herte maye be forgeuen the.

L

* Actes. vi. b xiii. a. xix. a i. Titmo. iiii. d and. v. d Nux. x-vii-d ii. Timo. i. b-

D

* Mat. x. b

For

For I perceiue that thou art ful of bytter gal
and wrapped in iniquitie. Then aunswered
Exo.viii.b Symon and sayd: * pray ye to the LORDE
iii.Reg.xiii.b for me, that none of these thynges whyche ye
Roma.viii.b. haue spoken, fall on me. And they when they
Luke.xxi.c. had testified and preached the word of GOD,
returned toward Jerusalem, and preached the
Gospell in many cities of the Samaritanes
E ✝ The aungell of the LORDE spake vnto
Philippe saiyng: aryse, and go towarde the
south, vnto the waye that goeth doune from
Jerusalem vnto the citie of Gaza, whyche is
in the desert. And he arose and went on. And
beholde: a man of Ethiopia (a chamberlayn)
and of great authoritie with Candace quene
of the Ethiopians, and had the rule of all her
*Ihon.xii.c treasure: * came to Jerusalem for to worship
iii.Reg.viii.f And as he returned home agayne sittynge in
hys charet, he red Esaye the Prophet.

Then the spirit sayed vnto Philip: go nere
and ioyne thy self to yonder charet. And Phi-
lyp ranne to hym, and hearde hym reade the
prophet Esay, and saied: Understandest thou
F what thou redest? And he sayed: howe can I
except I had a guyde? And he desired Philip
that he wold come vp, and sit with hym. The
tenour of the scripture which he red, was this
Esay.liii.c * He was led as a shepe to be slayn: and like
a lambe domme before his shearer, so opened
he not his mouth. Because of his humblenes
he was not estemed. But who shal declare his
generation? for his lyfe is taken frō the yerth
The chamberlayn answered Philpp, and sai
ed: I pray the, of whom speaketh the prophet
this? of hym selfe, or of some other man.

Philip opened his mouthe, and beganne at
the

the same scripture, and preached vnto hym IESVS. And as thei went on theyr way, they came vnto a certayn water, and the chamberlayn sayd: Se, here is water * what dooth let me to be baptised? Philip sayed vnto him: If thou beleue with all thine heart, thou mayest And he answered and sayed: I beleue, that IESVS CHRIST is the sonne of GOD. And he commaunded the charet to stande styl. And they went doune both into the water: both Philip and the chamberlayne and he baptised hym. And assone as they were come out of the water, the spirit of the LORD caught awaye Philip, & the chamberlayn sawe hym no more And he went on his way reioysing: but Philyppe was founde at Azotus And he walked throughout the countree, preachyng in al the cities, tyll he came to Cesarea, ✠ G * Actes.x.g

¶ The.ix. Chapiter.

AND Saul yet brethyng out threatnynges and slaughter agaynst the disciples of the LORD, went vnto the hie priest, and desired of hym letters, to cary too Damasco, to the synagoges: * that if he foūd any of this waye (whether they were men or wemen) he myght bryng them bound to Jerusalem. And whē he iourned, it fortuned that as he was come nygh to Damasco, sodenlye there shined round aboute hym a lyght from heauen, and he fell to the yerth, and heard a voyce, saiyng to hym: * Saul, Saul, why persecutest thou me? And he sayd: what art thou LORD? And the LORD sayed: I am IESVS whom thou persecutest. It is heard for the to kycke agaynst the prycke. And he booth trembling and astonnyed, sayed: LORDE * what A Actes.viii.a xxiii a xxv.b i.Corin.xv.b Gala.i.c Actes.xxii.b Luke.iii.b: Actes.ii.f and.xxvi.f.

wylt thou haue me to do? And the Lorde sayed vnto hym: aryse and go into the citie, and it shalbe tolde the, what thou must do.

B The men which iourneied with him, stode amased, hearyng a voyce, but seyng no man. And Saul arose from the yerth, and when he opened his eyes, he saw no man. But they led hym by the hand, and brought him into Damasco. And he was. iii. dayes without syghte and nether dyd eate nor drynk. And ther was a certayn disciple at Damasco, named Ananias, and to him sayd the Lord in a vision: Ananias? And he sayd: beholde, I am here Lorde, And the Lord sayd vnto hym: aryse and go into the strete (which is called streight) and seke in the house of Judas, after one called Saul *of Tharsus. For behold, he praieth, † hath

*Acte. xxi. g and. xxii. a - C seene in a vision a man named Ananias comyng into hym, and puttyng hys handes on hym, that he might receyue his sight.

Actes. iiii. a xxii a xxvi. b i. Corin. xv. b Gala - ic Thē Ananias answered: Lord, I haue herd by many of this mā* how much euyl he hath done to thy saintes at Jerusalem: and here he hath authorite of the high Priestes, to binde al that cal on thy name. The Lorde said vnto hym: go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kynges, and the chyldren of Israell. For I will shewe him, howe greate thynges * he must suffre for my names sake.

Actes. xxi. c. i - Cor - xi - c - †Act - xxii - c †And Ananias went his way, and entred into the house, and put his handes on hym, and sayed: brother Saull, the LORDE that appeared vnto the in the waye as thou cammest hath sent me, that thou myghtest receyue thy syght, and be fylled with the holy goost.

And

And immediatly there fell from his yes as it had been scales, & he receiued sight: and arose. and was baptised, and receiued meate & was confoyted. Then was Saule a certain daies with the disciples, whiche were at Damasco. D.
And straight waie he preched CHRIST in the Synagoges, howe that he was the sonne of GOD. But all that heard hym were amased & saied: is not this he that spoyled them whiche called on this name in Hierusalem, and came hether for that intent, that he might bryng thē bounde vnto the hie prestes? But Saule encreased the more in strength, and confounded the Iewes whiche dwelt at Damasco, affirmyng: that this was very CHRISTE. ¶
And after a good while, the Iewes toke cōsaill together to kill hym. But their laying awaite was knowen of Saule. And thei watched ye gates daie & night to kil hym. ‡ Thē ye disciples toke him by night, and put hym thorowe the wall, and let hym dune in a backet. ii. Cori. xii. a. i. Reg. xix. b.
And when Saule was come to Ierusalē, he assaied to couple hymself to the disciples: but thei wer all afraied of hym and beleued not, that he was a disciple. But Barnabas tooke hym, and brought him to the Apostles, and declared to them, how he had seen the LORDE in the waie, and that he had spoken to hym, and howe he had doen boldly at Damasco in the name of IESV. And he had his conuersacion with theim at Hierusalem, speakyng boldely in the name of the LORDE IESV. And he spake and disputed against the Grekes: but thei wente about to slaye hym. Whiche when the brethren knewe * thei brought hym to Cesarea, & sent him furth to Tharsus B. Actch. xxi. c.

Then had the congregacion rest throughout all Jury & Galile and Samary, & wer edified, and walked in the feare of the LORDE, and multiplied by the confort of the holy ghoste.

F. And it chaunced as Peter walked throughout all quarters, he came also to the saincte whiche dwelt at Lidda. And there he found a certain man named Eneas, whiche had kepte his bed seuen yeres, and was sicke of the palsie. And Peter saied vnto hym: Eneas, the LORDE IESVS CHRIST make thee whole arise and make thy bed. ‡ And he arose immediatly And all that dwelte at Lidda and Assaron, sawe hym, and turned to the LORDE.

Matth.ix.a.
Marke.ii.b.
Luke.v.c.
Ihon.v.b.
Actes.iii.b.

There was at Joppa a certain woman, a disciple named Tabitha (whiche by interpretacion is called Dorcas) the same was full of good woorkes, and almes deedes, whiche she did. And it chaunced in those daies that she was sicke, and died. Whom when thei had wesshed, thei laied her in a chāber. But forasmuche as Lidda was nigh to Joppa, and the disciples had hearde that Peter was there, thei sente vnto hym, desiryng hym, that he would not be greued to come vnto them.

G. Peter arose, and came with theim. And whē he was come, thei brought hym into the chamber. And all the widdowes stode round about him, weping, and shewing the cotes and garmentes whiche Dorcas made, while she was with them. And Peter put them al furth, and kneled doune and praied: & turned hym to the body: & saied: Tabitha ‡ arise. And she opened her yes, and when she sawe Peter she sat vp. And he gaue her the hāde, and lift her vp. And when he had called the saincte & widdowes, he

Luk.vii.c.
iii.Reg.iiii.f.
iii.Reg.xvi.a.

he shewed her a liue. And it was knowen thorowe out all Joppa, and many beleued on the LORD. And it fortuned that he taried many daies in Joppa, with one Simon a tanner.

¶ The x. Chapiter. ✠

THERE was a certain man in Cesarea called Cornelius, a capitain of the soldiers of Italy, a deuoute man, and one that fered GOD with al his houshold, whiche gaue muche almes to ỹ people, & praied GOD alwaie. The same sawe by a vision euidentely (about the .ix. houre of the daie) an angell of GOD comming in to hym: & saiyng vnto him Cornelius. When he loked on him, he was afraied, and saied, what is it LORDE? He saied vnto hym. Thy praiers & * thy almes are come vp into remembraunce before GOD. And now send men to Joppa, and call for one Simon, whose sir name is Peter. He lodgeth with one Simon a tanner, whose hous is by the sea side. He shall tell thee, what ỹ oughtest to w. And when the angell whiche spake vnto hym, was departed, he called two of his houshold seruauntes and a deuoute souldier of them that waited on hym, and tolde theim all the matter, and sent them to Joppa. A.

On the morowe as thei went on their iorney and drewe nigh vnto the citee, Peter went vp *vpon the toppe of the hous to praie, aboute the sixt houre. And when he wexed an hõgred, he would haue eaten. But while thei made redy, he fell into a traunce, and sawe heuen opened, and a certain vessell come vnto hym, as it had been a greate shete, knit at the foure corners, and was let vnto the yerth, wherin were all maner of foure foted beastes B.

Ecc.xxxv.a.

Matth.vi.a. iiii.Reg.iiii.f

Leuiti.xi.a. Deute.iiii.a.

of the yearthe, and vermen, and wormes, and foules of the ayre. And there came a voyce to hym: rise Peter, kill: and eate. But Peter said not so LORDE, for I haue neuer eaten any thyng that is commen or vncleane. And the voyce spake vnto hym again the second tyme
Matth.xv.b. Roma.iiii.c. ‡What GOD hath cleansed, that call not thou commen. This was wen thrise, and the vessel was receiued vp again into heuen.

C. While Peter also mused in hymself what this vision (whiche he had seen) meute: behold the men whiche wer sent from Cornelius had made inquiraunce for Simons hous', and stoode before the dore: and called out one, and asked whether Simon whiche was surnamed Peter, wer lodged ther. While Peter thought on the vision, the spirite saied vnto hym: behold, menne seke thee: arise therefore, and get thee doune, and go with them, and doubte not For I haue sente theim.

Peter wente doune vnto the menne whiche wer sente vnto hym from Cornelius and saied. Behold, I am he whom ye seke what is the cause wherefore ye are come? They saied, Cornelius the capitain, a iust manne, and one that feareth GOD, and of good reporte emōg all the people of the Jewes, was warned by an holy angell, to sende for thee into his hous and to heare woordes of thee. Then called he
Gene.xix.a. them* and lodged them.

D. And on the morow, Peter went awaie with
Actes.xi.b. them, and ‡certain brethrē from Joppa accompaignied hym. And the third daie entered they into Cecarea. And Cornelius waited for thē, and called together his kinsmen and speciall frendes. And as it chaunced Peter to come in

Cornelius

Cornelius met hym, and fell wune at his fete,
and worshipped hym. But Peter toke him vp
saiyng, stand vp: * I my self also am a man. Actes.xiiii.c.
And as he talked with hym, he came in † foūd Apo.xix.b.
many that were come together. And he saied and.xxii.a.
vnto them: Ye knowe how † that it is an vn- ‡ Deute.vii.a.
lawfull thyng for a man that is a Iewe to cō
paigne or come vnto an aliāt: but GOD hath
shewed me, that I should not call any man cō
men or vncleane: Therfore came I vnto you
without delay, assone as I was sēt for. I aske
therfore what intent haue ye sent for me.

And Cornelius saied: This daie now foure E.
daies about this houre, I sat fastyng, and at
the nynth houre I praied in my hous: and be-
hold, a mā stode before me in bright clothyng
and saied: Cornelius, thy praier is heard, and
thyne almes dedes are had in remēbraunce in
the sight of GOD. Sende men therfore to go
to Ioppa, and call for Simon whose sername
is Peter. He is lodged in the hous of one Si-
mon a tanner by the sea side, whiche assone as
he is come, shall spche vnto thee. Then sent I
for thee immediatly, and thou hast well wen,
that thou art come. Now therefore are we all
here present before GOD, to heare all thynges ‡ii.Par.xix.c
that are cōmaūded vnto thee of GOD. Then Roman.ii.b.
Peter opened his mouthe † saied: of a truth I Ephe.vi.b.
perceiue, yt † there is no respect of persōs with colo.iii.d.
GOD * but in al people, he that feareth hym, † Eccl.xxxv.b
worketh righteousnes, is accepted with hym. * Esa lvi.b.c.

Ye knowe the preachyng that GOD sent vn F.
to the childre of Israel, prechyng peace by IE-
SVS CHRIST, whiche is LORDE ouer all
thynges: whiche preching was published thos
rowe out al Iury (and * begā in Galile, after Matth.iiii.b.

the

the baptisme whiche Jhon preched(how GOD
Esay.lxi.c. *annoynted IESVS of Nazareth with the
Luke.iiii.c. holy ghost,and with power. Whiche IESVS
went about doyng good, and healyng all that
wer oppressed of the deuil,for GOD was with
him.And we are witnesses of al thinges whi-
che he did in the land of the Jewes and at Je-
rusalem:whō thei slewe, and hanged on tree,
Hym GOD raised vp the third daie,& shewed
hym openly,not to all the people but vnto vs
witnesses(chosen before of GOD for the same
intent) whiche did eate and dynke with him,
Lu.xxiiii.d after he arose from death. †And he ‡ com-
Jhon.xxi.d, maunded vs to preche vnto the people,and to
‡Ma.xxviii.d testifie, that it is he, whiche was ordeined of
Marke.xvi.c. GOD to be the iudge of quicke and dedde.To
*Esay.liii.d. hym geue all * the Prophetes witnesse, that
through his name whosoeuer beleueth in him
shall receiue remission of synnes ‖

Actes.ii.a, While Peter yet spake these woordes,*the
holy ghoste fell on all theim whiche heard the
preching.And thei of the circumcision which
beleued,wer astonnied,as many as cam with
Peter,because that on the Gentiles also was
shede out the gifte of the holy ghoste.For thei
heard them speake with tounges,and magni-
Acter.vii.f. fied GOD.Then answered Peter:* can any
man forbid water, that these should not be ba-
ptised whiche haue receiued the holy ghost as
well as we?And he commaunded theim to be
baptised in the name of the LORDE. Then
praied thei hym,to tary a fewe daies.

¶ The xi Chapiter.

A. AND the Apostles and brethrē that wer
in Jury, heard that the Heathen had
also receiued the woorde of GOD. And
when

when Peter was come vp to Jerusalem, thei
that wer of the circūcision, contended against
hym, saiyng: ‡ Thou wentest into men vncir- Deute.vii a.
cumcised, & didest eate with them. But Peter
rehersed the matter from the beginnyng, and
expounded it by ordre vnto theim saiyng: * I Actes.x.b.
was in the citee of Joppa, praiyng: And in a
traunce, I sawe a vision, a certain vessell de-
scēdyng as it had been a greate shete, let doune frō
heuen by the foure corners, and it came to me
Into the whiche when I had fastened myne
yes, I considered, and sawe ‡ fourefoted wa- Leuiti.xi.a
stes of the yearth, and vermen, and wormes, & Deut.xiiii.a.
foules of the ayre. And I heard a voyce sai-
yng vnto me, arise Peter, slaye & eate. But I B.
said: not so LORD, for nothyng comē or vn-
clene hath at any tyme entred into my mouth
But the voyce answered me again frō heuen
count not those thynges comē, whiche GOD
hath clensed. And this was doen thre tymes:
And all wer taken vp again into heuen.
And behold: immediatly there wer three men
all redy come vnto the hous where I was, sēt
from Cesarea vnto me. And the spirite saied
vnto me, that I should go with thē, without
doubtyng. Moreouer ‡ these sixe brethren accō Actes.x.a.
paigned me, and we entered into the mannes
hous. And he shewed vs, how he had seen an
angell in his hous, whiche stode and saied to
hym: send men to Joppa, and call for Simon,
whose sir name is Peter, he shall tell the wor-
des, wherby bothe thou & all thyne hous shal-
be saued. And as I began to preache, the holy C.
ghost fel on them, * as he did on vs at the be- Actes.ii.a.
ginnyng. Then came it to my remembraunce,
how that the LORDE saied: ‡ Jhon baptised Ihon.i.d.
with Actes.i.a.

with water, but ye shalbee baptised with the holy ghoste. Forasmuche then as GOD gaue them like giftes as he did vnto vs, when wee beleued on ỹ LORD IESVS CHRIST what was I, that I should haue withstand GOD: When thei heard this, thei held their peace, & glorified GOD, saiyng: then hath GOD also to the Ēctils graunted repentaunce vnto life.

Actes.viii.a. *Thei also whiche wer scatred abrode thorowe the affliccion that arose about Stephen walked throughout vnto Phenices & Cipres, and Antioche, preachyng the worde to no mā but vnto the Iewes only. Some of them wer men of Cipres and Siren: whiche when thei wer come to Antioche, spake vnto the Grekes and preched the LORD IESVS. And the hād of the LORD was with theim, and a greate number beleued and turned vnto the LORD.

D. Tidynges of these thynges came vnto the eares of the congregacion, whiche was in Ierusalem. And thei sent furth Barnabas, that he should go vnto Antioche. Whiche when he came, & had seen the grace of GOD, was glad

Actes.xiii.c. and *exhorted them all, that with purpose of herte, thei would continually cleaue vnto the LORDE. For he was a good man, and ful of the holy ghoste and of faithe, and muche people was added vnto the LORDE. Then departed Barnabas to Tharsus, for to seke Saull And when he had found hym, he brought him vnto Antioche. And it chaunced, that a whole yere thei had their conuersacion with the congregacion there, and taught muche people, in somuche that the disciples of Antioche were the firste that were called Christen.

Actes.xxi.b. *In those dates came Prophetes from the

tiee of Hierusalem vnto Antioche. And there
stode vp one of them named Agabus, and sig-
nified by the spirite, that there should bee
greate dearth throughout all the worlde, whi-
che came to passe in the Emperour Claudius
daies. Thē the disciples euery man according
to his abilitee, purposed to sende * succoure i.cor.xvi.a.
vnto the brethrē whiche dwelt in Jury. Whi- ii.co.viii.ix.a
che thing thei also did, and sent it to the elders Matth.iiii.d.
by the handes of Barnabas and Saule.

¶ The xii. Chapiter. ✝

AT the same tyme Herod the kyng stret- A.
ched furthe his handes to vexe certain
of the congregaciō. And he killed ‡ Ja- and.xvii.a.
mes the brother of Jhon with the swerd. And Acter.v.d.
because he saw it pleased the Jewes he proce-
ded farther, and tooke Peter also. (Then were
the daies of swete breade.) And when he had
caught hym, he put hym in prison also and de-
liuered hym to foure quaternios of souldiers
to be kepte, entendyng after Easter to bryng
hym furth to the people. And Peter was kept
in prison. But praier was made without cea-
syng of the congregacion vnto GOD for him
And when Herode would haue brought hym
oute vnto the people, the same nighte slepte
Peter betwene twoo souldiers, bounde with
twoo chaynes: And the kepers before the dore
kepte the prisone. Actes.v.d.

And behold, ‡ the angell of the LORD was B.
there present, and a light shined in the habita-
tiō. And he smote Peter on the side, and stered
hym vp, saiyng: Arise vp quickely. And his
cheines fell of from his hādes. And the angell
saied vnto hym, girde thy self, and bynde on
thy sādales. And so he did. And he saieth vnto
hym

hym: cast thy garment about thee, and folow me. And he came out & folowed hym, and wist not, that it was truth whiche was wen by the angel, but thought he had seen a vision. Whe
B. thei wer past the first and the second watche,
Ac.v.d.xvi.f. thei came vnto the yron gate, that leadeth vnto the citee, * whiche opened to theim by the owne accorde. And thei wente out, and passed through one strete, and furthy with, the Angell departed from hym.

And when Peter was come to hymself he said, now I know of a surety, that ỹ LORD hath sẽt his angell, and hath deliuered me out of the hand of Herode, and from all the wayting for of the people of the Jewes. ✠ And as he cõsidered the thyng, he came to the hous of Mari the mother of one Jhon (whose sir name was Marke) wher many wer gathered
Actes.i.b. together * in praier. As Peter knocked at the
C. entery wie, a damosell came furthe to herken, named Rhoda. And when she knewe Peters voyce, she opened not the entery for gladnesse, but ran in, and told how Peter stoode before ỹ entry. And thei said vnto her: thou art mad. But she affirmed that it was euen so. Then saied thei it is his angel. But Peter cõtinued knockyng: and when thei had opened the wie
Actes.iii.c. and sawe hym, thei wer astonnied. ✠ And whẽ he had beckened vnto thẽ with the hand, that thei might holde their peace, he tolde them by what meanes the LORDE had brought hym out of the prisõ. ✠ And he said: go shewe these thynges vnto James and to the brethrẽ. And he departed, and wente into another place.

Assone as it was daie, there wãs no litle a do emong the souldiers, what was become of

Peter.

Peter. When Herode had sought for him, and
foūd him not, he examined the kepers, and cō
maunded thē to be caried away. And he desce
ded frō Jewry to Cesarea, & ther abode. He-
rode was displeased with them of Tyre and
Sydon. But thei came al wt one accord to him
& made intercession vnto Blastus the kynges
chāberlaine, and desyred peace, because their
countrey was norished by the kynges p'uisiō.
And vpon a day appointed, Herode arayed
him in royal apparel, and set him in his seate,
and made an oracion vnto them. And the peo-
ple gaue a shout, saiyng: it is the voyce of a
God and not of a man. But immediatly the
Angel of ꝑ LORD smote him because he gaue
not GOD the honoure, and he was eaten of
wormes and gaue vp the gost. And the worde
of GOD grewe and multiplied. And Barna-
bas and Paule returned to Jerusalem, when
they had fulfilled their office, and toke with
them * John, whose syr name was Marke.

*Actes.xiii.a

¶ The.xiii. Chapiter. ✠

THERE were in the cōgregacion that
is at Antioche, certaine prophetes, and
teachers: as Barnabas and Symon ꝑ
was called Niger, and Lucius of Cyrene and
Manahem, Herode the Tetrarkes norsfelow
and Saul. As they ministred to the LORD &
fasted, the holy gost sayd, seperate me Barna-
bas and Saul, for ꝑ worke wherunto I haue
called them. And when thei had fasted & praied
and * layde their handes on them, they let thē
go. And they after they were sent furth of the
holy gost, departed vnto Seleucia, and from
thence they sayled to Cyprus. And when they
were at Salamyne, they shewed the worde of

*Nu.xxvii.d
Actes.vi.b
viii.c. & xix.a
i Timo.iiii.d
and.v,d
ii Timo.i.b

God

GOD in the Synagoges of the Iewes. And they had ‡ Iohn to their minister. When they had gone thorowe the yle vnto Paphos, they found a certaine Sorcerer (a false prophete, a Iew) whose name was Bariesu, whiche was B with the ruler of the countre, one Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul, and desyred to heare the worde of GOD. But Elymas * the sorcerer (for so is his name by interpretacion) withstod them, and sought to turne away the ruler from the fayth. Then Saul (whiche also is called Paul) beyng ful of the holy ghost, set his eyes on him, & sayd: O ful of al suttelte and discreytfulnes, thou chylde of ꝑ deuil, thou enemy of al righteousnes: wylt thou not cease to peruert the straight waies of ꝑ Lorde? And nowe behold, the hand of the Lorde is vpon the, and thou shalt be blind and not se the sunne for a season. And immediatly there fell on him a myst and darkenes, and he went about, seekyng them that should lead him by the hād. Then the ruler when he sawe what was happened, * beleued, and wondered at the doctrine of the LORD.

‡ Actes. xii. d

* Exod. vii. b and. viii. b

Acts. viii. b

* Iohn. vi. d

C When Paul departed from Paphos, they that wer with him, came to Perga in Pamphilia: and * Iohn departed frō them and returned to Ierusalem. But they wādered thorow the coūtries, and came frō Perga to Antioche in Pisidia, and went into the synagoge on the Sabboth day, and sat doune. And after the lecture of the lawe and the Prophetes, the rulers of the synagoge sent vnto them, sayyng: Ye men and brethren, if ye haue any Sermon to exhorte the people, say on.

* Actes. xv. g

Then

Then ¶Paul stode vp, and ‡beckened w the hand for scilence, and sayd: Men of Israel, & ye that feare GOD, geue audience. The GOD of this people chose oure fathers, and exalted the people, when they dwelt as straungers in the land of Egypte, and *with an hye arme brought he thē out of it, & aboute the tyme of xl. yeres suffred he their maners in the wildernes. And he destroied. vii. nacions in the lande of Canaan, *and ruided their land to thē by lot. And afterwarde ‡he gaue vnto thē iudges aboute the space of. cccc. and fiftie peres vnto the tyme of Samuel the ¶Prophete. And after ward they *desyred a kyng, & GOD gaue vnto them ‡Saul the sonne of Cis, a man of the tribe of Beniamyn, by ỹ space of fortie yeres And when he was put wunc, he set vp Dauid to be their kyng, of whō he reported, saiyng: *I haue founde Dauid the sonne of Jesse, a man after myne owne heart, whiche shal fulfyll all my wyll. *Of this mans seede hath GOD (according as he had promised) brought furth to Israel a sauiour, one IESVS, when John had fyrst preached before his commyng *the baptisme of repentaunce to Israel. And when Jhon had fulfilled his course, he sayd: ‡whō ye thinke that I am, ỹ same am I not. But behold there cōmeth one after me, whose shoes of his feete I am not worthy to lose,

Actes. xii. e

*Exo. xiiii. a

*Iosue. xiii. d

‡Iudi. i. a

D

* i. Re. viii. a

‡ i. Reg. x. a

* i. Reg. xvi. a

Psal. lxxxix. c

* i. Re. viii. a

Psal. cxxxii. d

*Marke. i. a

Luke. iii. c

Iohn. i. b

‡Mat. iii. a

✝ Ye men and brethren, children of the generacion of Abrahā, and whosoeuer among you feareth GOD, *to you is this word of saluacion sent. For the inhabiters of Jerusalē and their rulers because ‡they knowe him not, nor yet the voyces of the ¶Prophetes whiche are red euery Sabboth daye, they haue fulfylled them

E

*Matth. x. a

‡ i. Corin. ii. b

*Mat xxvii.c
Luke.xxiii.c

them, in condempnyng him. *And when they foūd no cause of death in him, yet desyred they Pylate to kyl him. And when they had fulfilled al that were wzitten of him, they toke him doune from the tre, and put him in a sepulchze But GOD raised him againe from death (the third day) and he * was seene many dayes of them with him from Galile to Jerusalem

* Iohn.xx.f

Actes.i.a and.ii.c Iohn.xv.d

Whiche ‡ are wytnesses vnto the people, And we declare vnto you, howe that the promyse (whiche was made vnto the fathers) GOD hath fulfylled vnto theyz chyldzen (euen vnto vs) in that he rayseth vp IESVS againe: ‡ Euē as it is wzittē in ꝑ secōd Psalme. ‡ Thou art my sonne, this day haue I begotten the. As cōcernyng that he raised him vp frō death now nomoze to returne to cozrupcion, he sayd on this wyse: ‡ The holy promyses made to Dauid, wyl I geue faithfully to you. Wherfoze he sayeth also in another place: * Thou shalt not suffre thine holy to se cozrupciō. For Dauid (after ꝑ he had in his tyme fulfilled ꝑ wyl of GOD) ‡ fel on slepe, and was layd vn to his fathers and sawe cozrupcion.

‡Psal.ii.a Hebru.i.b

* Esai.lv.b

Psal xvi.b Actes.ii.d

‡iii.Reg.ii.d

F But he whom GOD raysed againe, sawe no cozruption. Be it knowen vnto you therfoze (ye men and bzethzen) that ‡ thzough this man is preached vnto you ꝑ fozgeuenes of sinnes, and that by him, all that beleue, are iustified from al thynges, from whiche ye could not be iustified by the lawe of Moses. Beware therfoze, lest that fall on you, whiche is spoken of in the prophetes: * Beholde ye dispisers and wonder, and perishe ye, foz I do a wozke in your daies, whiche ye shal not beleue, though a mā declare it you. When the Jewes were gone

Luke.xxiii.g

*Abacuc.i.a

gone out of the cõgregacion, the Gentiles be-
sought that they would preache the worde to
them the next Sabboth. When the congrega-
cion was broken vp, many of the Iewes and
vertuous Proselites folowed Paul and Bar-
nabas, whiche spake to them and * exhorted *Actes.xi.a
them to continue in the grace of GOD.

G ✝And the nexte Sabboth day came almost
the whole cytie together, to heare the worde of
GOD. But when the Iewes sawe the people,
they wer full of indignacion & spake against
those thinges, whiche wer spoken of Paule,
speakyng against it, and railyng on it. Then
Paul and Barnabas wared bolde, and sayd:
it was mete *that the worde of GOD should *Matth.x.b
fyrst haue bene preached to you. But seyng ye
put it frõ you & thinke your selues vnworthy
of everlastyng life: lo, we turne to the Gẽtyls
For so hath the LORD commaunded vs. * I *Esai. xlix.b
haue made the a light of ỹ Gentyls, that thou Luke.i.c
be the saluacion vnto the ende of the worlde.
When the Gentyls heard this, they were glad
and glorified ỹ worde of the LORD & beleued
euen as many as were ordeyned vnto eternal
life. And ỹ word of the LORD was published
throughout al the region. But the Iewes mo-
ued the deuout & honest women, and the chief
men of the cytie, & raised persecucion against
Paul and Barnabas, and expelled thẽ out of
their costes. *But they shouke of the dust of *Matth. x.b
their feete against them, and came vnto Ico- Marke.vi.d
nium. And the disciples were fylled with ioy Luke.ix.a
and with the holy goost. ✝ and.x.a

¶ The.xiiii. Chapiter.

A AND it fortuned in Iconium, that they A
went both together into the Synagoge

of the Jewes, and so spake that a great multitude both of the Jewes, and also of the Grekes beleued. But the vnbeleuyng Jewes, stered vp, & vnquieted the mindes of the Gētyls against ỹ brethrē. Long tyme abode they ther, and quite thē selues boldly w̄ the helpe of the LORD, whiche gaue testimony vnto ỹ word of his grace, and *graunted signes and wonders to be done by their hādes. But the multitude of the cytie was deuided: and parte held with the Jewes, and parte with the Apostles.

*Mat. xvi, d

B When there was an assaute made both of the Gentyls and also of the Jewes with their rulers, to do them violence and to stone them they were ware of it, and fled *vnto Listra & Derba, cyties of Licaonia, and vnto the regyon that lyeth rounde about, & ther preached the Gospel. And al the multitude vvas moued at their doctrine, but Paul and Barnabas taried styl at Listra. And there sat a certaine mā at Listra weake in his feete, beyng *creple frō his mothers wōbe, and neuer had walked. The same heard Paul preache. Which beholdyng him and perceiuyng that he had fayth to be whole sayd with a loud voyce: stand vpright on thy fete. And ‡he sterte vp and walked. And when the people saw what Paul had done, they lift vp their voices, saiyng in the speache of Licaonia: *Goddes are come doune to vs in the likenes of men. And thei called Barnabas Jupiter, and Paul Mercurius, because he was ỹ preacher. Then Jupiters priest, that dwelt before their cytie, brought Oxen and garlandes vnto the porche, and would haue done sacrifice with the people.

*Matth. x, c

*Actes, iii, a

‡Esa. xxxv, b
Matth. xv, d
Luke. vii d
*Act, xxvii

C Whiche when the Apostles, Barnabas and Paul

Paul heard of, they rent their clothes, & tãne in among the people, cryyng and saiyng: sirs why do ye this? * We are mortal men like vn to you, and preache vnto you, that ye should turne frõ these vanities vnto ỹ liuyng GOD * whiche made heauẽ and yearth & the sea & al thynges ỹ are therin: ỹ whiche in tymes past suffred all nacions to walke in their owne wayes. * Neuertheles he left not him selfe wt out wytnes, in ỹ he shewed his benefytes frõ heauen, in geuyng vs rayne & frutful seasons fillyng our heartes with fode and gladnes.

‡ Actes. x. d
Apoca. xix. b
and. xxii. c
* Gene. i. a
Psal. cxlvi. a
Apoca. xiiii. b
Actes. xvii. f
* Roma. i. b

And wt these saiynges, scarse refrayned they the people, that they had not done sacrifice vnto them. Thether came certaine Iewes from Antioche and Iconium: whiche (when they had obtayned the peoples consent ‡ and had stoned Paul) drewe him out of the cytie, supposyng he had bene dead. Howbeit as the disciples stode rounde aboute him, he arose vp, and came into the cytie. And the next day he departed with Barnabas to Derba. And when they had preached to that cytie, & had taught many, they returned agayne to Listra, and to Iconium and Antioche, and strengthed ỹ disciples sowles agayne, and ‡ exhorted thẽ to contynue in the fayth affirmyng that we must * through muche tribulacion entre into the kyngdome of GOD. And when they had ordeined thẽ elders by election in euery cõgregatiõ and had prayed and fasted, they cõmended thẽ to the LORD on whõ they beleued. And when they had gone throughout Pisidia, they came to Pamphilia: & when they had preached the word in Perga, they descẽded into the cytie Attalia, & thence departed by shyp to Antioche

D

‡ ii. Corin. xi. f

‡ Actes. xiii. f

* ii. Tim. iii. e

from

frō whence they wer cōmitted vnto the grace of GOD, to the worke whiche they fulfylled. When they wer come, and had gathered the congregacion together, they rehersed al that GOD had done by them and how he had opened the doze of fayth vnto the Gentyls. And there they abode long tyme with the disciples.

¶ The.xv. Chapiter.

A AND certaine men whiche came doune frō Jewry taught the brethrē, ‡except ye be circūcised after ỹ maner of Moses, ye cānot be saued. So when ther was no lytle dissencion & disputyng not a lytle vnto Paul and Barnabas against them, thei determined that Paul and *Barnabas, and certayne other of them should go vp to Jerusalem vnto the Apostles and elders about this question. And after they were brought on their way by the cōgregacion, they passed ouer Phenices & Samaria, declaryng the cōuersion of the Gētyls, and they brought great ioy vnto all the brethren. And when they wer come to Jerusalem, they were receiued of the congregacion & B of the Apostles and elders. And they declared al thynges that GOD had done by thē. Then rose vp certaine of the secte of the Pharises, whiche did beleue: saiyng, that it was nedful to circumcise them, & to cōmaunde thē to kepe the lawe of Moses. And the Apostles and elders came together to reason of this matter.

‡Gala.v.a

*Gala.ii.a

And when ther was muche disputyng, Peter rose vp, and sayd vnto them: Ye men and brethren ye knowe howe that a good whyle ago, GOD dyd chose among vs, that the Gentyls by my mouth should heare the worde of ỹ Gospel, & beleue. And GOD whiche knoweth

the

the heartes, bare them witnes, and gaue vnto them the holy goost, euē as he dyd vnto vs and put no difference betwene vs and them seyng that with fayth he *purifyed their heartes. Actes.i.a Psal.vii.d i.Pa.xxviii.b *Ihon.xiii.b

Nowe therfore why tempte ye GOD? to put on the disciples neckes the yoke, ‡whiche neither oure fathers nor we were hable to beare. ‡Acres.vii.g

But we beleue, that thorowe the grace of the LORD IESV CHRIST, we shalbe saued, as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul, whiche tolde what signes and wōders GOD had shewed among the Gentyls by them. C

And when they held their peace. James answered, saiyng: Men and brethren hearken vnto me. Symeon tolde, howe GOD at the beginnyng dyd visite the Gentyls to receyue of them a people in his name. And to this agree the wordes of the prophetes, as it is written: *After this I wyl returne, and wyl build againe the tabernacle of Dauid, whiche is fallen doune: and that whiche is fallen in decaye of it, wyl I builde againe, and I wyl set it vp, that the residue of men might seke after the LORD, and also the Gentyls vpon whō my name is named sayeth the LORD, whiche doth al these thinges: knowen vnto GOD are al his workes frō the beginnyng of the world Wherfore my sentence is, that we trouble not them, whiche from among the Gentyls, are turned to God: but that we write vnto them that they abstaine thē selues *frō filthinesof ymages & frō fornication and frō stragled, and ‡frō blood. For Moses of old tyme hath in euery cytie thē that preache him: in ỹ synagoge, when he is red euery Sabboth day Amos.ix.d *Exo.xx.a ‡Gene.ix.a Leui.vii.c and.xvii.d

Then

D Then pleased it the Apostles and elders w the whole congregation, to sende chosen men of their owne company to Antioche w Paul
* Iohn. xiii.a and Barnabas. They sent * Judas (whose sirname was Barsabas) and Sylas, whiche were chief men among the brethren, and gaue thē letters in their handes after this maner.

The Apostles and elders, and brethren send
E gretynges vnto the brethren whiche are of the Gentyls in Antioche, Siria and Cilicia. For asmuche as we haue heard that certaine whiche departed from vs: haue troubled you with wordes, and combred your mindes saying: Ye must be circumcised and kepe the lawe, to whom we gaue no suche cōmaundement. It semed therfore to vs a good thyng, when we were come together with one accorde to sende chosen men vnto you, with our beloued Barnabas and Paul, men that haue ieoparded their lyues for ꝑ name of our LORD IESVS CHRIST. We haue sent therfore Judas and Silas, whiche shal also tel you the same thinges by mouth. For it semed good to the holy goost and to vs to charge you w no more then these necessary thinges, that is to say, that ye abstaine from thinges offered to ymages, and from blood, and from strangled, and from fornication. From whiche yf ye kepe your selues, ye shal do wel. So fare ye wel.

F When they therfore were departed, they came to Antioche and gathered the multitude together, and deliuered ꝑ pistle. Whiche whē they had red, they reioyced of that cōsolacion. And Judas & Silas beyng Prophetes, exhorted the brethren w muche preachyng, & strengthed them. And after they had tarped there a

space

ſpace, thei were let go in peace of the brethren vnto the Apoſtles. Notwiſtanding it pleaſed Silas, too abyde there ſtyll (but Iudas departed alone to Ieruſalem) Paull and Barnabas continued in Antioch, teachyng and preching the worde of the LORD wyth other manye. But after a certayn ſpace, Paull ſayed vnto Barnabas: Let vs go agayn, and viſet oure brethren in euery citie where we haue ſhewed the worde of the LORD, and ſe howe they do And Barnabas gaue counſayll to take wyth them Ihon, whoſe ſyr name was Mark. But Paull would not take him vnto their compa- G
ny *which departed from them at Pamphilia Actes.xiii.c
and wēt not with them to the worke. And the contencion was ſo ſharpe betwene them, that thei departed a ſūder one from the other, and ſo Barnabas toke Marke, and ſayled vnto Cipers. And Paul chooſe Silas, and departed beyng commytted of the brethren vnto the grace of GOD. And he wente through Siria and Cilicia, ſtablishyng the congregations: (commaundyng to kepe the preceptes of the Apoſtles and elders)

¶ The.xvi.Chapiter

THen came he to Derba and to Lyſtra And beholde, a certayne diſciple was A
there named Timotheus, a womans ſonne, which was a Jeweſſe, and beleued: but his father was a Greke. Of whom reported well the brethren that were at Liſtra and Iconium. Hym wold Paul that he ſhuld go furth wyth hym, and toke and circumciſed hym, because of the Jewes which were in thoſe quarters: for they knewe all, that his father was a Greke. As they wente through the cities, they delyue-

deliuered them ꝑ decrees for to kepe, that wer
Actes .xv.c. *ordayned of the Apostles and elders which
wer at Jerusalem. And so were the congrega
tions stablyshed in the fayth and encreased in
number dayly. When thei had gone throgh
B out Phrigia, and the regyon of Galacia, and
Roma.i.c wer * forbidden of the holy goost to preach the
word in Asia, they cam to Misia, and sought
to go into Bethinia. But the spirit suffered
them not. But whan thei had gone throughe
Actes. xviii.c Misia, thei came doune to * Troada. And a
vision apeared to Paull in the nighte. There
stode a man of Macedonia and ꝓyed hym,
saiyng, come into Macedonia, and helpe vs.
After he had seene the vision, immediatly we
prepared to go into Macedonia, beyng certi-
C fied that ꝑ LORD had called vs for to preach
the Gospel vnto them. Whan we losed furth
then from Troada, we came with a straygh
course to Samothracia, and the next daye to
Neapolym, and from thence to Phillippos,
which is the chefe citie in the partes of Mace
donia, and a free citie. We were in that citie
abidyng certayn dayes And on the Sabboth
dayes we went out of the citie besides a riuer
wher men wer wōt to pray. And we sat doune
and spake vnto the wemē which resorted the
ther. And a certayne woman (named Lidia) a
seller of purple of ꝑ citie of Thiatira, which
D worshipped GOD gaue vs audience. Whose
heart the LORD opened, that she attended vn
to the thynges, which Paull spake. When she
was baptised, and her houshold, she besought
Gen.xix.a vs saiyng: If ye thynck that I beleue on the
Luke.xiiii.c LORD, come into my house, and abyde there
and.xxiiii.c. And she *constrayned vs. And it fortuned as

we

we went to prayer, a certayn damsel possessed
with ‡a spirit that prophecied met vs, whiche ‡i. Re. xxviii. c
brought her master and mystres much vaun-
tage w̄ prophesiyng. The same folowed Paul
and vs, and cried, saiyng: * these men are the Marke. v. a
seruauntes of the moste highe GOD, whyche
shew vnto vs the way of saluation. And this
did she many dayes. But Paul not cōtent tur
ned about, and said to the spirit. I commaūd
the * in the name IESV CHRIST, that thou Marke. xvi. d.
come out of her. And he came out ỹ same hour
And when her master and mystres saw that E
*ỹ hope of their gayn was gone, thei caught Actes. xix. c:
Paul and Silas, and drue them into the mar-
ket place vnto the rulers, and brought them to
the officers, saying: These men trouble our ci-
tie, seying thei are Iewes, and preach ordinaū
ces which are not lawful for vs to receiue, ne
ther to obserue, seing we ar Romains. And ỹ
people ran agaynst them, and the officers rēt
their clothes, and commannded them to * be
beaten with roddes. And when thei had beatē ii. Cor. xi. f
them sore, thei cast them into prison, commaū
dyng the iayler of the pryson to kepe them di-
ligently. Which when he had receiued such cō
maundement, thrust them into the inner prisō
and made theyr feete fast in the stockes. And
at mydnyght Paul and Silas praied, and lau
ded GOD. And the prisoners heard them. And
sodenly ther was a great earthquake, so that
the foundation of the prysō was shaken, and F
*immediatly al the dores opened, and euery Act. v d, xii, b
mans handes were losed. When the keper of
the pryson waked oute of his slepe and sawe
the prisō dores open, he drue out his sweard,
* wolde haue killed him selfe, supposing that
the

the pꝛiſoners had bene fled. But Paul cryed with a loude voyce, ſaiyng: dooe thy ſelfe no harme, foꝛ we are all here. Then he called foꝛ a lyght and ſpꝛang in and cam tremblyng vn to Paull, and fel doune at the feet of Paul and Silas, and bꝛought them out, and ſaid: Sirs
Luke. iii. b *what muſt I do to be ſaued? And they ſaid
Actes, ii. f ‡beleue on the LORD IESVS, and thou ſhalt
and. ix. a - be ſaued and thy houſhold. And thei pꝛeached
‡Ihon. vi - d vnto hym the woꝛde of the LORD, and to al
G that were in his houſe. And he toke theym the ſame houꝛe of the nyghte, and waſhed theyꝛ woundes, and was baptiſed and all they of his houſhold ſtrayght way. And when he had bꝛought them into his houſe, he ſet meate beꝛe theym, and
Luke. xix. a. * ioyed that he wyth all hys houſhold beleued on GOD

And when it was daye, the offycers ſent the mynyſters, ſaiyng: let thoſe men goo. The keꝛper of the pꝛyſon tolde this ſaiyng to Paull: the officeres haue ſente woꝛde to looſe you. Nowe theꝛefoꝛe get youꝛ hence, and go in peace. Then ſayed Paull vnto theym: they haue beaten vs openly vncondemned, foꝛ all that we are Romaynes, and haue caſt vs into pꝛyſon, and nowe woulde they ſende vs a waye pꝛiuely? Naye verely, but let them come them ſelues, and fet vs oute. When the mynyſters tolde theſe woꝛdes vnto the officers, they feaꝛ-
*Matth. viii. d red when they heaꝛde that they were Romaynes * thei came and beſought them, & bꝛought thyem oute, and deſiꝛed them to departe oute of the citie. And they wente out of the pꝛyſon and entred into the houſe of Lidia, and when thei had ſene the bꝛethꝛen, they comfoꝛted the and departed.

The

¶ The. xvii. Chapiter.

AS they made their iourney thrōughe Amphipolis: and Appolonia, thei cam to Thessalonica, wher was a sinagog of the Iewes. And Paul (as his maner was) went in vnto them, and .iii. Sabboth daies declared out of the scripture vntō them, openīg A
and alledging, that * CHRIST must nedes haue Luke. xxiiii. g
suffred, and rise again frō deth, and that this
IESVS was CHRIST, whō (saied he) I preach Acte. xxviii f
to you. And * some of them beleued, and cam companied with Paul and Silas, and of the deuout Gekes a great multitude, and of the chefe wemē not a few. But the Iewes which beleued not, had indignation, and toke vnto them euil men, which wer vacabundes, & gathered a company, and set al ỹ citie on a roar and made assaut vnto the house of Jasō, and soughte to bryng them out to the people. And when thei found theim not, thei drue Jason, & certaine bzethren vnto the heades of the citie, cryng: these that trouble the wozld, are come hither also, whom Jason hath receiued pziuely * And these al do contrary to the decrees of Ceasar, affirming another king, one IESVS. And thei troubled the people and officeres of the citie, when thei hearde these thinges. And when thei wer sufficiently answered of Jasō and of the other they let them go. And the bzethren immediatly sent away Paul & Silas by night vnto Berrea. Which whē thei wer com thither, thei entred into the sinagage of ỹ Iewes. These were the noblest of birth among thē of Thessalonia, which receiued the wozd with al diligence of mynd, & serched * ỹ scriptures daily, whether those thinges wer euē so B * Ihon. xix. e C * Ihon. v. g

And

And many of theym beleued: also of worshipfull wemen whiche were Gzekes, and of men not a fewe. When the Jewes of Thessalonia had knowledge, that the word of GOD was preached of Paul at Berrea: thei came & moued the people there. And then immediatly the
D brethren sente away Paul, to go as it were to
Actes xviii b the sea: but * Silas & Timotheus abode ther still. And thei that guyded Paul, brought hym vnto Athens, and receiued a commaundemēt vnto Silas and Timotheus, for to come too hym with spede, and came theyr way. Whyle Paull wayted for them at Athens, his spirit was moued in him, when he sawe the citie geuen to worshippyng of ymages. Then disputed he in the synagoge with the Jewes, & with the deuout persons, and in the market daylye with theym that came vnto hym by chaunce.
Certayn Philosophers of the Epicures and
E of ỹ Stoyckes disputed with him. And some ther were which sayed: what wyll this babler saye? Other sayd: he semeth to be a tydynges bringer of newe deuyls, because he preached vnto them IESVS and the resurrection: And they toke him, and brought hym into Marce strete, saiyng: may we not knowe what thys newe doctryne wherof thou speakest is? For thou bringest straung tidynges to our eares. We would knowe therfore, what these thynges meane. For all the Athenians and straun-
F gers which wer ther, gaue them selues to nothyng els, but ether to tel, or to here some new thyng. Paull stoode in the middes of Marce strete, and said: ye men of Athens, I perceiue that in al thinges ye are to superstitious. For as I passed by, and beheld the maner how ye wor-

worshyp your goddes, I found an alter wher in was writtẽ: vnto the vnknowne GOD. Whom ye then ignorãtly worshyp, hym shew I vnto you *GOD that made the world, and all that are in it (seyng that he is ‡LORDE of heauen and yearth) *dwelleth not in temples made with hãdes, nether is worshipped with mens hãdes, as though he neded of any thing seyng he hym selfe* geueth lyfe and brethe to all men euery wher, & hath made of one bloud all nations of men, for to dwel on the face of the yerth, and hath assigned before, how long tyme, and also the endes of theyr habitation, that they should seke GOD, if thei myght fele and fynd him, though he be not far from eue ry one of vs. For in him we lyue, moue, & haue our beyng, as a certayn of your owne Poetes sayd: For we are also his generation, for as much then as we are the generation of GOD we oughte not to thynche that the Godhead is like vnto golde, siluer or stone, grauen by craft and imagynation of man. *And the tyme of this ignorannce GOD regarded not. ‡ But nowe byddeth al men euery wher repent because he hath apoynted a day, in the whych he wil iudge the world with righteousnes, by that man by whom he hath apoynted, & hath offered fayth to all men, after that he had rayfed hym from death.

Gen. i. a
Actes. xiiii. c
Psal. xlvi. a,
Apoca. xiiii. b
*iii. Re. viiic
Esay. lxvi. a,
Actes. vii. f.
*Gene. ii. b.
&
Roma. ii. b.
‡Lu. xxiiii. g.

When thei heard of the resurrection from death: some mocked, and other sayd: we wyll here the againe of thys matter. So Paul departed from among them. Howbeit, certaine men claue vnto him, and beleued: among the which was Dionisius a senatour, and a woman named Damaris, and other with them

¶ The xviii. Chapiter.

A After this, Paul departed from Athes and came to Corinthum, and found a certayn Iewe named *Aquila, borne
Roma. xvi.a. in Ponthus, lately come from Italie with his
ii. Tim. iiii. d wife Priscilla (because that the Emperoure Claudius had commaunded all Iewes to departe from Rome) and he drue vnto theym because he was of the same craft, he abod with them, and wrought: their craft was to make tentes. And he preached in the synagoge euery Sabboth day (settyng furth in the meane vvhile the name of the Lord Iesus) and exhorted the Iewes and the Gentiles.

Actes. xvii b. When *Silas and Timotheus were come from Macedonia, Paul was constrayned by the spirit, to testify to the Iewes that IESVS was very CHRIST. And when thei sayed the
Math. x.b contrary and blasphemed ‡ he shoke his rayment, and sayd vnto them: your blood be vpMark. vi.b pon your owne heades, from hencefurth wyl
Actes. xiii. g. I go blameles vnto the Gentyles. And he departed thence, and entred into a certayn mās house named Iustus, a worshipper of GOD, whose house ioyned hard to ỹ synagoge How beit, one Crispus the chiefe ruler of the synagoge ‡ beleued on the LORD with al hys houIohn. iiii. b shold, and many of the Corinthiās when thei gaue audience, beleued and were baptised.

B Then spake the LORD to Paul in the nighte
Actes. xvi. b. *by a vision: be not afraid, but speak, & hold not thy peace: for I am with the, and no man shal inuade the that shal hurt the. For I haue much peple in this citie. And he cōtinued ther a yere and. vi. monethes. and taught them the word of GOD. When Gallio was ruler of ỹ coun-

countre of Achaia, ꝑ Iewes made insurrectiō
w one accord against Paul, & brought him to ꝑ
iudgement seat, saying: this felow counselleth
mē to worship GOD contrary to ꝑ law. And
whē Paul now was about to opē his mouth
Gallio said vnto ꝑ Iewes: if it wer a matter
of wrōg, or an euil dede (O ye Iewes) reason
wold ꝑ I shold hear you: but if it be a questiō
of wordes, or of names, or of your lawe, loke
ye to it your selues. For I will be no iudge of
such matters, & he draue them from the seat.
Thē al ꝑ Grekes toke Sosthenes ꝑ chief ruler
of ꝑ synagoge, & smote him before the iudges
seat. And Gallio cared for none of those thin
ges. Paull after this, taried there yet a good
while, & then toke his leaue of ꝑ brethren, and
sailed thence into Syria, Priscilla & Aquilla ac
companying hī * And he shore his hed in Cen
crea, for he had a vowe. And he cam to Ephe-
sus & left them thet: but he himself entred into
the synagoge, & reasoned with the Iewes. Whē
thei desired him to tary longer time with them
he consented not, but bad them farwel, saying
I must nedes (at this feast ꝑ commeth) be in
Ierusalē: but I wil returne again vnto you *
if GOD wil. And he departed from Ephesus
& when he was come vnto Cesarea: & salūed
vp, & saluted the congregatiō, he departed vn-
to Antioch: & when he had taried ther awhile
he departed, and went ouer al the countre of
Galacia & Phrigia by order, strēgthing al ꝑ dis
ciples. And a certain Iewe named * Apollos,
borne at Alexandria, came to Ephesus, an elo-
quent man, and mighti in the scriptures. The
same was enformed ī the way of the LORD
and spake feruently in the spirit, and taught
e

C Nume. vi b

Hebre. vi. a
Iames. iii. c.

i. Cor. i. a.
iii. a. xvi. c

diligently the thynges of the LORDE, and knewe but the baptyme of Jhon onely. And the same began to speake boldlye in the synagoge. Whom whē Priscilla and Aquilla had heard they toke him vnto them, and expounded vnto hym the way of GOD moze perfectlye. And when he was disposed to go into Achaia, the bzethzen wzote, exhoztyng the disciples to receiue him. Which whē he was come helped them much which had beleued thzough grace: Foz he ouer came the Jewes myghtely and that openlye, shewyng by the scriptures, that IESVS was GHRIST.

¶ The.xix. Chapiter. ✠

A IT foztuned that whyle Appollo was at Cozinthum, Paull passed thzoughe the vpper costes, and came to Ephesus and foūd certain disciples, and said vnto them, haue ye receiued the holye gost, sence ye beleued? And thei sayed vnto hym: no, we haue not hearde whether there be any holy gost, oz no. And he sayd vnto them: wherwith were ye then baptised? And thei sayed with Jhons baptyme. Then said Paul* Jhon verely baptised with the baptime of repentaunce saiyng vnto the people that thei should beleue on hym, whiche shoulde come after him: that is on Christ IESVS. When thei heard this, they were baptised in the name of the LORD IESV. And whē Paul† laid handes vpon them* the holy gost came on them, and thei† spake with tunges, & pzophesied, and al the men wer about twelue.

And he wente into the synagoge, and behaued him selfe boldly foz the space of thze monethes disputyng and geuyng them exhoztacyons of the kyngdome of GOD. ✠

When

Math. ii. b
Marke. i. a
Luke. iii. c.
Iohn. i. d.
† Actes. vi. a
viii. c. xiii. a
Num. xxviii. d
i. Titmo. iiii. d
and. v. d
ii. Timo. i. b.
* Actes. ii. a.
iiii f xix. b
* Mat. i. d,
Actes. ii. a.

Whē diuers wexed heard herted & beleued not
but spake euil of the waie of ỹ LORD (& that
before the multitude) he departed frō thē, and
seperated the disciples. And he disputed daily
in the schole of one called Tirānus. And this
continued by the space of twoo yeres: so that
all thei whiche dwelt in Asia heard the worde
of the LORD IESV, bothe Jewes and Gre-
kes. And GOD* wrought speciall miracles Marke.xvi.d.
by the handes of Paule: so that from his bo- Actes.v.c.
dy were brought vnto the sicke, naphins and
partelettes, & the diseases departed from them
and *the euill spirites went out of them. Math.xvi.d.
Then certain of the vagabond Jewes exor- C.
cistes, toke vpon them to call ouer them (whi-
che had euill spirites) the name of the
IESVS saiyng. We adiure you by * IESV, Matth.vii.c.
whom Paule preacheth. And there wer seuen
sonnes of one Sceua a Jewe and chief of the
priestes whiche did so. And the euil spirit ans-
wered and said IESVS I knowe, and Paule
I know, but who are ye? And the man in whō
the euill spirite was, ran on them, & ouercame
them, and preuailed against them, so that thei
fledde out of that hous naked and wounded.
And this was knowen to all the Jewes and
Grekes also, whiche dwelt at Ephesus, and
feare came on theim all, and the name of the
LORDE IESVS was magnified.
And many that beleued, came, *and cōfessed D.
and shewed their workes. Many of thē whi- Marke.i.z.
che vsed curious crafftes, brought their bokes
and burned them before all men, and thei coū-
ted the price of them, and found it fifty thou-
sande siluerlynges. So mightely grewe the
worde of GOD, & preuailed. After these thyn-

ges were ended. Paule purposed in the spirite (whē he had passed ouer Macedonia & Achaia) to go to Hierusalē, saiyng: after I haue been there, I must also se Roome. So sent he into Macedonia two of theim that ministered vnto hym, euen Timotheus and Erastus: but he hymselfe remained in Asia for a season.

E. The same time there arose no litle a do about that waie. For a certain man named Demetrius a siluer smith (whiche made siluer shrynes for Diana) was not alitle beneficiall vnto the craftes men. Whom he called together with the woorkemen of like occupacion, and

Actes. xvi. d. saied: Sirs ye knowe that by this crafte * we haue aduauntage. Moreouer, ye se and heare that not alone at Ephesus: but almoste thorow out all Asia, this Paule hath perswaded and turned awaie muche people, saiyng: that

Psalm. cxv. a. † thei be not Godes whiche are made w handes. So ỹ not onely this our craft cometh into parel to be set at naught: but also ỹ the tẽple of the great Goddesse Diana should be despised, & her magnificence should be destroied whom all Asia and the worlde worshippeth.

F. Whē thei heard these saiynges, thei wer full of wrath, & cried out, saiyng: greate is Diana of the Ephesians. And all the cittee was on a roze, and thei rushed into the comen hal with one assent, & caught Gaius & Aristarcus, men of Macedonia, Paules cõpaignions. When Paule would haue entred in vnto the people, the disciples suffred hym not. But certain of the chief of Asia (whiche wer his frendes) sent vnto hym, desiryng hym that he would not preaſe into the cōmē hal. Some therfore cried one thyng, & some another, and the congregacion

cion was all out of quiete, and the more parte knewe not wherfore thei wer come to gether.

Some of the compaigny drue furth. Alexander, the Jewes thrustyng hym forwardes: Alexander ‡ tokened with the hande, and would haue geuen the people an answere. Whē thei knew that he was a Jewe, there arose a shout almoste for the space of twoo houres, of all men, cryyng, great is Diana of the Ephesiās. Actes. xxi. g.

When the toune clarke had ceased the people, he saied: ye men of Ephesus, what man is it that knoweth not how that the citee of the Ephesians is a worshipper of the great Goddesse Diana, of the ymage whiche came from heuen. Seyng then that no man saieth here against, ye ought to be content, ‡ to do nothyng rashly, for ye haue brought hether these men: which are nether robbers of churches, nor yet despisers of your Goddesse: wherefore, if Demetrius and the craftes men whiche are with him, haue a matter against any man, the lawe is open, ‡ there are rulers, let theim accuse one another. But if ye go about any other thyng, it shall be determined in a lawful congregatiō for we are in ieopardy to be accused for this daies vprore, for asmuche as ther is no cause wherby we maie geue a rekenyng of this concourse of people. And when he had thus spoken he let the congregacion departe. G.

¶ The xx. Chapiter.

AFTER that the rage was ceased, Paul called the disciples vnto him, and toke his leaue of theim, ‡ departed for to go into Macedonia. And when he had gone ouer those parties, and had geuen them along exortatiō, he came into Grece and there abode thre A.

monethes. And when the Jewes laied wayte for hym as he was about to saile into Siria, he purposed to returne through Macedonia. There accompaignied hym into Asia, Sopater of Berrea and of Thessalonia Aristarcus and Secundus, and Gayus of Derba, & Timotheus, and out of Asia Tichicus & * Trophimus. These goyng beefore, taried vs at Troas. And we sailed awaie from Philippos after the daies of swete bred & cã vnto thẽ to Troas in .v. daies, wher we abode .vii. daies:

Actes.xix.f.
ii.Timo.iiii.d

B. And vpon one of the Sabboth daies when the disciples came to gether for to breake bred Paule preached vnto them (redy to depart on the morowe) and continued the preachyng vnto midnight. And there were many lightes in the chamber, where we wer gathered together and there sat in a windowe a certain young man (named Euticus) beyng sallẽ into a deepe slepe. And as Paule was preachyng he was the more ouercome with slepe, and fell doune from the third lofte, and was taken vp dede But when Paule went doune, he fell on hym & embraced hym and said, make nothyng a do, for his life is in hym. So when he was come vp again, & had broken the bred & eatẽ & talked a long while (euen till the morneyng) at the last he departed. And thei brought the yõg man aliue and wer not a litle conforted.

iii.Re.xvii.d.
iiii.Reg.iiii.f.
Luk.vii.c.
Actes.ix.g.

C. And we went afore to shippe, and loked vnto Asson, there to receiue Paule. For so had he appoynted, & would hym self go a fote. Whẽ we wer come together at Asson, we toke hym in, & came to Mitilenes. And we sailed thence and came the nexte daie ouer against Chios. And the nexte daie we ariued at Samos, and

taried

taried at Trogilon. The next daie we cam to Mileton for Paule had determined to saile ouer by Ephesus, because he would not spēde the tyme in Asia. For he hasted (if it wer possible for him) to kepe at Jerusalē the daie of Pēthecost. And frō Miletō he sent messengers to Ephesus & called the elders of the cōgregatiō. Whiche when thei wer come to hym, he saied vnto them: Ye knowe from the first daie that I came into Asia, after what maner I haue ben with you at al ceasons seruyng ỹ LORD with all humblenes of mynd, and with many teres and temptacions whiche happened vnto me by the laiyng awaite of the Jewes, because I would kepe backe nothyng that was profitable vnto you, but to shewe you & teache you openly & throughout euery hous, witnessyng bothe to the Jewes, and also to the Grekes, the *repentaunce, that is toward GOD, & the faith whiche is toward our LORD IESVS. Luke. xiiii. e

And now beholde I go bounde in the spirite vnto Hierusalem, not knowyng the thynges that shall come on me there, but that ‡the holy ghost witnesseth in euery citee, saiyng: that bāndes and trouble abide me. But none of these thynges moue me ‡nether is my life deare vnto my self, that I might fulfil my course with ioye, and the ministraciō (of the vvord) whiche I haue receiued of the LORD IESV to testify the Gospell of the grace of GOD. And now behold, I am sure, that hence furth ye all (thorowe whom I haue gone preachyng the kyngdom of GOD) shall se my face nomore. E. Actes. xxi. a. ‡1. Timo. ii. e.

Wherefore, I take you to recorde this daie, that I am pure frō the bloud of all men. For I haue spared no labor, but haue shewed you F.

all the counsaill of GOD. Take hede therfore vnto your selfes and to all the flocke, emong whom the holy ghoste hath made you ouerse-
ars, to rule the congregaciō of GOD, whiche
i.Timo.iiii.c. he hath purchased with his bloud. ‡For I am
ii.Timo.iii.a. sure of this, that after my departyng shal gre-
i.Peter.ii.a. uous wolues entre in emong you, not spa-
and.iii.a. ryng the flocke. Moreouer of your owne sel-
Iud.i.e. fes shal men arise speakyng peruerse thynges to drawe disciples after them. Therefore a-
wake, and remembre that by the space of thre yeres I ceased not to warne euery one of you night and daie with teres.

G. And now brethren, I commēde you to GOD and to the worde of his grace, whiche is able to buylde farther, and to geue you an inheri-
taunce emong all them whiche are sanctified.
‡Eccl.xlvi.c. ‡I haue desired no mānes siluer, golde, or ves-
ii.Reg.xii.a ture. Yea, ye your selfes knowe that *these
ii.Cor..xi.c. hādes haue ministred vnto my necessities and
and.xii.d. to them that wer with me. I haue shewed you
*Gene.iiii.c. al thynges, how that so labouryng ye ought to
i. Corin.iii.b. receiue the weake, and to remembre the wor-
ii.Thes.iii.b. des of the LORDE IESV, how that he saied: it is more blessed to geue then to receiue. And
when he had thus spoken, he kneled doune
Actes,xxi.b. *and praied with them all. And thei all wepte sore and fell on Paules necke and kissed hym sorowyng, moste of all for the wordes whiche he spake, that thei should se his face nomore. And thei conuoyghed hym vnto the shippe.

¶ The.xxi. Chapiter. ✣

A. AND whē it chaunced that we had lāched furthe, & wer departed from them we came with a straight course vnto Chion & the daie folowyng vnto the Rhodes

and

and from thence vnto Patara. And when we had gotten a ship that would saile vnto Phenices, wee went abord into it, and set furthe. But when Cipr̃us began to appeare vnto vs wee left it on the lefte hande, and sailed vnto Siria: and cam vnto Tyre. For there the ship vnladed the burthen. And whē we had found brethren, we taried there seuen daies. And thei tolde Paule throughe the spirite * that thei should not go vp to Hierusalē. And when the daies wer ended we departed: went our waie & thei al brought vs on our waie, with wiues and children, til we wer come out of the citee. And we kneled downe on the shore, * & praied. And when we had taken our leaue one of a- B. nother, we toke shippe and thei returned home again. When we had ful ended the course frō Tyre, we went downe to Ptolomaida, and sa- luted the brethren, & abode with them one daie The nexte daie, we that wer of Pauls cōpany departed, & cam vnto Cesaria. And we entred into ỹ hous of ‡ Philip the euangelist, whiche was one of the seuen, and abode with hym. Actes.xx.e. Actes.xx.g. ac.vi.d,viii.a

The same man had foure doughters virgins C. whiche did * prophesie. And as we taried ther Ioell.ii.g. a good many daies, there came a certain pro- phete from Jury, named Agabus. When he was come vnto vs, he toke Pauls girdle, and bounde his fete and handes, and saied: Thus saieth the holy ghoste, ‡ so shall the Jewes at Actes.ix.c. Hierusalem bynde the man that oweth this ii,Cor.xi.e. girdel, and shall deliuer hym into the handes of the Gentiles.

When we hearde this, bothe wee and other whiche were of the same place, besought hym that he would not go vp vnto Jerusalē The

Paule

Paule answered, and saied: what doo ye wepyng and vexyng my herte? I am redy, not to be bound onely, but also to die at Hierusalem for the name of the LORDE IESV. Whē we could not turne his mynd, we ceased, saiyng:
Matth.vi.b. the will of ỹ LORD be fulfilled. After those daies we toke vp our burthens, & went vp to
Actes.xi.c. Hierusalem. * There went with vs also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge

D. And when we wer come to Hierusalem: the brethrē receiued vs gladly. And on the morow Paule went in with vs vnto Iames. And all the elders came together. And when he had saluted them, he told by order all thynges that GOD had wrought emong the Gētiles by his ministracion. And when thei heard it, thei glorified the LORDE, and saied vnto hym: thou seest brother, how many thousād Iewes there are whiche beleue, and thei are all earnest folowers ouer the lawe. And thei are informed of thee, that thou teachest all the Iewes whiche are emong the Gentiles, to forsake Moses, & saiest: that thei ought not to circumcise their childrē, neither to liue after ỹ customes. What is it therfore? The multitude must nedes come together. For thei shall heare that thou arte come. Do therfore this, that we saie to thee.

E. ¶ We haue foure men, whiche haue a vowe
Num.vi.a. on them. Them take, and purify thy self with thē, and be cost on them, that thei maie shaue their heddes: & al shall knowe that those thynges whiche thei haue heard concernyng thee, are nothyng: but that thou thy self also walkest and kepest the lawe. But as touchyng the

Gentiles

Gētiles whiche beleue, ‡ we haue wrytten and concluded, that thei obserue no suche thyng: saue onely that thei kepe themselfes frō thynges offered to ydoles, and from bloud, and frō strangled, and from fornicacion. Then the nexte daie Paule toke the men, and * purified hym self with them and entered into the temple, declaryng that he obserued the daies of the purificaciō vntill that an offeryng should be offered for euery one of theim. actes.xv.c. actes. xiiii.b.

And when the seuen daies wer now almoste ended, the Jewes whiche wer of Asia (when thei sawe hym in the temple) moued al the people, and laied handes on hym, cryyng: men of Jsraell, help. This is the man, that techeth all men euery where against the people ‡ the law and this place. He hath also brought Grekes into the tēple, ‡ hath polluted this holy place. For thei had seen with hym one in the citee ‡Trophimus an Ephesiā, whō thei suppoled that Paule had brought into the tēple. And al the citee was moued, and the people swarmed together. And thei toke Paule ‡ drue him out of the tēple, and furthwith, the dores wer shut. F.

As thei went about to kill hym, tidynges cā vnto the hye capitain of the souldiers, that al Hierusalē was moued. Whiche immediatly toke souldiers ‡ vndercapitaines, ‡ ran doune vnto them. Whē thei sawe the vpper capitain ‡ souldiers: thei left smityng of Paule. Then the capitain came nere and toke hym, and cōmaunded hym to be bound with two chaines, and demaūded what he was, and what he had doen. And some cried one thyng, some another emōg the people. And whē he could not know the certaintie for the rage, he commaūded hym G.

to be caried into the castle. And when he came vnto a staire, it fortuned that he was borne of the souldiers for the violence of the people For the multitude of the people folowed after, cryng: away with hym.

And when Paule began to be caried into the castle, he saied vnto the hye capitain, maie I speake vnto thee: Which saied: Canst thou speke Greke: Art not thou that Egiptiã, which before these daies madest an vproure & ledest out into the wildernes foure M. men that were murtherers: But Paule said: I am a mã
ac.ix.b.xxii.a which am a Iewe of ‡ Tharsus a citee in Cicil, a citezen of no vile citee, I beseche thee suffer me to speake vnto the people. And whẽ he had geuẽ hym licẽce, Paul stode on the steppes
actes.xxi.d. ‡ and beckened with the hand vnto the people and when there was made a greate silence, he spake vnto them in the Hebrue toung saiyng.

¶ The.xxii.Chapiter.

A. MEN, brethren & fathers, heare ye mine answere which I make now vnto you. When thei heard that he spake in the Hebrue tongue to theim, thei kepte the more silence. And he saith, I am verely a man
ac.ix.b.xix.g which am a Iewe borne in ‡ Tharsus, a citee in Cicill: neuertheless yet brought vp in this
actes.vi.f, citee, at the fete of * Gamaliell, and informed diligently in the law of the fathers, and was feruẽt minded to GOD ward, as ye al are this
actes.vii.a. same daie, and ‡ I persecuted this waie vnto
ix.a. .xxvi.d, the deth, byndyng and deliueryng into prison
i.cor.xv.b. bothe menne and women, as the chief preest
Gala.i.b. doeth beare me witnesse, and all the estate of the elders: of whõ also I receiued letters vnto the brethren, and went to Damasco to

bryng

bryng theim (whiche wer there) bounde vnto Hierusalem for to be punished.

And it fortuned (that as I made my iorney & B.
was come nye vnto Damasco about noone) sodenly there shone from heuen a greate light rounde aboute me, and I fell vnto the yearth and heard a voyce saiyng vnto me: * Saule, actes.x.a.
Saule, why persecutest thou me? And I answered: what art thou LORDE. And he saied vnto me: I am IESVS of Nazareth, whom thou persecutest. And thei that were with me: sawe verely a light and wer afraied: but thei heard not the voyce of hym that spake with me. And I saied: what shall I do LORDE? And the LORDE saied vnto me: arise and go into Damasco, and there it shalbe tolde thee of all thynges, whiche are appoynted for thee to do. And when I sawe nothyng for the brightnes of that light, I was led by the hande of them that wer with me, and came into Damasco.

*And one Ananias a perfecte man, (and as C.
pertainyng to the law hauing good report of actes.ix.c.
all the Iewes whiche there dwelt) came vnto me, & stode & said vnto me: Brother Saule, receiue thy sight. And the same houre I receiued my sight & saw hym. And he said, the GOD of our fathers hath ordained thee before, þ thou shouldest know his wil, & se þ thynge that is rightful and shouldst heare that voice of his mouth for thou shalt be his witnesse vnto all men of those thynges, whiche thou hast seen & heard. And now: why tariest þ? Arise, & be baptised, & washe a waie thy synnes * in callyng Roman.x.c.
on the name of the LORDE. And it fortuned that when I was come again to Ierusalem & praied in the temple, I was in a traunce, and

sawe

sawe hym saiyng vnto me, Make haste, & get thee quickely out of Hierusalem: for thei will not receiue thy witnes that thou wrest of me.

D. And I said, LORDE: thei knowe that I pri-
soned and bet in euery Sanagoge theim that
actes.iii.a. beleued on thee. * And when the bloud of thy witnesse Stephen was shed, I also stode by, and consented vnto his death, and kepte the raiment of them that slewe hym. And he saied
actes.xiii.b. vnto me, departe, for * I will sende thee as-
Gal.i.d. farre hence vnto the Gentiles.

Thei gaue hym audience vnto this worde, & then lift vp their voyces, & saied: Awaie with suche a felowe from the yearth: For it is not reason that he should liue. And as thei cried, & cast of their clothes, and threwe dust into the ayre, the capitain commaunded hym to bee brought into the castle, & bad that he should be scourged, and to be examined, (that he might knowe) wherefore thei cried so on hym. And when thei bound hym with thongues, Paule saied vnto the Centurion that stode by hym: Is it lawfull for you to scourge a man that is a Romain & vncondemned? Whē the Centurion heard that, he went and tolde the vpper capitain saiyng: What entendest thou to do? For this man is (a citezen) of Rome.

E. Then the vpper capitain came, and said vn-
to hym: tell me, art thou a Romain? He saied: yea. And the capitain answered, with a great some obtained I this fredō: and Paule said, I was fre borne. Thē straight waie departed from hym thei whiche should haue examined hym. And the hie capitain also was afraied, after he knewe that he was a Romain and be-
cause he had bound hym. On the morowe be-

cause

cause he would haue knowen the certaynetie
wherfore he was accused of ỹ Iewes, he losed
him from his bandes, and cõmaunded the hye
priestes & al the coũsel to come together * and
brought Paul furth, and set him before them Actes. xxiii.b

¶ The. xxiii. Chapiter

PAVL beheld the coũsail, and sayd: men A
and brethren ‡ I haue liued in al good cõ Actes, xxiii.d
science before GOD vntyl this day. And
the hye priest Ananias cõmaunded them that
stode by to smyte him on ỹ mouth. Then sayd
Paul vnto him, GOD shal smite ỹ thou pain
ted wal, ‡ Sittest thou and iudgest me after ỹ
law, and cõmaundest me to be smytten cõtra- ‡ Deut. xvii.d
ry to the lawe? And they that stode by sayd, re
uylest * thou GODS hye priest? Then sayd
Paul: I wist not brethren that he was the hye * Iohn. xviii.d
priest. For it is written: * thou shalt not curse * Exo. xxii.d
the ruler of the people.

When Paul perceyued that the one parte B
wer Saduces, & the other Pharises, he cryed
out in the counsel: Men and brethren, ‡ I am ‡ Philip iii.a
a Pharise, the sonne of a Pharise. * Of the * Act. xxii.e
hope and resurrection from death, I am iud- and. xxvi.b
ged. And when he had so sayd, ther arose a de-
bate betwene the Pharises and the Saduces
and the multitude was deuided ‡ For the Sa- ‡ Mat. xxii.c
duces say that there is no resurrection, nether Marke. xii.b
Angel nor spyryte: But the Pharises graunt Luke. xx.c
both. And there arose a great crye: and when
the Scribes whiche wer of the pharises part
arose thei stroue saiyng: we fynde none euil in
this man. Though a spirit or an Angel hath C
appered to him, let vs not striue against God
And when there arose great debate, the capi-
taine fearyng, lest Paul shuld haue bene pluct

a sonder of them) cõmaunded the souldiours to go doune, and to take him from among the and to bryng him into the castel. * The night folowyng. GOD stode by him, and sayd, be of good chere Paul: for as ꝓ hast testifyed of me in Jerusalem ‡ so must ꝓ beare wytnes also at Rome. And when it was day certayne of the Jewes gathered them selues together, & made a vowe, saiyng: that they would neither eat nor drinke tyl thei had kylled Paul. They were mo then foxtie men, whiche had made this cõspiracy. And they came to the chief priestes and elders, & sayd: we haue boũd our selues wt a vowe, that we wyll eat nothyng vntyll we haue slain Paul. Now therfore geue ye knowledge to the vpper capitayne and to the counsail, that he bryng him furth vnto vs to morowe as though we would know some thyng more perfectly of him. But we (or euer he come neare) are redy to kyl him.

Acts.xvi.b and.xviii.c

‡ Act. xxvii.d

D When Pauls systers sonne heard of their laiyng awayte, he went and entred into the castel and told Paul. And Paul called one of the vnder captayns vnto him, and sayd, bring this yong man vnto the hye captayne, for he hath a certayne thyng to shewe him. And he toke him and brought him to the hye captain and sayd, Paule the prisoner called me vnto him, and praied me to bryng this yong man vnto the, whiche hath a certayne matter to shew the. The hye captayne toke him by the hand, and went with him out of the way: and asked him: what is it ꝓ thou hast to tell me? And he sayd: the Jewes are determined to desyre the, ꝓ thou wouldest bring furth Paul to morowe into ꝓ coũsail, as though thei wolde

enquire

enquire somwhat of him more perfectly. But E
folow not ẏ their mindes: for their lye in wait
for him of thē, mo then .xl. men, whiche haue
bōūd thē selues wᵗ a vowe ẏ they wyl neither
eat nor drinke, tyl they haue kylled him. And
nowe are they redy ✝ loke ẏ thou shuldest pro-
mise. The vpper captain of thē, let ẏ yongmā
depart ✝ charged him saiyng: se ẏ tel it out to
nomā, ẏ thou hast shewed these thinges to me
And he called vnto him two vnder captaynes,
saiyng: make redy .cc. souldiers to go to Cesa
rea, ✝ horsemē .lxx. and speremen .cc. at ẏ thyrd
houre of the night. And deliuer thē beastes, ẏ
they may set Paul on, ✝ bring him safe vnto
Felix ẏ hye debite. For he did feare lest happely
the Iewes should take him away and kil him, and
he him self should be afterward blamed as though
he would take mony, ✝ he wrote a letter after
this maner.

Claudius Lisias vnto ẏ most mighty ruler F
Felix, sēdeth gretynges. * This mā was takē * Actes. xxi. f
of ẏ Iewes, ✝ should haue bene kylled of them
Then came I wᵗ soudiers, and rescued him, ✝
perceiued ẏ he was a Romayne. And when I
wold haue knowen ẏ cause, wherfore they ac
cused him, * I brought him furth into their Actes. xxii. g
cōūsel. Ther perceiued I ẏ he was accused of
questions of their law * But was not guilty of Actes. xxv. f
any thyng worthy of death or of bondes. And
when it was shewed me, how that the Iewes
layd wait for him, I sent him straight way to
the ✝ gaue cōmaūdement to his accusars, ẏ the
thinges which they haue against him, thei should
tel before ẏ: fare wel. Then the soudiers (as it
was cōmaūded thē) toke Paul, ✝ brought him
by night to Antepatras. On the morowe thei

left ꝑ horsemen to go with him, and returned vnto the castle. Whiche when they came to Cesarea, (and deliuered the Epistle to the debite) presented Paul also before him. When the debyte had red the letter, he asked of what countre he was. And when he vnderstode ꝑ he was of Cilicia: *I wil heare ꝑ (sayd he) whē thyne accusars are come also, & he cōmaūded him to be kept in Herodes iudgement hal.

*Dent. xvii. a

¶ The. xxiiii. Chapiter

A FTER fiue dayes, Ananias *the hye preist descended with the elders and with a certayne orator named Tertullus, whiche enformed the debite agaynst Paul. And when Paul was called furth Tertullus begāne to accuse him, saiyng: Seyng ꝑ we liue in great quietnes by the meanes of the and that many good thynges are done vnto this nacion̄ thorowe thy prouidence: that alowe we euer and in al places most noble Felix with al thankes: Notwithstandyng, that I be not tedious vnto the, I praye the ꝑ thou woldest heare vs of thy curtesy a few wordes

A

Actes. xxv. d

B For we haue found this man a pestilent fellowe, and a mouer of debate vnto all the Iewes in the whole world, and a mainteyner (of sedicion) of the secte of the Nazarites, whiche hath also enforced to pollute the temple. *Whom we toke, and wold haue iudged according to our law: but the hye capitaine Lysias came vpō vs, and w̄ great violence toke him away out of our handes, commaundyng his accusars to come vnto the. Of whō thou maist (if thou wylt enquire) know the certaintie of al these thynges, wherof we accuse him The Iewes likewyse affirmed, saiyng that

*Acts. xxi. f

these

these thynges were euen so.

Then Paul (after that the debite him selfe C
had beckened vnto him that he should speake)
answered: With a more quiet mynde do I an-
swere for my selfe, for asmuche as I vnder-
stande, that thou hast bene of many yeares a
iudge vnto this people, because thou maist
knowe that ther are yet but twelue daies sẽce
I went vp to Jerusalem for to worshyp, and
*they neither founde me in the temple dispu- *Actes. xv.b
tyng w̃ any man, neither raisyng vp the peo- and. xxviii.d
ple, neither in the Synagoges, nor in the cy-
tie: Nether can they proue the thynges wher-
of they accuse me.

But this I confesse vnto the, that after the D
way (whiche they cal heresy) so worshyp I the
GOD of my fathers, beleuyng al thinges whi
che are written in the lawe and the Prophetes
and haue hope towardes GOD, that *ỹ same *Mat. xxii.c
resurrection of the dead (whiche they selues
loke for also) shalbe, both of iust and vniust.
And therfore *study I to haue alway a cleane Actes. xxiii.a
conscience towardes GOD, and toward men.

But after many yeres, I came * & brought *Roma.xv.f
almes to my people & offerynges, and vowes Actes.xi.d
in the whiche they founde me purifyed in the
temple, neither w̃ multitude, nor yet with vn-
quietnes, and they toke me, and cried, saiyng: a-
way with our enemy. Howebeit, ther wer cer-
tayne Jewes out of Asia, whiche ought to be
here present before the, and accuse me, yf they
had ought against me: or els let ỹ same her say
yf they had found any euil doyng in me, while
I stand here in the coũsel, except it be for this
one voyce that I cried stãdyng among them:
*of the resurrection frõ death am I iudged Actes xxiii.a
of you this day.

When

When Felix heard these thinges, he deferred thē, for he knew very wel of ẏ way and sayd, when Lisias the captayne is come doune, I wyl knowe the vtmost of your matter. And he cōmaūded an vndercaptayne to kepe Paul, and to let him haue rest, and that he shuld forbyd none of his acquaintaunce to mynister vnto him, or to come vnto him.

*Iere.xxxix. Actes.ix.a

And after a certaine daies, when Felix came wt his wyfe Drusilla (whiche was a Jewesse) he called furth Paul & heard him of the fayth whiche is toward CHRIST. And as he preached of righteousnes, temperaūce, and iudgement to come: Felix trembled, and answered: Go thy way for this tyme: when I haue a cōuenient season, I wyl sende for the. He hoped also that money shuld haue ben geuen him of Paul, that he might lose him: wherfore he called him the oftener and commened wt him. But after two yere, Festus Porcius came into Felix roume. And Felix *willyng to shewe the Jewes a pleasure, left Paul in prison bound.

F

Actes.xxv.d

¶ The.xxv. Chapiter.

A When Festus had receyued the office after thre dayes he ascēded from Cesarea vnto Jerusalē. Then enfourmed him the hye priestes & the chief of the Jewes of Paul And they besought him & desyred fauoure agaynst him, ẏ he wold send for him to Jerusalē: and they layd awayt for him to kyl him. Festus answered, ẏ Paul shuld be kept at Cesarea: but that he him selfe would shortly depart thither Let thē therfore (sayd he) whiche among you are hable to come doune with vs, and accuse him, yf there be any faut in the man.

When

When he had taried there among the more B
then ten dayes, he went doune vnto Cesarea,
and the next day sate doune in the iudgement
seate, and cõmaunded Paul to be brought.
Whiche when he was come, the Iewes whi-
che were come from Ierusalem, stode aboute
him, and layde many and greuous compl.ayn-
tes against Paul, whiche they could not proue
as long as he answered for him selfe * that he Act. xxiiii. c
had nether against the law of ỹ Iewes, nether and. xxviii. d
agaynst the temple, nor yet agaynst Cesar offẽ
ded any thyng at al.
Festus * willyng to do the Iewes a pleasure * Act. xxiii. f
answered Paul and sayd: wylt ỹ go vp to Je- C
rusalẽ, and ther be iudged of these thynges be-
fore me? Then sayd Paul: I stand at Cesars
iudgement seate, wher I ought to be iudged:
To the Iewes haue I no harme done, as thou
very wel knowest. If I haue hurt them, or cõ
mytted any thyng worthy of death, I refuse
not to dye. If none of these thinges are, wher
of they accuse me, no man may deliuer me to
them. I appeale to Cesar: Then spake Festus
with deliberacion, and answered: Thou hast
appeled vnto Cesar: vnto Cesar shalt thou go
And after a certayne dayes, kyng Agryppa D
and Bernice came vnto Cesarea to salute Fe-
stus. And when they had bene ther a good sea
son, Festus rehersed Pauls cause vnto the
kyng, saiyng: * there is a certaine man left in Act. xxiiii. f
prison of Felix aboute whom when I came
to Hierusalem * the hye priestes and elders of Acts. xxiiii. a
Iewes enfourmed me, and desyred to haue
iudgement against him. To whõ I answered:
It is not the maner of the Romaynes, for
fauour

fauour to deliuer any man, that he ſhould pe-
rithe, before that he whiche is accuſed, haue ỹ
accuſars before him, and haue lycence to an-
E ſwere for him ſelfe cõcernyng the cryme layde
againſt him. Therfore, when they wer come
hyther, without any delay, on the morowe I
ſate to geue iudgement, and cõmaunded the
man to be brought furth. Againſt whõ when
Actes. xxiii. f the accuſars ſtode vp * they brought none ac-
cuſacion of ſuche thynges as I ſuppoſed: but
had certayne queſtions againſt him of their
owne ſuperſticion, and of one IESVS whiche
F was dead, whom Paul affirmed to be alyue.
And becauſe I douted of ſuche maner of que-
ſtions, I asked him whether he would go to
Ieruſalem, and there be iudged of theſe mat-
ters. But when Paul had appealed to be kept
vnto the knowledge of Ceſar, I cõmaunded
him to be kept, tyl I might ſend him to Ceſar.
Agrippa ſayd vnto Feſtus: I wold alſo heare
the man my ſelfe. To morowe (ſayd he) thou
ſhalt heare him. And on the morowe when A-
grippa was come and Bernyce, w̃ great põpe
and wer entred into the counſel houſe, with ỹ
captaynes & chief men of the cytie, at Feſtus
cõmaũdement was Paul brought furth. And
G Feſtus ſayd: Kyng Agrippa, and all ye men
whiche are here preſent with vs: ye ſe this mã
about whom all the multitude of the Iewes
haue entreted me both at Ieruſalem and alſo
here: criyng, he ought not to liue any lenger.
Yet found I nothyng worthy of death, that
he had committed. Neuertheles, ſeyng that he
hath appealed to Ceſar, I haue determyned
to ſend him. Of whõ I haue no certayn thing
to write vnto my Lorde. Wherfore I haue

brought

brought him vnto you, and specially vnto the
O king Agrippa, that after examinacion had
I might haue somewhat to write. For me
thynketh it vnreasonable for to send a priso-
ner, and not to shewe the causes whiche are
layde against him.

¶ The.xxvi. Chapiter.

AGRIPPA sayd vnto Paul: thou A
art permitted to speake for thy selfe.
Then Paul stretched furth the hande
and answered for him selfe: I thinke my selfe
happy (kyng Agrippa) because I shal answer
this day before the, of all the thynges wherof
I am accused of the Iewes: namely, because
thou art expert in al customes, and questions,
whiche are among the Iewes. Wherefore I
beseche the to heare me patiently.

My liuyng that I haue led of a chylde (whi- B
che was at the fyrst among myne owne nacio
at Ierusalem) knowe all the Iewes, whiche
knewe me from the beginnyng, if they would
testifye. For *after the most straightest sect of *Philip.iii.a
our religion, I liued a Pharyse. And nowe I
stand and ‡am iudged for the hope of the pro- Actes.xxiii.b
myse made of GOD vnto oure fathers: vnto xxiiii.e. and
whiche promyse oure.xii. tribes (instantly ser- xxviii.c
uyng GOD day and night) hope to come. For
whiche hopes sake, kyng Agrippa, I am ac-
cused of the Iewes. Why should it be thought
a thyng incredible vnto you, that GOD should
rayse agayne the dead? I also verely thought
in my self, ỹ I ought to do many cõtrary thin
ges, clene against the name of IESVS of Na- C
zareth: *whiche thing I also dyd in Ierusalē *Actes.viii.ix.
And many of the saincles did I shut vp in pri ix.a xxii.a
son, ‡ had receiued auctorite of ỹ hye priestes i. Corin.xv.b

And Gala,ii.b

And when they were put to death, I gaue the
sētence. And I punished them oft in euery sy-
nagoge, & compelled them to blaspheme: and
was yet more mad vpō them, and persecuted
them, euen vnto straūge cyties. About whiche
thynges as I went to Damasco wᵗ auctorite
and lycence of ꝑ hye prieſtes, euen at myddai
(O kyng) I saw in the way a light frō heauē
aboue the brightnes of the sunne shyne round
about me, and them whiche iorneyed wᵗ me.
D When we wer al fallen to the yearth, I heard
a voyce speakyng vnto me, and saiyng in the
‡Actes.ix.a and.xxii.b Hebrue tong: ‡Saul Saul why persecutest ꝑ
me? It is hard for the kicke against ꝑ prickes.
And I sayd: Who art ꝑ LORD. And he sayd
I am IESVS whō thou persecutest, but ryse
stād vpō thy fete. For I haue appered vnto ꝑ
for this purpose, to make the a minister and a
wytnes bothe of those thynges whiche thou
hast sene, and of those thynges in the whiche
I wyll appeare vnto the delyuerynge the from
the people and from the Gentyls, vnto whom
nowe I send the, to open their eyes, that they
may be turned from darknes to light, and frō
the power of Satan vnto GOD, that they
may receiue forgeuenes of synnes, and inhe-
ritaunce among them whiche are sanctifyed
by fayth that is toward me.
E Wherfore (O kyng Agrippa) I was not
disobedient vnto the heauenly vision: but she-
wed fyrst vnto them of Damasco, and at Hie
rusalem, and throughout al ꝑ coastes of Iewe-
ry, and then to the Gentyls, that they shuld re-
pent, and turne to GOD, and do suche wor-
kes as becometh them that repent. For this
cause the Iewes caught me in the temple, and
went

went about to kyl me. Seyng therfore that I haue optayned helpe of GOD I continue vnto this day, witnessyng both to smal & great, sayyng none other thynges then those whiche the Prophetes & Moses dyd say should come: that CHRIST should suffre, and that he shuld be the fyrst that should ryse from death, and should shewe light vnto the people, and to the Gētyls. As he thus spake for him self: Festus sayd with a loud voyce: Paul, thou art beside thy selfe. Muche learnyng doth make the mad. And Paul sayd: I am not madde (most deare Festus) but speake the wordes of truth and soberues. For the kyng knoweth of these thynges, wfore whō I speake freely, neither thinke I that any of these thynges are hydden from him. For this thyng was not done in a corner. Kyng Agryppa beleuest thou the prophetes? I wote wel that thou beleuest. Agryppa sayd vnto Paul: Somewhat thou bryngest me in mynde for to become Christen. And Paul sayd I would to GOD that not onely thou: but also al that heare me to day, wer not somwhat onely, but al together, suche as I am, excepte these bondes. And when he had thus spoken, the kyng rose vp, and the depute, and Bernice and they that sat with them. And when they wer gone apart, thei talked betwene them selues sayyng: This man doth nothyng worthy of death, nor of bondes. Then sayd Agryppa vnto Festus: This man might haue bene let lose, if he had not appealed vnto Cesar.

¶ The.xxviii. Chapiter.

WHEN it was concluded that we should sayle into Italye, they deliuered both

both Paul and certaine other prisoners, vnto one named Julius, an vnder captayne of Cesars souldiers. And we entred into a shyp of Adramicium, & losed frō land, appointed to
*Colō, iiii. a sail by the costes of Asia, one * Aristarcus out of Macedonia of the coūtre of Thessalonia tarying styl w̄ vs. And the next day we came
Iere. xxxix. c to Sydon: And Julius ‡ curteously entreated
Act. xxiiii. e Paul and gaue him lybertie to go vnto his frendes, and to refreshe him selfe. And when we had launched from thence, we sayled hard by Cyprus, because the wyndes wer contrary And when we had sailed ouer y̆ sea of Cilicia and Pamphilia, we came to Mira whiche is
B in Licia. And there the vnder captayne foūd a shyp of Alexandria readye, that sayled into Italy, and he put vstherin. And when we had sailed slowly many daies, and scace wer come ouer agaynst Guidon (because the wynde w̄stode vs) we sayled hard by the coastes of Cādy, ouer against Salmo, and w̄ muche worke sayled beyond it, and came vnto a place whiche is called the fayre hauens. Nye whervnto was the cytie of Lacea. When muche tyme was spent, and when sailyng was nowe icoperdeous, because also that thei had ouerlong fasted, Paul put them in remembraunce, and
C sayd vnto them: Syrs I perceyue that this voyage wyll be w̄ hurt and muche damage, not of the ladyng and shyp onely, but also of your lyues: Neuertheless the vnder captayne beleued the gouernour and the Master of the shyp more then those thīgs whiche wer spokē of Paul And because the hauē was not cōmodious to winter in, many toke counsail to departe thēce, if by any meanes thei might attain

to Phenices, and ther to wynter, whiche is an hauen of Candy and lyeth toward the south west & noxth west wind. When the southwind blew thei supposyng to obtain their purpose, losed vnto Asson, and sayled past al Candy.

But not long after, ther arose against their purpose, a flawe of wynde out of the noxth-east. And whē the ship was caught and could not resist the winde, we let her go, and dxaue with the wether. But we were caried into an isle, which is named Clauda, and had muche woxke to come by a bote, which thei toke vp and vsed helpe, and made fast the ship, fering lest thei should fal into the Sirtes. And so they let doune a vessel, and were caried. The nexte day (when we wer tossed with an exceadyng tempest) thei lightened the ship, and the. iii. day we cast out with our owne handes the tackelyng of the shyp. When at the last, nether the sūne noz starres in many dayes apeared, and no smal tempest lay vpon vs, al hope that we should escape, was then taken away. But after long abstinence. Paull stode furthe in the myddest of thē and sayd: Sirs, ye should haue harkened to me, and not haue losed from Cāndy, nether to haue bxought vnto vs this harme and losse. And now I exhoxte you to be of good chere. Foz there shalbe no losse of anye mans lyfe among you, saue of the ship onlye. Foz ther stode by me this night the aungel of GOD, whose I am, and whō I serue, saiyng fear not Paul *thou must bz bxought before Ceasar. And lo, GOD hath geuen the all them that saile with the. Wherfoxe sirs be of good chere: foz I beleue GOD, þ it shalbe euen as it was told me. Howbeit, we must be cast into ‡ a cer-

D

*Act. xxv. c

Act. xxviii. a

a certayn ylond. But whē the .xiiii. night was
come (as we wer sailyng in Adria about mid-
E night) the shipmen demed, that ther appeared
some countre vnto them: and sounded, & foūd
it .xx. fadomes And when thei had gone a litle
ferther, thei sounded agayn, and found .xv. fa
doms. Then feryng lest thei shuld haue fallen
on some rocke, thei cast .iiii. ankers out of the
sterne, and wished for the day. As the shipmen
wer about to fle out of ꝑ ship (whē thei had let
doune the bote into the sea, vnder a colour, as
though thei wold haue cast ancres out of the
forship) Paul sayd vnto the vnder captayn &
to the souldiers: except these abide in the ship
ye cannot be safe. Then the souldiers cut of
the rope of the bote, and let it fal awaye. And
whā the day began to appere, Paul besought
them al to take meat, saiyng: this is the .xiiii.
day that ye haue taried and continued fasting
receiuyng nothing at al. Wherefore, I praye
you to take meat: for this no dout is for your
*Math. x. c. helth: for * ther shal not an heer fall from the
Luke. xi. a hed of any of you. And when he had thus spo
‡Mark. vi. c ke, he toke bread and ‡ gaue thankes to GOD
and. viii. a. in presence of them al: and when he had broke
1. Timo. iiii. a. it, he began to eat. Then wer thei all of good
chere, and thei also toke meat. We wer alto-
gether in the ship. ii. C. lxxvi. soules. And whē
thei had eaten ynough, thei lightened the shyp
and cast out the wheat into the sea. When it
was day, thei knewe not the land, but thei spi
F ed a certain hauē with a bank, into the which
thei wer minded (if it wer possible) to thrust in
the ship. And when thei had taken vp the an-
cres, thei committed them selues vnto the sea
and losed the rudder bondes and hoysed vp ꝑ

mayn

mayn saile to the wind, and drue to land. And whā thei chaunced on a place, which had the sea on both the sides, thei thrust in ỹ ship. And the forepart stucke fast and moued not, but ỹ hinder part brak wt the violence of the waues The souldiers counsel was to kil the prisoners, least any of theym, when he had swome out, shold ronne away. Bnt ỹ vnder captain willing to saue Paul, kept them from their purpose, and commaunded that thei why the could swyme should cast them selues fyrst into the sea, and scape to land. And the other he commaunded to go, som on bordes, and som on broken peces of the ship. And so it came to passe that they escaped all safe to lande.

¶ The. xxviii. Chapter

AND when thei were escaped, then thei knew, that *the isle was called Mile= te. And the people of the countre shewed vs no litle kyndnes: for thei kyndled a fire and receiued vs euery one, because of the present rayne, and because of the cold. And when Paull had gathered a bondell of stickes, and laid them on the fyre, ther came a viper out of the heat, and lept on his hand. When the mē of the countre saw the beast hang on his hād thei sayd among theym selues: no doubt this man is a murtherer: Whō (though he haue escaped the sea) yet vengeaunce suffereth not to lyue. And he shoke of the viper into the fire and felt no harme. Howbeit thei wayted when he should haue swolne, or fallen doune deade sodenly. But after thei had loked a great while and sawe no harme come to him, they chaunged their myndes, and sayed ỹ he was a GOD. In the same quarters were landes of ỹ chefe

A Acte. xxvii. a

B *Mat. xvi. d. Luke. x. c

Actes. xiiii. b

man

man of the ile (whose name was Publius) which receiued vs, & lodged vs. iii. dayes cour-
C teously. And it fortuned that the father of Publius lay sick of a feuer, and of a bloudy flix. To whom Paul entred in and praied, & layed his handes on him and healed him. So, when this was done, other also which had diseases in the ile, came and were healed: whiche also did vs great honour. And when we departed thei laded vs wt such thinges as wer necessary.

After. iii. monethes we departed in a ship of Alexandry, which had wintred in ye ile, whose badge was Castor and Pollux. And when we came to Siracusa we taryed there. iii. dayes. And from thence we fet a compasse, and cam to Regium. And after one day the south wind blewe: and we came the next day to Putiolus: wher we found brethren and were desired to tary with them. vii. dayes, and so came we to Rome. And frō thence, when the brethren herd of vs, thei came to mete vs at Appiforū, and at the. iii. tauernes. When Paul sawe them, he thanked GOD and were bold. And when we came to Rome, the vnder Captayn deliuered the prisoners to the chefe captayne of the
D host, but Paul was suffred to dwel by hi self with a souldier that kept him. And after. iii. dayes, Paul called the chiefe of the Iewes together. And when thei were come he sayd vnto
Actes. xxiii. c and. xxv. b them: Men and brethē, though * I haue committed nothing agaynst the people or lawes
‡ Act. xxiii. c of the Elders ‡ yet was I deliuered prisoner from Ierusalem into the hādes of the Romanes. Which whē thei had examined me wold haue let me go, because ther was no cause of death in me. But when the Iewes spake contrary

trary, I was constrained to appeale vnto Ce
sar: not that I had ought to accuse my people
of. For this cause thē haue I called for you, e- E
uen to se you, & to speake with you, * because * Ac. xxiii. b
that for the hope of Israel I am bound with xxiiii. c, &
this cheine. And thei said vnto him: we nether xxvi. b.
receiued letters out of Iewry pertaining vnto
the, nether came any of the brethren that shew
ed or spak any harme of the. But we wyl hear
of the what thou thinkest. For as concerning
this sect, we know that * euery wher it is spo * Luke. ii. e
ken against. And when thei had appointed hi F
a day, ther cam many to him into his lodging
To whom he expounded and testified of the
kingdome of GOD and preached vnto theim
of IESVS: both outes of the lawe of Moses &
out of the prophetes, euen from morning vn-
to night. And * some beleued the thinges whi- Actes. xvii a.
che were spoken, and some beleued not. And
when thei agreed not among themselues, thei
departed, after þ Paul had spoken one worde
wel spake the holy gost by Esay the prophet Esaye. vi. a
vnto our fathers, saying: * Go vnto this pe- Marke. xiii. b.
ple, and say: with your eares shal ye hear, and Marke. xii. d
shal not vnderstand, and with your eyes shal Luke. viii. b
ye se, and not perceiue. For the hearte of thys Iohn. xii. f.
people is waxed grosse, and with their eares
haue thei had no lust to heare, and their eyes
haue thei closed: lest thei shoulde se with their
eies, and hear with their eares, and vnderstād
with their heartes, and shoulde be conuerted,
and I should heale thē. Be it knowen therfore
vnto you, that this saluation of GOD is sent
to the Gentiles, & thei shall hear it. And when
he had said these wordes, the Iewes departed
from him and had greate disputions among

thē ſelues. And Paul dwelt .ii. yeres ful in his lodging, † receiued al that came in vnto him,
preaching the kingdom of GOD, and tea-
ching thoſe thinges which cōcerne the
LORD IESVS with al confidence
no man forbydding hym.
¶ Here endeth the Actes of
the Apoſtles

The Epiſtle of the Apo-

ſtle ſaint Paul to the Romaynes.

¶ The firſt Chapiter. †

A



AVL the ſeruaūt of IESVS CHRIST, called to the office of an Apoſtle * put a part for the Goſpel of GOD * which he had promiſed afore by his prophets, in the holy ſcriptures of his ſonne, which was

Actes. xiii a.
* Deu. xviii. c
Act. d. vii e

borne (vnto him) * of the ſede of Dauid after the fleſhe: and hath ben declared to be the ſon of GOD with power, after the ſpirit that ſanctifieth, ſence the tyme that IESVS CHRIST our LORD roſe agayn from death * by whō we haue receiued grace and Apoſtleſhip, that obedience might be geuen vnto the fayeth in his name among all Heathen, of whoſe num-
ber you be the elect of IESV CHRIST. †

Marke. i. a.
ii. Timo. ii. d.

* Actes. ix. b

¶ To al you that be at Rome, beloued of GOD and called ſayncte * Grace be with you and peace from GOD oure father, and from the LORD IESVS CHRIST.

i. Cor. i. a.
Gala. i a

B

First verely I thanke my GOD thrōgh IE-
SVS CHRIST for you all, that your fayth is ſpoken of in all the worlde. For GOD is my witnes (whom I ſerue * with my ſpirit in the Goſpel of his ſōne) † without ceſſyng I make

Iohn. iiii. c.
i. Cor. iii. c

mend

mẽcio of you, prayng alwaies *i my prayers Phil.i.a
beseching þ by some mene, at the last (one time Collos i a
or other) a prosperous iourney (by the will of
GOD) might fortune me to come vnto you.
For I long to se you, that I might bestowe a-
mong you some spiritual gift to strength you
withal: that is, þ I myght haue consolation
together with you, through the common faith
which both ye and I haue. I would þ ye shuld
know (brethren) how that I haue often times
purposed to come vnto you: * but haue bene Actes. xvi. b
let hitherto, to haue some fruite also among
you, as amõg other of the Gentiles. I am det
ter both to the Grekes & to the vngrekes, to þ
learned & to the vnlearned: So þ (as much as
in me is) I am ready to preach the Gospell to Eccle. xli. c
you þ are at Rome also * For I am not asha- ii. Timo. i. d.
med of the Gospel of GHRIST, because ‡ it ‡i. Cor. i. c
is the power of GOD vnto saluatiõ to euery L
one þ beleueth, to the Iew first, and also to þ
Gẽtile. For by it is the righteousnes of GOD
opened from fayth to fayth. As it is wrytten Abacuc. ii. a
*the iust shal lyue by fayth. For the wrath of Gala. iii. b.
GOD appeareth from heauen agaynst al vn- Hebre. x. c
godlines and vnrighteousnes of men, whiche
withhold þ truth in vnrighteousnes: seing * Actes. xvii. f.
that it which may be known of GOD, is ma-
nifest among them. For GOD hath shewed it
vnto them. * Yea, his inuysyble thinges (that Actes. xiiii. c
is to say, his eternal power and Godhed) are Hebr xi a
sene, for as much as thei are vnderstand * by
the workes from the creation of the worlde: Psal. xix. a.
So that thei are without excuse, because that
when thei knew GOD, thei glorified hym not
as GOD, nether wer thãkful, but wered full
of vanities in their imaginations * and their * Deu. xviii. e

foolysh heart was blynded. When they coun
ted them selues wyse, they became fooles, *&
*Psal. cvi. c. turned the glory of the immortal GOD, vnto
Hierem. ii. c an ymage, made not only after the similitude
of a mortal man: but also of byrdes, and four
*Eze. xiiii. b foted *beastes & of creping beastes. Wherfor
GOD gaue them vp to vnclennes, through the
lustes of their owne hertes to defile their own
bodies amōg thē selues: which turned his tru
eth vnto a lye, & worshipped & serued the thyn-
ges þ be made, more then him that made them
which is blessed for euer. Amē Wherfor GOD
Leui. xviii c gaue them vp vnto shameful lustes. * For e-
uen their wemen did chaunge the natural vse
into þ which is agaynst nature. And lykewise
D also the men, left the natural vse of the womā
Leuit. xviii. c. and brent in their lustes one with another, *
men with mē wrought filthines, and receiued
to them selues the reward of their errour, as
it was according. And as thei regarded not to
Actes. vi f know GOD, *euen so GOD deliuered theim
vp vnto a lewde mynde, þ thei shold do those
thinges which wer not comly, beyng ful of al
vnrighteousnes, fornication, wickednes, co-
uetousnes, maliciousnes, full of envy, murther
debate, deceat, euyl condicioned, whisperers
backebiters, haters of GOD, doers of wrong
proud, bosters, bryngers vp of euyll thynges,
dissobedient to father and mother, without
vnderstādyng, couenaunt breakers, vnlouing
truce brekers, vnmerciful. Which men thou-
ghe they knewe the ryghteousnes of GOD
(considered not) howe that thei which commit
such thynges, are worthy of death not onelye
Osee. ii. a (they that) do the sam, *but also (they which)
haue pleasure in them that do them.

The

¶ The.ii. Chapiter.

A

Therfore art thou inexcusable, O man whosoeuer thou be that* iudgest. For in that same wherin thou iudgest another‡thou condemnest thy self. For thou that iudgest, doest euen the same self thynges. But we are sure that the iudgement of GOD is according to ỹ truth against thē which commit such thinges ¶Thinkest thou this, O thou mā that iudgest them which do such thynges and doest euen the very same thy self, ỹ thou shalt escape the iudgemēt of GOD? Ether dispisest thou the riches of his goodnes, and patience and long sufferaunce, not knowyng‡that the kyndnes of GOD leadeth the to repentaunce.

*Math. vii .a.

*ii. Re. xii. c

Esaye. xxx d.

Actes. xvii. g

B

But thou after thy stubbernes, & heart that cannot repent, heapest vnto thy self wrath agaynst the day of vengeaunce, when shalbe opened the righteous iudgemente of GOD, * which wil reward euery mā accordyng to his dedes, that is to say, prayse, honour, and immortalite, to them which continue in good doyng and seke immortalite. But vnto thē that are rebelles, and that do not obeye the truthe: but folowe vnrighteousnes, shal come indignation and wrath, tribulation and anguyshe vpon the folle of euery man that doth euil: of the Iewe first, and also of the Gentile. ¶To euery mā that doth good, shal come praise, and honour, and peace, to the Iew fyrst, and also to the Gentyle. For*ther is no respect of persons with GOD, for whosoeuer hath synned wythout the lawe, shal also perysshe withoute lawe. And as many as haue sinned in the law shalbe iudged by the lawe. For in the syght of GOD, they*are not righteous whiche heare

Math. xvi. d.

Psalm. xviii. c

ii. Para. xix. c

Actes. x. e.

Ephe. vi b

Collo. iii. d.

Iames. i. b

the lawe: but the doers of the law shalbe iustified. For when the Gentiles whiche haue not
L the lawe, do of nature the thynges contained in the lawe: then they hauyng not the lawe, are a lawe vnto them selues, which shew the dede of ỹ law written in their heartes: whyle their conscience beareth witnes vnto them, and also their thoughtes, accusyng one another or
*Math. xxv. c excusyng, at the day, *when the LORD shall iudge ỹ secretes of men by IESVS CHRIST
Ihon. viii. b accordyng to my Gospel. Behold * thou art called a Iewe, and trustest in the law, and makest thy boast of GOD, and knowest his wyll and alowest the thynges that be excellent, and art informed by the lawe: and belcuest that thou thy selfe art a gyde of the blynde, a light of them which are in darknes, an informer of them which lack discrecion, a techer of the vnlerned, which hast the ensample of knowledge, and of the truth by the law. Thou therfore which teachest another, teachest not thy
*Math. vii. a selfe. * Thou preachest, a man shold not steal
D yet thou stelest. Thou that saist, a man should not commyt aduoutrye, breakest wedlocke. Thou abhorrest ymages, & yet robbest GOD of his honour. Thou that makest thy boast of the lawe, throughe breakyng of the lawe dishonorest GOD. For the name of GOD is euil spokē of among the Gētiles, through you
Esay. lii. b *as it is written. For circumcision verely auayleth, if thou kepe the lawe. But if thou be
Eze. xxxvi e a breaker of the lawe, thy circumcision is turned to vncircumcision. Therfore if the vncircumcised kepe the ryghte thynges contayned in the lawe, shall not his vncircumcision be counted for circumcision?

And

And shall not vncircūcision whiche is by na-
ture (if it kepe the lawe) iudge thee, whiche be-
yng vnder the letter and circumcised, west trā-
sgresse the lawe? He is not a Iewe, whiche is
a Iewe outwarde: Nether is it circumcision, Ihon.vii.c.
whiche is outward in the flesshe. But * he is a Roman.ix.b.
Iewe whiche is hid within and ‡ the circum- ‡Collos.ii.b.
cision of the herte is the trewe circumcision,
whiche consisteth in the spirite, and not in the
letter, whose prayse is not of mē, but of GOD.

¶ The. iii. Chapiter.

VVHAT prefermēt then hath the Iew A.
Or what aduauntageth circumcisiō?
Surely very much. For ‡ because that Roma.ix.a.
vnto them wer cōmitted the wordes of GOD
What then, though some of them did not be-
leue? * Shal their vnbeleffe make the promes ii.Timo.i.b.
of GOD without effect? GOD forbid. ‡ Let ‡Ihon.iii.c.
GOD be true, and * euery man a liar, as it is *Psal.cvi.b.
writtē: ‡ that thou mightest be iustified in thy ‡Psalm.li.a.
sayynges, & ouercome, when thou art iudged.
If our vnrighteousnes make the righteous- B.
nes of GOD more excellēt: what shall we say?
Is GOD vnrighteous whiche taketh venge-
aunce? I speke after the maner of men: GOD
forbid. For howe then shall GOD iudge the
worlde? For if the truth of GOD appere more
excellent thrugh my lye vnto his prayse, why
am I henceforth iudged as a sinner? And not
rather (as men speke euill of vs & as some af-
firme that we saie) let vs doo euill that good
maie come therof: Whose damnacion is iust.
What thē? Are we better thē they? No, in no C.
wise. For we haue all ready proued, how that
bothe Iewes and Gentiles are al vnder sinne
as it is written. ‡ There is none righteous, no Psalm.xiiii.a.
and.lii.a.

not one, there is none that vnderstãdeth, there is none that seketh after GOD: thei are al gon out of the waie, thei are all vnprofitable, ther is none that doeth good, no not one. * Their
Psalm.v.b. throte is an open sepulchre, with their tonges thei haue disceiued, the poyson of aspes is vn-
‡Psalme.v.b. der their lippes. ‡ Whose mouth is ful of cur-
*Proue.i.b. syng and bitternes. * Their fete are swift to
‡Esay.lix.b. shed bloud. ‡ Destrucciõ + wretchednes are in their waies, + the waie of peace haue thei not
Psal.xxxvi.a. knowen. ‡ There is no feare of GOD before their iyes. ✠ Wee knowe that what soeuer thynges the law saith, it saith it to thẽ whiche are vnder the lawe. That all mouthes maie be stopped, and that all the worlde maie be sub-
Gala.ii.c. dued to GOD, because that * by the deedes of the lawe there shall no flesshe be iustified in his sight. For by the lawe cõmeth the knowledge of synne. But nowe is the righteousnesse of GOD declared without the lawe, forasmuche as it is alowed by the testimony of the lawe and of the Prophetes. The righteousnesse of GOD, cõmeth by ỹ faith of IESVS CHRIST vnto all and vpon all thẽ that beleue (on hym).

D. There is no difference: For all haue synned, and are destitute of the glori of GOD: but are
Esay.liii.d. ‡iustified frely by his grace, through the redẽ-
pciõ that is in CHRIST IESV, whom GOD
Ihon.ii.a. hath set furthe * to be the obtainer of mercy through faith, by the meanes of his bloud, to declare his righteousnes, in that he forgeueth the synnes that are passed, whiche GOD did suffre, to shewe at this tyme his righteousnes that he might be coũpted iust, and the iustifier of hym whiche beleueth on IESVS. ✠

Where is then thy reioysyng? It is excluded

By

By what lawe? Of workes. Naye: but by the lawe of faith. Therfore we hold, *that a mā is iustified by faith without the deedes of the lawe. Is he the GOD of the Iewes onely? Is he not also the GOD of the Gentiles? Yea, euen of the Gentiles also. For it is GOD only whiche iustifieth the circumcision that is of faith, and vncircumcision through faith. Do we thē destroy the lawe through faith? GOD forbid. But we rather maintain the lawe. Gala.ii.e.

¶ The.iiii. Chapiter,

WHAT shal we saie then, that *Abrahā our father (as partainyng to the flesh) did fynd? If Abraham wer iustified by dedes then hath he wherin to reioyse: but not with GOD. For what saith the scripture? *Abraham beleued GOD, and it was coumpted vnto hym for righteousnesse. To hym that worketh, is the reward not rekened of fauor, but of duty. To hym that worketh not, but beleueth on him that iustifieth the vngodly, is his faith counted for righteousnes. (accordyng to the purpose of the grace of GOD) Euen as Dauid describeth the blessednesse of that man vnto whom GOD imputeth righteousnesse without deedes. *Blessed are thei, whose vnrighteousnesse are forgeuen, and whose synnes are couered. Blessed is that man to whom the LORDE will not impute synne. A. Esay li.a. Gene.xv.b. Galath.iii.a. Iames.ii.d. Psal.xxxii.a.

Came this blessednesse then vpon the vncircumcision, or vpō the circumcision also? For we saie, that faith was rekened to Abraham for righteousnesse. How was it then rekened? When he was in the vncircumcision? or whē he was in the circūcision? *Not in the tyme of circumcision: but when he was yet vncir- B. Gene.xv.b.

Gene.xvii.b. cumcised. And he receiued the *signe of circumcision as a seale of the righteousnes of faith whiche he had yet beyng vncircumcised: that he should be the father of al them that beleue, though thei bee not circumcised, that righteousnes might bee imputed to theim also, and that he might bee the father of circumcision, not vnto theim onely whiche came of the circumcised, but vnto thē also that walke in the steppes of the faith that was in our father Abraham, before the tyme of circumcision.

C. For the promises (that he should be the heire of the world) happened not to Abraham or to his sede through the lawe but through ỹ righteousnes of faith. Gala.iii.c. * For if thei whiche are of the lawe, be heires, then is faith but vain, and the promes of none effect. Because ỹ law causeth wrath. For where no lawe is, there is no transgression. Therfore by faith is the inheritaunce geuen, that it might come of fauoure that the promes might be sure to all the sede. Not to them onely whiche are of the law: but to them also whiche are of the faith of Abraham, Esay.li.a. * whiche is the father of vs all. (As it is Gene.xvii.a. written: * I haue made thee a father of many nacions) euen before GOD, whō he beleued whiche restored the ded vnto life: and calleth those thynges whiche be not, as though thei were.

D. Whiche Abrahā, contrary to hope, beleued in Gene.xvii.a. hope, that he should be the father of many nacions, accordyng to that whiche was spoken: Gene.xv.b. Euē so shall thy sede be. (as the starres of heuen and the sande of the sea.) And he fainted not in the faieth, nor yet considered his owne body, whiche was now ded, euen when he was almoste an hundred yere olde: Neither yet that

Sara

Sara was past childbearyng. He stackered not at the promes of GOD through vnbelefe, E.
but became strong in faithe, & gaue GOD the praise, beyng full certified, ỹ he which had promised, the same was able also to make it good
And therfore was it rekened to hym for righteousnes. ‡ Neuertheles it is not written for Roma.xv.a.
hym onely, that it was rekened to hym (for righteousnes:) but also for vs to whō it shalbe cōpted (for righteousnes,) so that we beleue on hym, that raised vp IESVS our LORD from the ded: whiche was deliuered for our synnes, and was raised again for our iustification.

¶ The.v. Chapiter.

BECAVSE therfore that we are iustified by faithe, wee are at * peace with A.
GOD, through our LORDE IESVS Ihon.xvi.g.
CHRIST: by whō also it chaūced vnto vs to be brought in through faithe, vnto this grace wherin we stande: and * reioyce in hope of the Hebre.iii.a.
glory: of the children) of GOD. Not that onely but also we reioyce in tribulacions: knowing that * tribulacion bryngeth pacience, pacience Iames.i.a.
bryngeth experience, experience bryngeth hope
And hope maketh not ashamed, for the loue of GOD is shed abrode in our hertes, by the holy ghoste which is geuen vnto vs. For * when Ephe.ii.a.
wee were yet weke, accordyng to the tyme, Collos.ii.c.
CHRIST died for vs which wer vngodly.
Yet scace wil any man die for a righteous mā
Paraventure for a good mā durst a man die.
* But ‡ GOD setteth out his loue toward vs B.
seyng ỹ while we were yet synners (accordyng Ihon.iiii.c.
to the tyme) CHRISTE died for vs. Muche i.Ihon.iiii.b.
more then now (wee that are iustified by his bloud) shalbee saued frō wrathe throughe him.

For

For if when we wer enemies, we wer reconciled to GOD by the deth of his sonne, much more seyng we are recõciled, we shalbe preserued by his life. Not only this, but we also ioy in GOD by the meanes of our LORDE IESVS CHRISTE by whom we haue now optained the attonmente.

C. Wherfore, as by one man, synne entred into the worlde, and * death by the meanes of synne. Euen so death also went ouer all men, in comuche as all men synned. For euen vnto the lawe was synne in the worlde, but synne is not imputed, when there is no lawe, neuertheless death raigned from Adam to Moses euen ouer them also that had not sinned with like transgression as did Adam, whiche beareth the similitude of hym that was to come.

Gene.ii.c.
Roman.vi.d.

But the gift is not like as the synne. For if through the synne of one, many be ded, much more plenteous vpon many was the grace of GOD and gift by grace: * whiche was geuen by one man IESVS CHRIST. ✠ And the gift is not ouer one synne: as death came through one synne of one that synned. For damnacio came of one synne vnto condēnacion; but the gifte came to iustify frō many synnes. For if by the synne of one, death reigned by the meanes of one, much more thei (whiche receiue aboundaunce of grace and of the gift of righteousnes) shall reigne in life by the meanes of one (that is to saie) IESVS CHRIST.

Ihon.i.b.

D. ✠ Likewise thē as by the synne of one there sprang vp euill on all men to condemnacion: euen so by the righteousnes of one: spryngeth good vpon al men to the righteousnes of life. For as by one mannes disobedience many became

came synners: so by the obedience of one, shal many bee made righteous. But * the lawe in the mean time entred in, that sinne should encreace. Neuerthelater wher aboūdaūce of syn was, there was moze plenteousnesse of grace. That as synne had reigned vnto deth euen so might grace raigne through righteousnes, vnto eternal life by ỹ help of IESV CHRIST. ✠ Galathi.iiii.c.

¶ The vi. Chapiter.

VVHAT shall we saie then? Shall we continue in synne, that there maie bee aboundaunce of grace? GOD forbid. A.

How shall we that are ded as touchyng sinne liue any longer therin. ✠ Knowe ye not that * all wee whiche are baptised into IESV CHRIST, are baptised to die with hym? We are buried then with hym by baptisme, for to dye: that likewise as CHRIST was raised vp from death by the glory of the father, euen so * we also should walke in a newe life. For if we bee grafte in death like vnto hym: euen so shal we be pertakers of the resurrecciō: knowyng this, that our olde man is crucified with hym also, that the body of synne might vtterly bee destroyed, that henceforthe wee should not be seruauntes vnto synne. For he that is ded, is iustified from synne. Gala.iiii.d. Colo.ii.b. Ephe.iiii.a.

Wherfore * if we be ded with CHRIT we beleue, that we shal also liue with hym, knowyng that CHRIST beyng raised from death, * dieth nomoze. Death hath nomoze powere ouer hym. For as touchyng that he died, he died concernyng sinne once. And as touchyng that he liueth, he liueth vnto GOD. Likewise consider ye also that ye are ded as touchyng synne but are aliue vnto GOD through IESVS CHRIST B. ii.Timō.ii.b. Apoca.i.d.

CHRIST our LORD. ✠Let not synne reigne
C. therefore in your mortall body, that ye should therunto obey by the lustes of it. Nether geue ye your members as instrumentes of vnrighteousnes vnto synne: but geue ouer your selues vnto GOD as thei that of ded, are aliue. And geue ouer your members as instrumētes of righteousnesse vnto GOD. For synne shall not haue power ouer you. Because ye are not vnder the lawe, but vnder grace. What then? Shall we synne, because we are not vnder the lawe: But vnder grace? GOD forbid.

Ihon.viii.e. ii.Peter.ii.d. ✠Knowe ye not, how that * to whō soeuer ye cōmit your selues as seruauntes to obeye, his seruauntes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes? GOD be thāked, þ though
D. ye were the seruauntes of synne, ye haue yet obeyed with herte vnto the rule of the doctrine
Ihon.viii.d. Roma.viii.a. that ye be brought vnto. ✝Ye are thē made fre from sinne, and are become the seruauntes of righteousnes. ✠✠I speke grosly, because of the infirmite of your flesshe. As ye haue geuen your members seruauntes to vnclennesse and to iniquitie, (from one iniquitee to another) euen so now geue ouer your mēbers seruauntes vnto righteousnes, that ye maie be sanctified. For whē ye wer the seruauntes of synne ye wer voyde of righteousnesse. What frute had ye then in those thynges, whereof ye are now ashamed? For the ende of those thynges is deth. But now are ye deliuered from synne and made the seruauntes of GOD, and haue your frute to be sanctified, and the ende euerlastyng life. For * the reward of synne is deth
Gene.ii.c. Roman.v.c. but eternall life is the gift of GOD, through

IESVS

¶ The. vii. Chapiter.

KNOVVE ye not brethren (I speake A.
to the that knowe the lawe) how that
the lawe hath power ouer a man as log
as it endureth? For the woman whiche is in *i. Cor. vii. g.
subiection to a man, is bound by the lawe to the
man, as long as he liueth. But if the man bee
ded, she is loosed from the lawe of the man. So
then * if while the man liueth she couple her Matth. v. c.
self with another man, she shalbee counted a
wedlocke breaker. But if the man bee ded, she
is free from the lawe of the husband, so that she
is no wedlocke breaker, though she couple her
self with another man. Euen so ye also (my
brethren) are dede concernyng the lawe by the
body of CHRIST that ye should be coupled to
another (I meane to hym þ is risen again frō
deth) þ we should bring furth frute vnto GOD.
For when we wer in the flesshe the lustes of B.
synne whiche wer stered vp by the lawe, reyg-
ned in our mēbers, to bryng furth frute vn-
to death. But now are we deliuered from the
lawe, and ded vnto it where vnto we wer in
bondage, that we should serue in a newe con-
uersacion of the spirite, and not in the olde
conuersacion of the letter.
What shall we saie then? Is the law synne?
GOD forbid: neuertheles † I knewe not syn Roman. v. e.
but by the lawe. For I had not knowen what Gala. iii. b.
luste had meante, excepte the lawe had saied,
*thou shalt not luste. But synne toke occasiō Exodi. xx. c.
by the meanes of the commaundemente and Deute. v. b.
wroughte in me all maner of concupiscence.
For verely without the lawe, synne was ded,
I once lyued without the lawe. But when
the

C. the commaundemẽt came, ſynne reuiued, and I was ded. And the very ſame commaundemente whiche was ordained vnto life, was found to be vnto me an occaſiõ of death. For ſynne toke occaſion by the meanes of the cõmaundemente, & ſo diſceiued me, & by the ſame ſlewe me. Wherefore * the lawe is holy, & the commaundement holy, and iuſt and good.

1. Timo. i. b. Galathi. iii. c.

Was that thẽ whiche was good, made deth vnto me? GOD forbid. Naye it was ſynne: that ſynne might appeare (by it whiche was good) to worke death in me: that ſynne by the cõmaundement might be out of meaſure ſinfull. For we knowe that the lawe is ſpiritual but I am carnall * ſold vnder ſynne, becauſe I alowe not that, whiche I doo. For what I would, that do I not: but what I hate, that do I. If I do now that whiche I would not, I conſent vnto the lawe that it is good: ſo then now, it is not I yͭ do it, but ſynne that dwelleth in me.

Eſay. liiii. a.

D. For I knowe, that in me (that is to ſaie in my * fleſche) dwelleth no good thyng. For to will is preſent with me: but I fynde nõ meanes to performe that whiche is good. For the good that I would, do I not: but the euill whiche I would not, that do I. If I do that I would not, then is it not I that do it, but ſynne that dwelleth in me. I fynde thẽ by the lawe, that when I would do good, euil is preſent with me. For I delight in the lawe of GOD, after the inwarde man. But I ſe another lawe in my members, rebellyng againſt the lawe of my mynd, and ſubduyng me vnto the lawe of ſynne, whiche is in my members. O wretched man that I am: who ſhall deliuer me from this body ſubdued vnto deathe? I

Gene. vi. a.

thanke

thanke GOD thorowe IESVS CHRIST oure LORD. So then, with the mynde I serue the lawe of GOD, but with the flesshe the lawe of synne.

¶ The. viii. Chapiter ✠

There is then no damnacion to thē whi- A
che are in CHRIST IESV, which walk not after the flesshe, but after the spirit
For the lawe of the spirit of life thorowe IE-
SVS CHRIST, hath made me *free from the *Iohn. viii. d
lawe of synne, and death. For *what the law Roma. vi. d
could not do (in asmuche as it was weake be- *Hebre. vii. d
cause of the flesshe) that performed GOD, and
*sent his sonne in the similitude of synneful *Luke. xx. b
flesshe, and by sinne dampned sinne in ꝑ flesh: Ihon, iii. b
that the rightcousnes of the lawe, might be fulfylled in vs, whiche walke not after ꝑ flesh but after the spirit. For they that are carnal, are carnally mynded. But they that are spiritual, are goostly mynded. To be carnally mynded, is death. But to be spiritually mynded is lyfe and peace. ✠ Because ꝑ the flesshly mynde is enemite against GOD: for it is not obedient to the lawe of GOD, nether can be. So then they that are in the flesshe, cānot please GOD.
But ye are not in the flesshe, but in the spirit: B
yf so be that the spirit of GOD dwel in you. If any man haue not the spirit of CHRIST, the same is none of his. If CHRIST be in you the body is dead because of synne: but the spirit is lyfe for righteousnes sake. Wherfore, if the spirite of him that raysed vp IESVS frō death, dwel in you: euen he that raysed vp CHRIST from death, shal quicken your mortal bodyes, because of his spirit that dwelleth in you.

C ✠ Therfore brethren, we are detters, not to the flesh, to liue after the flesh. For if ye liue after the flesh, ye shal dye, But if ye (through the spirite) doe mortifie the dedes of the bodye, ye shal liue. For as many as are led by the spirit of GOD, thei are the sonnes of GOD. For ye haue not receiued the spirit of bondage to fear any more, but *ye haue receiued ꝑ spirit of adoption, wherby we crye: Abba father. * The same spirit certifieth our spirit that we are the sonnes of GOD. If we be sonnes, the are we also heires, ꝑ heires I meane of GOD and heires anexed with CHRIST: if so be that we suffre with him, that we may be also glorified together wyth hym. ✠

*Gala.iiii.a
i Tim.ii.b
*ii Corin.i.d and.v.a

✠ For I suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. ✠ For the feruent desire of ꝑ creature abideth, loking, when the sonnes of GOD shal appere, because the creature is subduced to vanite, against the wil therof, but for his wil which hath subdued the same in hope For the same creature shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of GOD. For we know that euery creature groneth with vs also, and trauaileth in payne, euen vnto this time. Not only it, but we also which haue the first fruites of the spirite mourne in our selues also, I wait for the adoptiō (of the chyldren of GOD) euen the deliueraunce of our bodye. ✠ ✠ For we are saued by hope But hope that is sene, is no hope. For howe can a mā hope for that which he seeth? But ✠ if we hope for that we se not, then do we with patience abyde for it.

D

ii.Corin.v.a

B Likewise, the spirit also helpeth our infirmi-

ties

ties. For we know not what to desire as we ought: but the spirit maketh intercessiō for vs with groninges which cānot be expressed. And *he that searcheth ȳ hearte ‡knoweth what is the meanyng of the spirit: for he maketh intercession for the saintes according to the pleasure of GOD. ‡† We know that al thinges worke for the best vnto them that loue GOD which are also are called of purpose. For those which he knew before, he also ordained before that thei should be like fashioned vnto the shape of his sonne, that he might be the first begotten sonne among many brethren. Moreouer, whom he appointed before, them also he called. And whom he hath called, thē also he iustified: & whom he iustified, thē he also glorified. What shal we then say to these thynges? *if GOD be on our syde, who can be against vs? which spared not his owne sōne: *but geue him for vs al: howe can it bee, that with him he shoulde not geue vs all thinges also? who shal lay any thing to the charge of GODES chosen? it is GOD that iustifieth: who is he ȳ can condempne, it is CHRIST which died, ye, rather which is risen agayn, which is also on the right hand of GOD and maketh intercession for vs. Who shall seperate vs from the loue of GOD? shall tribulation, or anguyshe, or persecution, other hunger, ether nakednes, ether perel, ether sweard? As it is wrytten: * for thy sake are we killed al day long, and are counted as sheepe appointed to be slayn. Neuertheles, in al these thinges we ouercome through him that loued vs. For I am sure that neither death, nether life, nether Aungels, nor rule, nether power, neyther thinges presente, neyther

i. Pa. xxvii.b
Psal. vii.c
Iere. xvii.b
‡Matth. vi.b

*Nu. xiiii.b
*Luke. xx.b
Ihon. iii.b.
Esai. liii.d

*Psal. xliiii.d

thynges to come, nether heigth, nether lowth nether any other creature shalbe hable to departe vs from the loue of GOD whiche is in CHRIST IESV our LORD.

¶ The.ix. Chapiter.

A I Say the trueth in CHRIST, and lye not (my conscience also bearyng me witnes by the holy goste) that I haue great heuynes, & contynual sorowe in my heart. For *I haue wyshed my selfe to be cursed from CHRIST, for my brethrē (my kynsmen as pertaynyng to the flesche) whiche are the Israelites. To whō pertayneth the adopcion of the children and ꝑ glory, and the couenaūtes, and *the law that was geuen, and the seruice of GOD, and the promises: whose also are the fathers, and thei of whom (as concernyng the flesche) CHRIST came, whiche is GOD in al thinges to be praised for euer. Amen.

*Ex.xxxii.g

*Roma.iii.a

B I speake not these thynges, as though the wordes of GOD had take none effecte. For ‡they are not al Israelites, whiche are of Israel: nether are they al children straight waye, that are the sede of Abraham. But *in Isaac shall thy seede be called: that is to say: ‡ they whiche are the children of the flesche, are not ꝑ children of GOD. But they whiche be ꝑ children of promise, are coūted the seede. For this is a worde of promise, *about this tyme wyl I come and Sara shal haue a sonne.

‡Roma.ii.b

*Gene.xxi.b

‡Iohn. viii.c

Roma.ii.d

*Ge. xviii.b

C Not only this, but also Rebecca was wᵗ child by one, euen by our father Isaac. For yer the childrē were borne, when they had nether done good nether bad (that the purpose of GOD by election, might stande) it was sayd vnto her, not by the reason of workes, but by ꝑ caller: ‡ the

‡Gene.xxv.c

the elder shal serue the yōger. As it is written:
Jacob haue I loued, but Esau haue I hated.
What shal we say then: Is ther any vnrighteousnes wt GOD: GOD forbid. For he sayth
to Moses: * I wyl shewe mercy to whom soeuer I shew mercy: and wyl haue compassion
on whom soeuer I haue cōpassion. So lyeth
it not then in mans wyl or rūnyng: but in the
mercy of GOD. For the scripture sayth vnto
Pharao: ‡ euen for this same purpose haue I
stered the vp to shewe my power on the, and
that my name might be declared throughout
al ye world So hath he mercy on whō he wyl,
and whom he wyl, he maketh hard hearted.
Thou wylt say then vnto me: why then blameth he vs yet: For who hath bene able to re
sist his wyl * But O mā what art yu, whiche
desputest wt GOD: Shal the worke say to the
workemā, why hast yu made me on this fassiō:
Hath not the potter power ouer the clay, euen
of the same lompe to make one vessel vnto ho
nour, and another vnto dishonour. Euen so,
GOD willyng to shewe his wrath, & to make
his power knowen, suffred wt long patience
the vessels of wrath, ordayned to damnacion
and to declare the riches of his glorye on the
vessels of mercy, whiche he had prepared vnto glory: whō also he called, not of the Jewes
onely, but also of the Gentyls. As he sayth also to ‡ Osee. I wil cal them my people whiche
were not my people: and her beloued, whiche
was not beloued (& her to haue optayned mercy, that had not obtained mercy). And it shal
come to passe, yt in the place wher it was sayd
vnto thē: ye are not my people: ther shal thei be
called the children of the liuyng GOD.

Exo. xxxiii. d

D

‡ Exo. ix. d

* Esai. xlv. c and. xlv. b
Ec. xxxiii. b
Iere. xviii. b

E

‡ Osee. ii. d
i. Peter. ii. d

*Esaye.x.c But Esay crieth concerning Israel: ✝though the number of the children of Israel be as the sand of the sea, yet the remnaũt shalbe saued For he finisheth the word verely, and maketh it short in righteousnes. For a short word will
*Esa.i.c GOD make on yerth. And as Esay saith before
F *except the LORDE of Saboth had left vs sede, we had bene made as Sodoma, and had bene likened to Gomora. What shall we say then? We say that the Gentiles which folowed not righteousnes, haue ouertaken righteousnes: euẽ the righteousnes which commeth of fayth. Contrary wyse, Israel which folowed the law of righteousnes could not attain to the lawe of righteousnes. Wherfor? Euen because thei sought it not by fayth, but as it wer by the workes of the law. For they haue stombled at the stomblyng stone. As it is writ-
Esay.xxviii.d ten ✝Behold, I haue put in Sion a stombling
i Peter.ii.b stone, and a rocke that men shalbe offended at
Actes.iiii.b And whosoeuer beleueth on him, shall not be confounded.

¶ The.x. Chapiter. ✝

A BRethren, my hertes desyre and prayer to GOD for Israel is, that they myght be saued. For I bear them record, that they haue a feruent mynd to GOD warde, but not accordyng to knowledge For thei beyng ignorant of GODES righteousnes, & goyng about to stablish their owne righteousnes, haue not bene obediente vnto the righteousnes of
Matth.v.c GOD. ✝ For CHRIST is the fulfillyng of the lawe, to iustifie all that beleue.

B For *Moses writeth of the righteousnesse
Leui.xviii.a which commeth of the lawe, how that the mã
Gala.iii.b wlych doth the thynges of the lawe, shall liue
ther-

therby. But the righteousnes which commeth B
of fayth, speketh on this wyse: Say not thou
in thine heart, who shal ascend into heauen (þ
is euen to fetch CHRIST doune from aboue)
other who shal discend into the depe:) that is
euen to fetch vp CHRIST agayn from deth)
But what sayth he: * The worde is nye the, Deut. xxx.c
euen in thy mouth and in thyne hearte. Thys
same is the word of fayth, whych we preache
For if thou knowledge wyth thy mouth that
IESVS is the LORD, and beleue in thy heart
that GOD raysed hym vp from death: thou
shalte be saued.

†For to beleue with the hearte, iustifieth: C
and to knowledge with the mouth maketh a
man safe. For the scripture sayth: * whosoe- Esai. xxviii.d
uer beleueth on hym, shal not be confounded
There is no difference betwene the Iew and
the Gentile. For one is LORD of al, whyche
is rich vnto al that cal vpon hym. For * who *Ioel.ii.g
soeuer doth cal on the name of the LORDE Actes.ii.c
shalbe safe. Howe then shall they call on hym and.xxii.c
on whom they haue not beleued? howe shall
they beleue on hym of whom they haue not
heard? how shal they hear, without a preacher
And how shal they preach except they be sent?
As it is written, how beautiful are the fete of
them which bryng tidynges of peace & bring
tidynges of good thinges. But they haue not
all obeyed to the Gospell. For Esay sayth: * D
LORD who hath beleued our saiynges? So *Esa.liii.a
then faith commeth by heryng, and hearyng Iohn.xii.a
commeth by the worde of GOD. But I aske,
haue they not heard? No doute * their sound Psal. xix.a
went oute into al landes, and theyr wordes
into the endes of the worlde. †

But I demaunde whether Israel dyd know
Deut. xxxii, e or not? Fyrst Moses sayeth: * I wyl prouoke you to enuy, by them that are no people: by a folishe nacion I wyl anger you. Esay after ỹ
*Esai. lii, d and. lxv, a is bolde and sayeth: ‡ I am found of thē that sought me not: I am manyfest vnto thē, that asked not after me. But against Israel he
*Esa. lxv, a sayeth: * all day long haue I stretched furth my hādes vnto a people that beleued not, but speaketh against me.

¶ The. xi. Chapiter

A I SAY then: hath GOD cast away his people? GOD forbyd. For euen I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin, GOD hath not cast away his people, whiche he knewe before. Wote ye not what the scripture sayeth of Helias, how he maketh intercessiō to GOD against Israel,
ii. Re, xix, b saiyng: * LORD, they haue killed thy prophetes, and digged doune thyne alters: and I am left alone, and they seke my lyfe. But what
ii. Re, xix, d sayth ỹ answer of GOD vnto him? * I haue reserued vnto my selfe seuen thousand men, whiche haue not bowed the kne to the ymage of Baal. Euen so also at this tyme is there a remnaūt left accordyng to ỹ election of grace
B If it be of grace, then is it not nowe of workes. For then grace is nomore grace. But if it be of workes then is it nowe no grace. For then wer deseruing nomore deseruing What then? Israel hath not optayned that whiche he seketh: but ỹ election hath optayned it. The remnaūt are blinded accordyng as it is wrytte
*Esai. vii, c ‡ GOD hath geuen thē ỹ spirit of vnquietnes:
Matth. xiii, b eyes that they should not see, & eares that they
Iohn. xii, f should not heare euen vnto this day.
Act, xxviii, f

And

*And Dauid sayeth. Let their table be made a snare to take them with al, and an occasion to fal and a reward vnto them. Let their eyes be blinded that they se not: and bowe thou wune their backe alway. I say then: haue they therfore stombled, that they should vtterly fal away together? GOD forbyd, but through their fal is saluacion happened vnto the Gē-tyls, for to prouoke them withal. Wherfore if the fall of them be the ryches of the worlde and the minishyng of them the riches of the Gentyls: Howe muche more their perfectnes? I speake to you Gentyls, in asmuche as * I am the Apostle of the Gentyls, I wyl magni-fye myne office, if by any meanes I may pro-uoke thē whiche are my flesche, and might saue some of thē. For if the casting away of thē be the recōcilyng of the worlde, what shal ỹ recei-uyng of thē be, but life againe fro death? For if one pece be holy ỹ whole heape is holy. And if the rote be holy, ỹ braūches shalbe holy also

* Psal. lxix.c

* Roma. i. a
i Timo. ii. a
ii Timo. i. c

C

Though some of the braunches be broken of, and thou beyng a wylde Olyue tree was graft in among them, & made partaker of the rote & fatnes of the ‡ Oliue tree, boast not thy selfe against the braunches. For if thou boast thy selfe: ỹ bearest not the rote, but the rote the Thou wylt say then, the braunches are brokē of that I might be grafted in Thou sayst wel: because of vnbeleef they were broken of, and thou stodest stedfast in fayth. Be not hye min-ded, but feare: for seyng that GOD spared not the natural braunches, take heede, lest it come to passe that he spare not the also.

‡ Iere. xi. d

D

Behold therfore the kyndnes and rigorous-nes of GOD: on thē whiche fel, rigorousnes:

but

but towardes the, kyndnes: if thou continue
in his kindnes. Or elles thou shalte be hewen
ii.Cor.iii.d of, and thei agayne if thei abide not stil in vn
beleefe, shalbe grafted in agayn. For *GOD is
of power to graffe them in again. For if thou
wast cut out of a natural wyld olive tre, and
wast grafted cõtrary to nature in a true olive
tree: how much more shal the naturall braun-
ches begrafted in their owne olive tre again?
I would not that this secret shulde be hid frõ
you my brethren (lest ye shold be wise in your
owne conceptes) that partly blyndnes, is hap
pened in Israel, vntil the fulnes of the Gen-
E les be com in: and so all Israell shalbe saued.
‡Esai.lix.d As it is wrytten: ‡There shal come out of Si-
Psal.xiiii.a on he that doth deliuer, and shal turne awaye
vngodlines from Jacob. And this is my co-
uenaunt vnto them, when I shal take awaye
their sinnes. As concerning the Gospell they
are enemies for your sakes: but as touchyng
the election, they are loued for their fathers sa
kes. For verely, the giftes ‡ callyng of GOD
are such, that it cannot repent hym of them:
for loke as ye in tyme passed haue not beleued
GOD, yet haue not optained mercy throughe
their vnbelefe: Euen so now haue they not be
leued the mercy which is happened vnto you
that they also may obtayne mercy. For GOD
had wrapped all nations in vnbelefe, that he
might haue mercy on al. O the depenes of the
ryches bothe of the wisedome and knowlage
of GOD: howe vnsearcheable are his iudge-
mentes, and his wayes paste fyndyng out!
Sapience.ix.b For *who hathe knowen the mynde of the
Esai.lx.c LORD? Or who hathe bene his counsay-
1.Corin.ii.d lour? ether who hathe geuen vnto hym first,

and

first, and he shalbe recompensed agayn: For of him, and through hym, and for him are all thyng. To hym be glory for euer. Amen.

¶ The xii. Chapiter.

I Beseech you therfore brethren, by the mercifulnes of GOD, that ye make your body es a quicke sacrifice, holy and acceptable vnto GOD, which is your resonable seruyng of GOD, and fashion not your selues like vn to this world: but be ye changed in your shap by ỹ renuyng of your mynde, ỹ ye may proue what thyng that good, ✝ acceptable, and perfect will of GOD is. For I saye (through the grace that vnto me geuen is) to euery man among you, that *no man stande highe in his owne conceit, more then it becommeth him to esteme of him selfe, but so iudge of him self ỹ he bee gentyll and sobre, accordyng as GOD hath dealte to euery man the mesure of fayth For as we haue many members in one body and al members haue not one office: so we be yng many, are one body in CHRIST ✝ euery mā amōg our selues one anothers mēbers ✝ ✝ *Seyng that we haue dyuers giftes accordyng to the grace that is geuen vnto vs: if any man haue the gift of * prophesie, let hym haue it that it bee agreeyng to the fayth. ✝ Let him that hath an office, wait on his office Let hym that teacheth take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to his exhortation. If any man geue, let him do it with singlenes. Let hym that ruleth do it wt diligēce. If any man shew mercy, let him do it with cherfulnes. Let loue be without dissimulation. Hate that which is euyl, and cleaue vnto ỹ which is good. Be kynde one to another with

A
Philip.iiii.c

*Eccl.iii.c
Roma.xiiii.a

B

i. Cor.xii.b
Ephe.iiii.b.
✝i. Cor.xii.a
i. Peter.iiii.c

Hebre.xiii.a
‡Eccl.xxxi.c

with brotherly loue * In geuing honour, goo one before another ‡ Be not slouthfull in the busines which ye haue in hand. Be feruent in the spirit. Apply your selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saincles: * Be redy to harbour * Bless them which persecute you: bless (I saye) and curse not. Be mery with theim that are mery, wepe also with them that wepe Be of lyke affection one towardes another. Bee not hyghe mynded but make your selues equal to theim of the lower sorte. ✠ Be not wyse in youre owne opinions. Recompence to no man euyl for euyl. Prouide afore hande thynges honest (not only before GOD, but also) in the syght of al men. If it be possible (as much as is in you) liue peaceably with al men. Derely beloued, auēge not your selues, but rather geue place vnto wrath. For it is writtē: vengeaūce is myne I wyll reward sayth the LORD. Therefore, if thine enemy hunger, feede him: if he thyrste geue him drinke. For in so doyng thou shalte heape coles of fyre on hys head. Be not ouercome of euyl, but ouercōe euil wt goodnes ✠

Hebre.xiii.a
‡Math.v.g

De.xxxii.d

¶ The.xiii.Chapiter ✠

A

LET euery soule submyt him self vnto the authorite of the hier powers. For * there is no power but of GOD. The powers that bee, are ordayned of GOD. Wherefore therfore resisteth power resisteth ỹ ordinaūce of GOD. But thei that resist, shall receiue to them selfe damnacion. For rulers ar not fearful to them that do good, but to them that do euil. Wilt thou be without feare of ỹ power, Do well then: and so shalt thou be praysed of the

Sapience,vi.a
Iohn.iii.d
and.xvii.b

the same, For he is the minister of GOD, for B
thy welth. But and if thou do that whiche is
euyl, then fear: for he beareth not the sweard
for nought: for he is the minister of GOD, to
take vngeaunce on him that doth euyl. Wher
fore, ye must nedes obey, not onely for fear of
vengeaunce: but also because of conscience.
And euen for this cause paye ye trybute For
thei ar Gods mynisters, seruyng for the same
purpose ✝ Geue to euery man therfore his du
tie * tribute to whom tribute belongeth: cu= *Mat. xvii. e
stome, to whom custome is due: fear to whom and. xxii. b
fear belongeth: honour, to whom honour per
tayneth. ✝ Owe nothing to eny man: but this
that ye loue one another. For he that loueth L
another hath fulfilled the law. For these com
maundemētes. * Thou shalt not commyt ad= Exod. xx. c
voutry, thou shalt not kil, thou shalt not steal Deute. v. b
thou shalte not bear false witnes: thou shalte Math. v. d.
not lust: & so furth (if ther be anye other com= Luke, xviii. d.
maundemente) it is all comprehended in this
saiyng, namely: ✝ Loue thy neighbour as thy
selfe. Lous hurteth not his neighbour. Ther= Leui. xix. d.
fore is loue the fulfyllyng of the lawe ✝ Math. xxi. d
✝ This also we knowe the season howe that Marke. xii. c.
it is time that we should nowe awake out of Galat. v. c.
slepe. For nowe is oure saluation nerer, then Iames. ii. b
when we beleued. The night is passed, the day
is come nie Let vs therfore cast away the de=
des of darknes, and let vs put on the armour
of lyght. Let vs walke honestlye as it were in
the day lyght: * Not in eatyng and drinkyng Luke, xxi. f.
nether in chambryng and wantonnes, nether Eccle. xxxi. c
in strife & enuiyng: but put ye on the LORD and. xxxvii. d.
IESVS CHRIST ✝ And make not prouision
for the flesshe, to fulfyl the lustes of it.

The

¶ The.xiiii. Chapiter.

A HYM that is weke in the fayth, receyue vnto you, not in disputing and troubling his conscience. One beleueth that he may eat al thinges. Another which is weke eateth herbes. Let not him that eateth, dispise hym that eateth not. And let not hym whych eateth not ‡iudge him that eateth. For GOD hath receiued hym. *What art thou, that iudgest another mans seruaunt whether he stãde or fall? that pertaineth too his master: yea, he shalbe holden vp, that he may stãd. For GOD is hable to make him stande. This man putteth B difference betwene day and day. Another man counteth all dayes a like. Let euery mãs mynd satisfy him selfe. He that obserueth the day, doth it vnto the LORD. And he that doth not obserue the day, doth it for the LORD also. He that eateth, doth it to please the LORD for he geueth GOD thankes. And he that eateth not, eateth not, to please the LORD with al, and geueth GOD thankes. For none of vs lyueth for him selfe, and no man dieth for him selfe. For if we liue, we lyue vnto the LORD. And if we dye, we dye vnto ꝑ Lord. Whether we liue therfore, or dye, we ar ꝑ Lordes. For Christ therfor died, † roase agayne, † reuiued ꝑ he myght be *Lord of dead and quick. But why dost thou then iudge thy brother? Other why dost thou despise thy brother? We shal C be all broughte before the iudgement seate of CHRIST. For it is written: as truly as I liue sayth the LORD: *all knees shal bow to me and al tounges shall geue prayse to GOD. So shal euery one of vs geue accomptes of hym selfe to GOD. Let vs not therfore iudge one

‡Roma.xii.a
*Iaco.iiii.b
*Actes.ii.f
Philip.ii.b
*Esaye.xlv.c
Philip.ii.b

ne another any moze. But iudge thys rather
hat no man put a ſtombling blocke, oz an oc
aſion to fall in his bzothers waye. Foz ✠ I
nowe, and am ful certified by the LORD IE
SVS, that ‡ther is nothyng commen of it ſelf ‡Matth.xv.b.
but vnto him that iudgeth it to be commen, Marke.vii.d
o hym it is com:mē. If thy bzother be greued Acte. x.b.
with thy meat, now walkeſt thou not charis- i. Titmo.iiii. a
ably. Deſtroi not him with thi meat foz whō D
CHRIST dyed. Lauſe not your treſure to be
euyll ſpoken of. Foz the kyngdome of GOD
s not meate and dzyncke, but ryghteouſnes,
and peace ⁊ ioy in the holy goſt Foz he that in
hyſe thinges ſerueth CHRIST pleſeth GOD
and is commended of mē. Let vs therfoze fo-
ow thoſe thinges which make foz peace, and
thīges wher with one may edify another. De-
troy not the wozke of GOD foz a lytle metes
ake *All thinges are pure: but it is euil foz ỳ *i. Timo. id
man, which eateth with hurt of conſcience. It
s good nether to eate fleſh, nether to dzincke
wine, nether any thīg wherby thi bzother ſtō-
bleth ether falleth, oz is made weke. Haſt thou
fayth? haue it with thi ſelf befoze GOD. Hap
py is he, that condempneth not thī ſelf, in that
hing which he alloweth. Foz he ỳ maketh cō-
ſcience is damned, if he eat: becauſe he eateth
t not of fayeth. Foz whatſoeuer is not of
aith, that ſame is ſynne. ✠

¶ The.xv. Chapiter.

WE which are ſtrong ‡ ought to bear the ‡Gala. vi. a
frailnes of them which ar weake, ⁊ not A
to ſtand in our owne conceites. Let euery mā
pleſe his neighboz vnto his welth ⁊ edifiyng.
Foz Chriſt pleſed not hī ſelf: but as it is writ
ē *The rebukes of thē which rebuked ỳ, fel *Pſal. lxix. d
on

Roma.xii.a ou me* † Whatsoeuer thynges ar wrytten
B afor tyme, thei ar writtē for our lerning, þ we
through patience and comfort of the scriptu-
res, myght haue hope. The GOD of patience
and consolation graunt you, to bee like myn-
ded one towardes another, after þ ensample
Leu. xix. d. of CHRIST IESV: * that ye all agreyng to-
gether may with one mouth prayse GOD the
father of our LORD IESVS. Wherfore, re-
ceiue ye one another, as CHRIST receiued
vs, to þ prayse of GOD. And this I say, that
IESVS CHRIST was a minister of þ circum-
cision for the truth of GOD, to confyrme the
Geute. xx. f promises made vnto the fathers: * and that
the Gentiles myght prayse GOD for his mer-
ii. Reg. xxii. d cy, as it is writtē * For this cause I wil prayse
Psalm. xviii. g the among the Gentiles, and synge vnto thy
Deut. xxxii. f name. And agayn he sayth: * reioyce ye Gen-
Psal. cxvii. a. tiles with his people. And agayne: † prayse the
C LORD al the Gentiles, and laude him all yee
*Esaye. xi. a nations together. And again Esay saith: ther
shalbe * the rote of Jesse, and he that shal rise
to raigne ouer the Gētiles: in him shal the Gē-
tiles trust. The GOD of hope fil you wyth al
ioy and peace in beleuing: that ye may be rich
in hope through the power of the holy goost k
I my self am ful certified of you (my brethrē)
that ye also are full of goodnes † filled with
al knowledge, and are able to exhort one ano
ther. Neuertheless (brethren) I haue sōwhat
more boldly wrytten vnto you, partly e to put
D you in remembraunce, through the grace that
that is geuen me of GOD, that I shoulde be
the mynister of IESV CHRIST among þ Gē-
tiles, and shuld minister the Gospel of GOD
that the offeryng of the Gentiles might be ac-
ceptable

reptable, and sanctified by the holye goost. I haue therfore wherof I may reioyce through CHRIST IESV, in those thiges which pertei to GOD. For I dar not speke of any of those thinges, whych CHRIST hath not wrought by me, too make the Gentiles obediente with word and dede in myghtie signes and wonders, by the power of the spirite of GOD: so that from Jerusalem and the coastes rounde about vnto Illiricum. I haue filled all countries with the Gospel of CHRIST.

So haue I enforsed my selfe to preache the Gospel, not wher CHRIST was named, least I shuld haue built on another mās foundation: but as it is wrirten. *To whom he was not spoken of, thei shal se: and thei that heard not shall vnderstande. For this cause I haue bene oft let (and am let as yet) that I could not com vnto you: but now, seyng I haue no more to do in these countries, and also haue ben desirous many yeres to com vnto you, whensoeuer I take my iourney into Spain, I wil com to you, for I trust to se you in my iourny, and to be brought on my way thitherward by you after þ I haue sōwhat enioyed your acquaintaūce. Nowe go I vnto Jerusalem, to *minister vnto the saynctes. For it hath pleased thē of Macedonia and Achaia to make certayne distrybution vpon the pore saynctes, whyche are at Jerusalem. It hath pleased them verely, and their detters are thei. For if the Gentiles be made partakers of their spirituall thinges, their dutie is to mynister vnto theym in bodely thinges. When I haue perfourmed this, and haue brought them this fruit sealed I wil come backe agayn by you into Spayn

* E saye. liii. d and. xlv. a
Roma. x. d
* Actes. xi. d and. xxiii. d
i. Cor. xvi. a
ii. Cor. viii. a and. ix. a

I am sure that whē I come vnto you, I shall com with aboundaunce of the blessing of the Gospel of CHRIST.

G ✠ I beseech you brethren for our LORD IESVS CHRIST sake, and for the loue of the spirit ꝑ ye helpe me in my busines with your praiers to GOD for me, that I may be deliuered frō them which beleue not in Iewry: and that this my seruyce, which I haue to doo at Ierusalem, maye be accepted of the saynctes that I may com vnto you with ioy by the wil
i. Corin. xiiii. e of GOD, and may be with you refreshed. The GOD * of peace be wyth you all. Amen. ✠

A ¶ The .xvi Chapiter. ✠

I cōmend vnto you Phebe, our sister (whiche is a minister of the congregatiō of Cēchrea) that ye receiue her in CHRIST, as it becommeth saynctes, and that ye assist her in whatsoeuer busines she nedeth of your ayd
Actes. xviii. For she hath suckered many, and myne owne
ii. Timo. iiii. d selfe. Grete Priscа & also * Aquila, my helpers in CHRIST IESV, whiche haue for my lyfe layd doune their owne neckes. Vnto whome not I only geue thankes, but also all the congregations of the Gentiles. Likewyse grete ꝑ congregation that is in theyr house. Salu-
B te my welbeloued Ephenetes which is ꝑ first frut of Achaia in CHRIST. Grete Mary whiche bestowed much labour on vs. Salute Andronicus & Iunia my cosyns and pryseners with me also, which are wel taken among the Apostles, & wer in CHRIST before me. Grete Amplias my welbeloued in ꝑ LORD. Salute Urbā our helper in CHRIST, and Stachys my welbeloued. Salute Appelles approued in CHRIST. Salute them, which are of Aristo-

bulus

bulus houſhold. Salute Herodion my kinſmã
Grete them that be of the houſhold of Nar-
ciſſus, which are in the LORD. Salute Tri-
phene and Triphoſa, which wemen labour in
the LORD. Salute the beloued Perſis, whi-
che laboured much in the LORD. Salute Ru
fus choſen in the LORD, and his mother and
myne. Grete Aſincretus Phlegon, Herman,
Patrobas, Mercurius, and the brethrẽ which
are with them. Salute Philogus + Julia: Ne- C
reneus and his ſiſter, and Olimpha, + all the ii. Cor. xiii. e
ſaincts which are with them * Salute one a
nother with an holy kyſſe. The congregation
of CHRIST ſalute you ✝ ‡ I beſech you bre- ‡ iii Collo. ii. b
thren, marke them which cauſe diuiſion and Ephe. v. b
geue occaſions of euil, contrary to ꝑ doctrine
which ye haue letned: and auoyd thẽ. For thei
that are ſuche, ſerue not the LORD IESVS
CHRIST, * but their owne belies, and wyth Philip. iii. d
ſwete and flatteryng wordes, deceiue the her-
tes of the innocentes. For your obedience is
gone abrode vnto al men. I am glad therfore
no doubt of you. But yet I woulde haue you
wiſe vnto that which is good, and to be inno
cent as concerning euyll. The GOD of peace
ſhal tread ſatan vnder your fete ſhortly. The
grace of our LORD IESVS CHRIST be w̃
you. Timotheus my worke felow, and Luci-
us, and Jaſon, and Doſipater my kinſmẽ, ſa
lute you, I Tercius ſalute you, whiche wrote Actes. ix. e
this Epiſtle in ꝑ LORD. * Gaius myne hoſt
and the hooſt of all the congregations ſalu-
teth you. Eraſtus the chamberlayn of the cy-
tie, ſaluteth you. And Quartus a brother ſa-
luteth you. The grace of our LORDE IESV
CHRIST be wyth you all. Amen. ✝ D

To hym that is of power to stablyshe you accordyng to my Gospell, and preachyng of IESVS CHRIST in vtteryng of the mistery which was kept secret sence the world began but nowe is opened by the scriptures of the prophetes at ỹ cõmaundemẽt of ỹ euerlasting GOD, to stere vp obedience to the faith published among all nations: To the same GOD whiche alone is wyse, bee (honour and) prayse through IESVS CHRIST for euer. Amen.

¶ This Epistle was sent to the Romaines frõ Corinthum by Phebe, she that was the minister vnto the congregation at Cenchrea.:.

¶ The first Epistle of saynct Paul the Apostle to the Corinthians.

¶ The. fyrst Chapter

PAVL called an Apostle of IESVS CHRIST through the wil of GOD, and brother Sostenes. Vnto the congregation of GOD, which is at Corinthum. To them that ar sanctified by CHRIST IESV, called saincters, with al ỹ cal on the name of our LORD IESV CHRIST in euery place, eyther of theyrs or of ours. ‡ Grace be vnto you and peace from GOD our father, and frõ the LORD IESVS CHRIST. ✠ I thãke my GOD alwayes on your behalf for the grace of GOD, which is geuen you by IESVS CHRIST, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowledge, by the which thynges the testimony of IESVS CHRIST was confirmed in

A

‡ Roma. i. a
Gala. i. a

in you, so that ye are behynde in no gyft, wayting for the apperyng of our LORD IESVS CHRIST which shal also strēgth you vnto. ẏ end, that ye may be blameles in the day (of the cōmyng) of our LORD IESVS CHRIST. B

* GOD is faythful, by whom ye are called vnto ẏ felowship of his sōne IESVS CHRIST our LORD, I beseech you brethren by ẏ name of our LORD IESVS CHRIST that ye all speke one thing, and ẏ ther be no dissention among you: but that ye may be a whole bodye of one mynd & of one meaning: For it is shewed vnto me (my brethren) of you, by theym which are of the house of Cloe, that there is strife among you. I speak of [illegible]e same that euery one of you saith: I hold of Paul: I hold of *Apollo: I holde of Cephas: I holde of CHRIST. Is CHRIST deuided? Was Paul crucified for you? ether wer ye baptised in the name of Paul? I thanke GOD, that I baptised none of you, but Crispus and Gaius: lest any should say, ẏ I had baptised in myne owne name: I baptised also ẏ house of Stephana. Ferthermore know I not, whether I baptised any man (of you) or no. For CHRIST sēt me not to baptise, but to preach the Gospell, not with wisdom of wordes, lest the crosse of CHRIST should haue bene made of none effect. For the preachyng of the crosse is to them that perish, folishnes: but vnto vs whiche are saued *it is ẏ power of GOD. For it is wrytten ‡I wil destroy the wisdom of the wyse, & wil cast away the vnderstāding of the prudēt Wher is the wise? Wher is ẏ scribe? Wher is ẏ disputer of this world? Hath not GOD made the wisdome of this world folishenes?

*Nu. xxiii, c
i. Corin. x, c

Actes. xviii, d
i. Cor. iii. b
and, xvi, c

*Roma i, b
‡Esay. xxix. d

Esai. xxxiii, c

D For after that the worlde through wysedom
know not GOD, in the wisedom of GOD, it
pleased GOD through folishnes of preaching
*Mat.viii.d to saue them that beleue. For ‡ the Iewes re-
Luke.xi.d quire a signe, and the Grekes seke after wys-
Ihon.vi.d dom. But we preach CHRIST crucified, vnto ỹ
Iewes an occasion of fallyng, and vnto the
Grekes folyshnes, but vnto them whiche are
called both of the Iewes ‡ Grekes, we preach
CHRIST the power of GOD, ‡ the wisdome
of GOD. For the folishnes of GOD, is wyser
then men: and the weakenes of GOD is stron
ger then men. Beth̄re, ye se your callyng, how
that not many wyse men after the flesshe, not
many mighty, not many of hie degre, are cal-
led: but GOD hath chosen the folysh thynges
of the worlde, to confoūd the wyse. And GOD
hath chosē the weke thīges of ỹ worlde to cō-
foūd ỹ thīges which ar myghty. And vile thin
ges of ỹ worlde, ‡ thinges which are dispised
hath GOD chosen: yea, ‡ thīges of no reputa-
tion. for to bryng to nought thynges of repu-
tation, that no flesshe should reioyce in hys pre
sence. And of him are ye, in CHRIST IESV,
which of GOD is made vnto vs, wisedome,
and righteousnes, and santifiyng, and redem
tion. That according as it is written, he whi-
che reioyseth, should reioyse in the LORD.

¶ The.ii. Chapiter ✣

A AND I bretheren (whē I came to you) came
not in gloriousnes of wordes, or of wis
dō, shewyng vnto you the testimony of GOD
Nether shewed I my self ỹ I knew any thing
amōg you, saue Iesus Christ, enē the same ỹ
was crucified. And I was amōg you in weke
nes, and in fear, and in muche trembliyng.

And

And my wordes and my preachyng was not
with entisyng wordes of mannes wisedome:
but in shewyng of the spirite and of power
that your faith should not stande in the wise-
dome of menne, but in the power of GOD.
We speake of wisedome emong theim that B
are perfect: not the wisedome of this worlde,
nether of the rulers of this worlde (whiche go
to naught) but we speake of the wisedome of
GOD whiche is in secrete and lieth hid: whi-
che GOD ordained before the worlde, vnto
our glory, whiche wisedome *none of the ru- Actes.xiii.d
lers of this worlde knewe. For had thei had
knowledge, thei would no haue crucified the
LORD of glory. But as it is writte. ‡The ye *Esai.xliiii.a
hath not seen, & the care hath not herde nether
haue entred into the hert of man the thynges
which GOD hath prepared for thē ꝑ loue him
But GOD hath opened thē vnto vs by his
spirite. For ‡the spirite searcheth all thynges C.
ye the botome of GODES secretes. For what Roma.viii.a
man knoweth the thynges of a man: saue the
spirite of man whiche is within hym? Euen
so the thinges of GOD knoweth no man, but
the spirite of GOD. And wee haue not recei-
ued the spirite of the worlde: But the spirtte
whiche commeth of GOD, for to knowe the
thynges that are geuen to vs of GOD, whi-
che thynges also we speake not with wordes D
that mānes wisedō techeth, but with wordes
whiche ꝑ holy ghost weth teche, makyng spi-
rituall cōparisons of spirituall thynges. The
naturall man perceiueth not the thynges that
belōg to the spirite of GOD. For thei are but
folishnesse vnto hym: Nether can he perceiue
theim, because thei are spiritually examined.

But he that is spirituall, discusseth all thynges: yet he himself is iudged of no man. ‡For who hath knowen the mynde of the LORD, ether who shall enforme hym? But we vnderstande the mynde of CHRISTE.

*Esay.xl.e
Roman.xi.c.

¶ The.iii. Chapiter.

A AND I could not speake (vnto you brethren) as vnto spirituall: but as vnto carnal, euē as vnto babes in CHRIST
*Hebre.v.d *I gaue you milke to drynke, and not meate. For ye then were not strong, nether are ye as yet. For ye are yet carnall. As long verely as there is emōg you enuiyng, & strief and sectes: are ye not carnall, and walke after the maner of men? For while one saith: I hold of Paul
Actes.xviii.d and another: I am of *Apollo, are ye not carnall? What is Paule? What thyng is Apollo? Only ministers are they by whō ye wcued
i. Corin.i.b B. euen as the LORDE gaue euery man grace. I haue planted, Apollo watred: but GOD gaue the encrease. So then, nether is he that planteth any thyng, nether he that watereth, but GOD that geueth the encreace. He that planteth and he that watreth, are one. Euery man yet shall receiue his rewarde, accordyng to his labourc. For we are GODES laborers, ye are
Ephe.ii.d, GODES husbandry, *ye are GODES buyldyng. Accordyng to the grace of GOD geuen vnto me, as a wise buylder haue I laied the foundacion. And another buylte theron. But let euery man take hede, how he buylde vpō. For another foundacion can no man laie thē it that is laied, *whiche is IESVS CHRIST.
Matth.xvi.b C. If any man buylde on this foundaciō, golde siluer, precious stones: tymbre hay or stoble: euery mannes worke shall appere. For the day

shall

shall declare, whiche shalbe shewed in fire. And the fire shal trie euery mans worke, what it is If any mans worke ẏ he hath built vpon, bide he shal receiue a reward. If any mans worke burne, he shall suffre losse, but he shalbee safe himself: neuertheles, yet as it wer thorow fire

✝*Knowe ye not, that ye are the temple of GOD, & how that the spirit of GOD dwelleth in you? If any man defile the temple of GOD him shal GOD destroy. For the tẽple of GOD is holy, which tẽple ye are. Let no man deceiue hymself. If any man seme wise to hymself emõg you let him become a fole in this world, ẏ he maie be wise. For the wisedõ of this world is folishnesse with GOD. For it is written: *he compasseth the wise in their craftinesse. And again: ‡GOD knoweth the thoughtes of the wise, that thei be vain. Therfore, let no man reioyse in mẽ. For all thynges are yours whether it bee Paule, ether Apollo, ether Cephas, whether it be the worlde, ether life, ether deathe, whether thei bee presente thynges, or thynges to come: All are youres, and ye are CHRISTES, and CHRIT is GODES. ✝ i. Cori. vi. d D. *Iob. v. b. ‡Psal. cxiiii. b

¶ The iiii. Chapiter.

LET ✝ a man this wise esteme vs, euen as the ministers of CHRIST, and stewardes of the *secretes of GOD. Furthermore, it is required of the stewardes that a man be found faithfull. With me it is but a very smal thyng, that I should be iudged of you, ether of mannes iudgement. No I iudge not myne owne self. For I know nought by my self: yet am I not thereby iustified. It is the LORDE that iudgeth me. Therfore iudge nothyng before the tyme, vntill the LORDE A *Deute. xxix. d

coume, whiche will lightē thynges þ are hid in darknes, & open the coūsels of the hertes. And then shall euery man haue prayse of GOD. ✠

B. These thynges (brethren) I haue for an ensampie described in myne owne persone, and Apollos, for your sakes, that ye might learne by vs, that no man counte hymself beyonde that whiche is aboue written: þ one swell not against another for any mās cause. For who

*Iacobi.i.a preferreth thee? * What hast thou, that thou haste not receiued? If thou haue receiued it, why reioycest thou, as though thou haddeste not receiued it? Now ye are full, now ye are made riche: ye raigned as kynges without vs and I would to GOD ye did raigne, that wee might raigne with you.

For me thynketh, that GOD hath set furthe vs (whiche are the last Apostles) for the lowest

Psal.lxiiii.d Roma.viii.f of al * as it were men appoynted to death. For we are a gasing stocke vnto the world and to

C the angels, & to men. We are foles for CHRISTES sake, but ye are wise through CHRIST. We are weake, but ye are strong. Ye are honorable, but wee are despised. Euen vnto this tyme wee honger & thirste, & are naked, and are boffetted with fistes, & haue no certain dwelling place, and labour * worcking with our

*Actes.xx.g. i.Thes.ii.e ii.Thes.iii.b owne handes. We are reuiled, & yet we blesse We are persecuted, and suffre it We are euil spoken of, and wee praie. Wee are made as it were the filthinesse of the worlde, the offcowryng of all thynges, euen vnto this daie.

I write not these thynges, to shame you: but

D. as my beloued sonnes I warne you. For though ye haue ten thousande instructours in CHRIST: yet haue ye not many fathers. In

CHRIST

CHRIST IESV I haue begotte you through the Gospel. Wherefore I desire you to folow me, (as I folovve CHRISTE) For this cause haue I sente vnto you Timotheus, whiche is my deare sonne, and faithfull in the LORDE, whiche shall put you in remembraunce of my waies, that I haue in CHRISTE, euen as I teche euery wher in all congregacions. Some swel, as though I would come nomore at you But I will come to you shortly *if GOD wil and will knowe not the wordes of them whiche swell, but the power: For the kyngdom of GOD is not in wordes, but in power. What will ye? Shall I come vnto you with a rod, or els in loue and in the spirite of softnesse. Actes.xviii.e. Hebre.vi.a

The .v. Chapiter.

A THERE goeth a commen saiyng that there is fornication emong you, and suche a fornication, as is not named emong the Gentiles: that one should haue his fathers wife. And ye swell, & haue not rather sorowed, that he whiche hath wrought this deede, might be put frō emong you. For I verely as absent in body, but present in spirite, haue determined alredy (as though I wer present) cōcernyng hym that hath wrought this deede, in the name of our LORDE IESV CHRIST, when ye are gathred together, & my spirite with you with ȳ power of the LORD IESV CHRIST *to deliuer hym vnto Satan, for the destruccion of the flesshe, that the spirite maie be saued in the daie of the LORDE IESVS. Leui.xviii.a *Mat.xviii.c i.Timo.i.d

B Your reioycyng is not good: knowe ye not that a litle leuen sowreth the whole lompe of dowe? †Pourge therefore the olde leuen that ye maie be newe dowe, as ye are swete breade.

For

For CHRIST our passeouer is offred vp for vs. Therefore, let vs kepe holy daie, not with old leuen, nether with the leuen of maliciousnesse and wickednesse: But with the swete breade of pureness and trueth. ¶

I wrote vnto you in a pistle, that ye should not compaignie with fornicatoures. And I meante not at all of the fornicatoures of this world, ether of the coueteous, or extorcioners ether the pmlaters: for thē must ye nedes haue gone out of the worlde. But now I did write
ii. Thessa. iii. d vnto you, * that ye compaignie not together, if any that is called a brother, be a fornicator, or coueteous, or a worshipper of images, ether a railer, ether a dronkarde, or an extorcioner: with hym that is suche, see that ye eate not. For what haue I to do, to iudge them whiche are without? Doo ye not iudge them that are within? Them that are without, GOD shall
Deute. xiii. b. iudge. * Put awaie the cuill frō emong you.

¶ The. vi. Chapiter.

A. DARE one of you hauyng busynesse with another, go to lawe vnder the wicked, and not rather vnder the saincts? ¶ Do ye not know, that the saincte shal
Matth. xii. b and. xix. d iudge the worlde? If the worlde shalbee iudged by you: are ye not good ynough to iudge smal trifles? Knowe ye not, how that we shal iudge the angels? How muche more, maie we iudge thynges that pertain to the life? If ye haue iudgementes of worldly matters, take
B. thē whiche are despised in the congregacion? make thē iudges. This I saie to your shame. Is there vtterly no wise manne emong you? What not one at all, that can iudge betwene brother and brother, but one brother goeth to

lawe

law with another: & that vnder ỹ vnbeleuers? Now therfore, there is vtterly a faute emõg you, because ye go to lawe one with another. Why rather suffre ye not wrong? Why rather suffre ye not your selfes to haue harme? Nay, ye your selfes do wrong, and robbe: and that the brethren. Do ye not know, how that the vnrighteous shall not inherite the kyngdõ of GOD? Be not deceiued. For ‡neither fornicatours, nether worshippers of Images, nether aduouterers, nether weakelynges, nether abusers of them selfes with mankynde, nether theues, nether coueteous, nether dronkardes, nether cursed speakers, nether pillers, shall inherite the kyngdom of GOD. ‡Gala.v.d Ephe.v.a,

And suche wer some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the LORDE IESVS, & by the spirit of our GOD. All maie do all thinges, ‡but all thynges are not profitable. All maie do all thynges: but I will be brought vnder no mans power. Meates are ordeined for the belly, & the belly for meates: but GOD shal destroy both it and thē, let not the body be applied vnto fornicacion, but vnto the LORDE, & the LORD vnto the body. GOD hath raised vp ỹ LORD and shall raise vs vp by his power, C. Ec.xxxvii.d i.Cor.x.e

✠*Ether knowe ye not, that your bodies are the members of CHRIST? Shall I now take the members of CHRIST, and make thē the members of an harlot? GOD forbid. Do ye not knowe, ỹ he whiche coupleth hymselfe with an harlot, is become one body? * For two (saith he) shalbe one flesshe. But he that is ioyned vnto the LORDE is one spirite. D. i.Cor.iii.c. *Gene.ii.d Matth.xix.a. Marke.x.a Ephe.v.g.

Flie fornicacion. Euery synne that a manne doth

woth, is without the body. But he that is a fornicator, sinneth against his owne body. Ether knowe ye not, how that your bodies are the temple of the holy ghoste, whiche dwelleth in you whom ye haue of GOD, and how that ye are not your owne? For ye are derely bought. Therfore glorifie GOD in your bodies, and in your spirites, whiche are GODES. ✠

¶ The. vii. Chapiter.

A AS concernyng the thynges whereof ye wrote vnto me: ✠ it is good for a mā, not to touche a woman. Neuertheles to voyde whordō, let euery man haue his wife and let euery woman haue her husbande. Let the husband geue vnto the wife due beneuolence. Likewise also the wife vnto the husbād The wife hath not power of her owne body: but the husbande. And likewise the husbande hath not power of his owne body: but ỹ wife

*Tobi. vi, d and. viii. a Ioel., ii. d

*Withdrawe not you selfes one from another, except it be with consente for a tyme, for to geue your selfes to fastyng and praier. And afterwarde come together again, lest Satan tempte you for your incontinencie. ✠

This I saie of fauor, and not of commaundemente. For I would that all men wer as I my self am: but euery manne hath his proper gifte of GOD, one after this maner, another after that. I saie vnto them that be vnmaried and widdowes: it is good for theim, if thei abide euē as I do. But and ✠ if thei cannot abstain, let them mary. For it is better to mery, then to burne. Vnto the maried commaunde,

*1. Timo. v. c

Matth. v. c. and. xix. a

not I, but the LORDE: * Let not the wife be separated from the husbande. If she separate her self, let her remain vnmaried, or be reconciled

tiled vnto her husband again. And let not the husbande put awaie his wife from hym.

To the remnaunt speake I, not the LORD C
If any brother haue a wife that beleueth not, if she be contente to dwell with hym, lette hym not put her awaie. And the woman whiche hath to her husbande an infidell, and consent to dwell with her, let her not put hym awaie. For the vnbeleuyng husbande is sanctified by the wife, & the vnbeleuyng wife is sanctified by the husband. Or els wer your children vncleane: but now are thei holy. But & if the vnbeleuyng depart, let hym depart. A brother or a sister is not in subiecciō to suche. But GOD hath called vs in peace. For howe knowest þ (O woman) whether thou shalt saue thy husbande or no? Ether how knowest thou (O mā) whether þ shalt saue thy wife or not. But euen as GOD hath distributed to euery man.

‡As the LORD hath called euery man so let D
hym walke, & so orden I in all congregaciōs. *Ephe. iiii.
If any man be called beyng circūcised, let hym not adde vncircumcision. If any mā be called vncircūcised, let him not bee circumcised. Circumcision is nothyng, & vncircumcision is nothyng: but the kepyng of the commaundemēts of GOD. ✝Let euery mā abide in the same callyng, wherin he was called. Art *thou called a seruaunt? Care not for it. Neuertheles if thou maiest be free, vse it rather. For he that is called in the LORDE beyng a seruaunte, is the LORDES fremā. Likewise, he that is called beyng free, is CHRISTES seruaunt. Ye are dearely bought, bee not ye the seruauntes of men. Brethren, let euery man wherin he is called, therein abyde with GOD. ✝ i. Timo. vi. ā

As

E. As concernyng virgins, I haue no cõmaun-
dement of the LORDE: yet geue I counsaill,
as one ỹ hath obtained mercie of the LORD,
to be faiethfull. I suppose therefore that it is
good for the present necessitee. For it is good
for a man so to bee. Arte thou bounde vnto a
wife? Seke not to be loosed. Art thou loosed frõ
a wife? Seke not a wife. But and if thou ma-
ry a wife thou hast not synned. Likewise, if a
virgin mary, she hath not synned. Neuerthe-
lesse suche shall haue trouble in their flesshe: but
I fauor you. This saie I brethren, ‡the time
is shorte. It remaineth that thei whiche haue
wiues, be as though thei had none: ‡ thei that
wepe, be as though thei wepte not: ‡ thei that
reioyse, be as though thei reioysed not, ‡ thei
that bye, be as though thei possessed not: ‡ thei
that vse this worlde, be as though thei vsed it
not. For *the fashion of this worlde goeth a-
waie. ‡I would haue you without care. He ỹ
is vnmaried, careth for the thynges ỹ belong
to the LORD, how he maie please the LORD
But he that hath maried a wife careth for
the thynges that are in ỹ worlde, how he maie
please his wife. There is difference betwene
a Virgin and a wife. The single woman ca-
reth for the thynges that are of the LORDE,
that she maie bee holy bothe in body and also
in spirite. Again: she that is maried, careth for
the thynges that pertain to the worlde, howe
she maie please her husbande. This speake I
for your profite, not to tangle you in a snare,
but that you maie folowe it whiche is honeste
and comely, and that ye maie cleaue vnto the
LORDE without seperacion. If any manne
thynke that it is vncomly for his virgin if she
passe

‡ Psalme. xc. a
ii. Peter. iii. b

*Esay. xl. b
i. Ihon. ii. e
‡Matth. vi. c
Luke. vi. d

passe the tyme of mariage, and if so nede re-
quire, let hym woe what he listeth, he synneth
not: let thē be coupled in mariage. Neuerthe-
lesse, he that purposeth surely in his herte, ha-
uyng no nede: but hath power ouer his owne
will: and hath so decreed in his herte, that he
will kepe his virgin, dooeth well. So then, he
that ioyneth his virgin in mariage doth well.
But he þ ioyneth not his virgin in mariage,
doth better. The ‡wife is boūd to the mariage ‡Roma.vii.a
as lōg as the husband liueth. If her husband
die, she is at libertie to mary with whom she
will, onely in the LORDE. But she is happier
if she so abide, after my iudgemente. And I
thynke verely that I haue the spirit of GOD.

¶ The.viii.Chapiter.

AS touchyng thynges * offered vnto i- A
mages, we are sure that we all haue *Acte.v.c
knowledge. Knowledge maketh a mā
swell: but loue edifieth. If any manne thynke
that he knoweth any thyng, he knoweth no-
thyng yet, as he ought to knowe. But if any
man loue GOD, the same is knowen of hym.
As cōcernyng the eatyng of those thynges þ
are offred vnto ydols, we are sure, that * the i-
mage is nothyng in the worlde and that there i.Corin.x.c
is none other GOD, but one. And though ther
be that are called GODES, whether in heuen
ether in yerth (as there be Godes many, & lor-
des many) yet vnto vs is there but one GOD, B.
whiche is the father, of whom are al thynges
& we for hym, & one LORD IESVS CHRIST
by whom are all thynges, and we by hym.
But euery mā hath not knowledge: ‡some
hauyng conscience because of the image, vntil i.Cor.viii.g
this houre, eate as a thyng offered vnto ima-

ges: and so their cõscience beyng weake is de-
C. filed. But meate maketh vs not acceptable to
GOD. Nether if we eate are we the better, ne-
ther if wee eate not, are wee the wourse. But
take hede, least by any meanes this libertie of
youres be an occasion of fallyng to them that
are weke. For if some man se thee whiche hast
knowledge, sit and eate of meate offered vn-
to images, shall not the cõscience of him whi-
D. che is weake, bee boldened to eate those thyn-
ges, whiche are offered vnto images? And so
through thy knowledge shall the weake bro-
ther perishe, for whõ CHRIST died. When
ye sinne so against the brethren, & wound their
weake conscience, ye synne against CHRIST.
Roma. xiiii. d. Wherfore * if meate hurte my brother, I will
neuer eate flesshe, lest I shuld offẽd my brother.

¶ The. ix. Chapiter.

A. AM I not an Apostle? Am I not free
Actes. ix. a. * haue I not seen IESVS CHRIST
our LORDE? Are ye not my worke in
the LORDE? If I be not an Apostle vnto o-
ther, yet am I vnto you. For the seale of mine
Apostleship are ye in the LORDE. Myne an-
swere to them that aske me, is this. Haue we
not power to eate and to drynke? Haue wee
not power to leade about a womã a sister, as
well as other Apostles, and as the brethren of
the LORDE and Cephas? Ether only I and
Barnabas haue no power this to do? Who
goth a warfare at any tyme at his owne cost?
Who planteth a vineyarde, and eateth not of
the frute therof? Or who fedeth a flocke and
eateth not of the milke of the flocke?
B. Saie I these thynges after the maner of
men? Saieth not the lawe the same also? For
it

it is wꝛitten in the lawe of Moſes. * Thou ſhalte not moſell the mouthe of the Oxe that tꝛedeth out ꝯ coꝛne. Doth GOD take thought foꝛ oxen? Saith he it not all together foꝛ our ſakes? Foꝛ our ſakes no doubt this is wꝛittē that he which eareth, ſhould eare in hope, and that he whiche thꝛeſheth in hope, ſhould be pertaker of his hope. ‡ If we ſowe vnto you ſpiꝛituall thynges, is it a greate thyng if we repe your bodely thynges? If other bee partakers of this power ouer you, wheꝛfoꝛe are not wee rather?

Deu.xxxv.b. i.Timo.v.c.

Neuertheleſſe * we haue not vſed this power: But ſuffre all thynges, leaſt wee ſhould hynder the Goſpell of CHRISTE. Do ye not knowe, how that thei whiche miniſter aboute holy thynges liue of the ſacrifice? Thei which waite of the temple are partakers of the temple. Euē ſo alſo did the LORD oꝛdain: ‡ that thei whiche pꝛeache the Goſpel, ſhould liue of of the Goſpell. * But I haue vſed none of theſe thynges. Neuertheles I wꝛote not theſe thynges, that it ſhould bee ſo dooen vnto me. Foꝛ it wer better foꝛ me to dye, then that any man ſhould take this reioyſyng fꝛo me. Foꝛ if I pꝛeache the Goſpell, I haue nothyng to reioyſe of. Foꝛ neceſſitee is put vnto me. But wo is it vnto me, if I pꝛeache not the Goſpell If I do it with a good wil, I haue a reward. But if I doo it againſt my will, an offyce is cōmitted vnto me. What is my rewarde thē? Verely that when I pꝛeache the Goſpell, I make the Goſpel of CHRIST fꝛe, that I miſuſe not myne authoꝛite in the Goſpell.

C. Acꝛes.xx.g. Matth.x.b. Acꝛes.xx.g. i.Theſſ.ii.c,d. ii.Theſ.iii.b.

Foꝛ though I be free from all men yet haue I made my ſelf ſeruaunt vnto all men, that I

D.

might win the mo. * Unto the Iewes, I became as a Iewe, to win the Iewes. To them
Actes.xvi.a
Gala.ii,a
þ wer vnder the lawe, was I made as though I had been vnder the lawe, (vvhe: I vvas not vnder the lavve) to win thē that wer vnder the law. To thē that wer without law, became I as though I had been without law: (when I was not without law as perteinyng to GOD but vnder the lawe of CHRIST) to win them that wer without lawe: To the weake became I as weake to win the weake. In all thynges
i.Cor.x.g
‡I fashioned my self to al men to saue at the least waie some. And this I woe for the Gospels sake, that I might haue parte thereof.

E ✠Perceiue ye not, how that thei whiche run in a course, run all, but one receiueth the reward? So run, that ye maie obtain: Euery man that proueth masteries, abstaineth from all thynges. And thei do it to obtain a croune
ii.Timo.iiii b
that shall perishe, but we to obtain an * euerlastyng croune. I therfore so run, not as at an vncertain thyng. So fight I, not as one that beateth the ayre: but I tame my body, & bryng it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my self should be a cast awaie. ✠

¶ The.x.Chapiter ✠

A. RETHREN, I would not that ye should bee ignorannte, how that our fathers were all vnder the cloude, and all passed through the sea, and were all baptised vnder Moses * in the cloude, and ‡ in the sea and * did all eate of one spirituall meate, and ‡ did all drynke of one spirituall drynke. And thei dranke of the spirituall rocke that folowed theim, * whiche rocke was CHRIST. ✠

‡Exo.xiii.d
*Exo.xiiii.e
‡Exo.xvi.c
*Exo.xvii.d
Num.xx.b

But

But in many of theim had GOD no delighte.
For ‡ thei wer ouerthrowen in the wildernesse. * Nu.xxiiii.e
These are ensamples to vs ✝ that we should B
not lust after euill thynges, as thei lusted. And
that ye should not be worshippers of ymages,
as wer some of thē accordyng as it is written
* The people sat doune to eate & drynke, and Exo.xxxii.b
rose vp to plaie. Nether let vs be defiled with
fornicaciō, as some of them wer defiled with
fornicaciō, and fell in one daie thre & ‡ twenty Num.xiiii.g
thousande. Nether let vs tempt CHRIST, as and.xxv.b
some of them tempted, & wer destroied of * ser *Num.xxi.b
pentes. Nether murmure ye, as some of them
murmured, and wer destroyed of the destroier.
All these thynges happened vnto thē for en-
samples: but are written to put vs in remem- C.
braunce whō the endes of the world are come
vpon. Wherefore, lette hym that thynketh he
stondeth, take heede, least he fall. There hath
none other tēptacion taken you, but suche as
foloweth the nature of man. But * GOD is * Nu.xxiii.e
faithfull ‡ whiche shall not suffre you to be tē- i.Cori.i.b
pted aboue your strength: but shal in the mid- i.Thessa.v.d
des of the temptacion make awaie, that ye ‡ ii.Peter.ii.b
maie be able to beare it. ✝ Wherefore my deare
beloued, flie from worshippyng of ymages.
I speke as vnto thē whiche haue discrecion, D
iudge ye what I saie. Is not the cup of bles-
syng which we blesse, partakyng of the bloud
of CHRIST? Is not ỹ bred which we breake
partakyng of the body of CHRIST? Because
that we (though we be many) yet are one brede
and one body, in asmuche as we all are par-
takers of one brede (and one cup.) Beholde Is-
rael after the flesshe. Are not thei whiche eate
of ỹ sacrifice, partakers of the tēple? What

E laie I then: * That the ymage is any thyng
i. Cor. viii. a. Or that it whiche is offered to ymages, is any thyng: May, but this I laie: that the thynges whiche the Gentiles offer, thei offere to deuilles, and not to GOD.

✠ I would not that ye should haue felosship with the deuilles. Ye cannot drinke of the cup of the LORDE, and of the cuppe of deuils. Ye cannot be partakers of the LORDES table, and of the table of deuils. Ether do wee prouoke the LORDE: Are we stronger thē he: I
Ec. xxxvii. d. maie do all thynges but * all thynges are not expediente. I maie do all thynges, but al thynges edifie not. ‡ Let no man seke that whiche is his owne: but let euery man seke that whiche belongeth to another.

F. Whatsoeuer is sold in the flesh market, that eate, and aske no question for conscience sake
Psal. xxiiii. a. For * the yearth is the LORDES, and all that therein is. If any of them whiche beleue not, bid you to a feast, & ye be disposed to go, whatsouer is set before you, eate, askyng no question for conscience sake. But if any man saie vnto you: this is offred vnto images, eate not of it for his sake that shewed it, and for conscience sake. The yerth is the LORDES and all that therin is, Conscience I saie, not thine
G. * but of the other. For why is my liberte iudged of another mannes conscience: For ‡ if I
1. Cor. viii. b. 1. Tim. iiii. c. take my parte with thankes, why am I euill spoken of, for that thyng wherefore I geue thākes: * Whether therfore ye eate or drinke or whatsoeuer ye doo, doo all to the praise of
Collos. iii. c. GOD. ✠ Se that ye geue none occasion of euill, neither to the Iewes, nor yet to the Gentiles, nether to the congregation of GOD: e-

uen

uen as * I pleafe all men in all thynges, not ii. Corin. ix. d.
fekyng myne owne profite, but the profite of
many, that thei might bee faued.

¶ The.xi. Chapiter.

BE ye the folowers of me, as I am the fo A.
lower of CHRISTE. I commende you
bzethzen, that ye remẽber me in al thyn=
ges, and kepe the ozdinaunces, euen as I deli=
uered them to you. But I would haue you to
knowe, that CHRIST is the hed of euery mã.
And the man is the * womans hed: and GOD Gene. ii. d.
is CHRISTES hed: euery man praiyng oz pro Ephe. v. e.
pheliyng hauyng any thyng on his hed, sha=
meth his hed. Euery woman that praieth oz
prophefieth bare hedded, dishonozeth her hed.
Foz that is euen all one, as if she wer shauen.
If the woman bee not couered let her also bee
shozen. * If it bee shame foz a woman to be Deute. xxii a.
shozne oz shauen, let her couer her hed.

A man ought not to couer his hedde, foz as B.
muche as he is the image and glozy of GOD.
But the woman is the glozy of the man. Foz
* the man is not of the woman, but the wo- Gene. i. d.
man of the mã. Nether was the man created
foz the womans sake: but the woman foz the
mannes sake. Foz this cause oughte the wo=
man to haue power on her hed, foz the angels
sakes. Neuerthelese, nether is the man with=
out the woman, nether the womã without the
manne in the LORDE. Foz as the woman
is of the manne, euen so is the manne by the
woman: but all of GOD.

Judge in your selues, whether it bee comely C.
that a woman praie vnto GOD, bare hedded.
Doeth not nature it self teache you, that it
is a shame foz a manne, if he haue long heere:

and praise to a woman, if she haue long heere
For her heere is geuen her to couer her with-
all. If any man lust to striue, we haue no such
custome, nether the congregacions of GOD.

D This I warne you of, and commende not,
that ye come not together after a better ma-
ner: but after a worse For first of all when
ye come together in the cõgregacion: I heare
that there is dissencion emong you: and I par
Matth. xviii.a tely beleue it. For * there muste bee sectes e-
mong you, that thei whiche are perfecte emõg
you might be knowen.

†When ye come together therfore into one
place, the LORDES supper cannot be eaten.
For euery manne beginneth afore to eate his
owne supper. And one is hongry, and another
is dronken. Haue ye not houses to eate and
drinke in? Despise ye the cõgregaciõ of GOD
and shame them that haue not? What shall I
saie vnto you? Shall I praise you? In this
E. praise I you not. †† That whiche I deliue-
red vnto you, I receiued of the LORDE. For
the LORD IESVS the same night, in whiche
he was betraied, toke brede: and when he had
*Mat.xxvi.c geuen thankes, he brake it and saied: * Take
Marke.xiiii.b ye, and eate: this is my body, whiche is broke
Luke.xxii.c for you. This do ye in the remẽbraunce of me.

After the same maner also he toke the cuppe,
when supper was done, saiyng: This cuppe is
the newe Testament in my bloud. This do as
F oft as ye drynke it, in remẽbraunce of me For
as often as ye shall eate this brede, and drinke
*i.Peter.ii.b this cuppe: * ye shall shewe the LORDES deth
‡Acies.i.b ‡till he come. Wherfore, whosoeuer shal eate
of this brede, or drynke of this cuppe vnwor-
thely, shalbee gyltie of the body and bloud of

the

the LORD. *But let a man examen hymselfe, and so let hym eate of the brede, and drinke of the cuppe. For he that eateth or drinketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no difference of the LORDES body. For this cause many are weake and sicke emong you, and many slepe. For if we had iudged our selues, wee should not haue been iudged. But when we are iudged of the LORDE, we are chastened, that we should not be dāned with the *world. Wherfore my brethren when ye come together to eate, tary one for another. If any man honger, let hym eate at home, that ye come not together vnto condemnation. ✝Other thinges will I set in ordre, when I come. *Ec.xviii.c ii.Cor.xiii.b G i.Ihon.ii.c

¶ The.xii. Chapiter.

A CONCERNYNG spiritual thynges (brethren) I would not haue you ignoraunt. ✝Ye knowe that ye wer Gentiles, and wente your waies vnto the dome ymages, euē as ye wer led. Wherfore I declare vnto you, that *no man speakyng by the spirite of GOD, defieth IESVS. Also no man cā sai that IESVS is the LORD, but by the holy ghoste. * There are diuersities of giftes, yet but one spirite. And there are differēces of administracions and yet but one CHRIST. And there are diuers maners of operations, ✝yet but one GOD whiche worketh all in all. ✝The gift of the spirite is geuen to euery mā to edifie with all. For to one is geuē through the spirit the vtteraunce of wisedō: To another is geuen the vtteraunce of knowledge by the same spirite: To another is geuen faithe, by the same spirite. To another the gyfte of *Marke.ix.f * Roma.xii.a * Ephe.iiii.b.

healyng by thesame spirit. To another power to do miracles. To another prophesie. To a-
B. nother *iudgemēt to discerne spirites. To a-
Ihon.iiii.a. nother diuerse toungues. To another the interpretacion of toungues: But these all worketh euen the self same spirite deuidyng to euery man a seuerall gift, euen as he will. ✠

Roma.xii.a. ‡For as the body is one, and hath many mē-
Ephes.iiii.b bers, and all the members of one body though thei be many, yet are but one body, euen so is CHRIST. For by one spirite are we all baptised to make one body, whether we be Iewes or Gentiles whether we be bound or free, and
Esay.ly.a. haue ‡all drōke of one spirite. For the body is not one member, but many. If the foote saie: I am not the hande, I am not the body: is he therfore not of the body? And if the eare saie,
C. I am not the ye, I am not of the body: is he therfore not of the body? If all the body were an ye, where were then the eare? If all were heryng where were the smellyng? But now hath GOD set the members euery one seuerally in the body as it hath pleased hym. If thei were all one member: where were the body? Now are there many mēbers, yet but one body. And the ye cannot saie vnto the hande: I haue no nede of thee. Again, the hed cannot saie to the fete I haue no nede of you.

D. Yea, rather a greate deale those members of the body whiche seme to be more feble, are necessary. And vpon those members of the body whiche we thynke least honestie, put we more honestye on. And our vngoodly partes haue more bewty on. For our honest members nede it not. But GOD hath so disposed the body, and hath geuen the more honour to that part whiche

whiche lacked, least there should bee any strife in the body: but that the mẽbres should indifferently care one for another. And if one membre suffre, al suffre with hym: if one membre be had in honour, all membres be glad also.

Ye are the body of CHRIST, and membres one of another. And GOD hath also ordayned in the congregacion, first * Apostles, secondarely Prophetes, thirdely teachers, then them that do miracles: after that, the giftes of healyng, helpers, gouerners, diuersitee of tounges. Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? Haue all the giftes of healyng? Do all speake with tounges? Do al interprete? Coueret after the best gyftes. And yet shewe I vnto you a more excellent waie.

Matth.x.a
Luke.xi.a
Ephe.iiii.c.

¶ The.xiii.Chapiter.

THOVGH I speake with the tounges of men and of Angelles, and haue no loue, I am euen as soundyng brasse: or as a tinklyng cymball. And * though I could prophesie, and vnderstode all secretes, and all knowledge: yea, if I haue all faith, ‡ so that I could moue moũtaignes out of their places: yet haue no loue, I am nothyng. And though I bestowe al my goodes to fede the poore, and thoughe I gaue my body euen that I burned and yet haue no loue, it profiteth me nothing.

A

Matth.vii.c.
Luke.xiii.e.
‡Luke.xvii.a

Loue suffereth long, & is curteous. Loue enuieth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, * seketh not her owne, is not prouoked to anger, thynketh no euil, reioiseth not in iniquitie: but reioiseth in the trueth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth al thynges.

B.

i.Corin.x.k.
Philip.ii.a.

ges. Thoughe that prophesiyng fayle, othe
tounges cease, and knowledge vanysh awa
yet loue falleth neuer away.

C. For our knowledge is vnperfecte and our
prophesiyng is vnperfect. But whē ẏ which
is perfect, is come, then that which is vnper-
fect, shalbe done away. When I was a child
I spake as a child. I vnderstode as a child, I
imagined as a childe. But assone as I was
man, I put away childeshnes. Nowe we se in
a glasse, euen in a darke speking: but then sha
we se face to face. Now I knowe vnperfect
ly: but then shal I knowe euen as I am kno-
wne. Now abydeth fayth hope and loue: euen
these. iii: but the chiefe of these is loue. ✠

¶ The. xiiii. Chapiter.

A Labour for loue, ✠ couet for spiritual gif-
tes: but most chiefly that ye may prophe-
sie. For he that speaketh with the toung
speaketh not vnto men, but vnto GOD. For
no man heareth him. Howbeit in the spirit he
speaketh misteries. But he that prophesieth,
speaketh vnto mē for their edifiyng, for their
exhortacion and for theyr comforte. He that
speketh with the toung, profiteth him selfe: ✠
he that prophesieth edifieth the congregation
✠ Roma. xii. b
✱ Num. xi. g
✱ I wold that ye all spakewith tounges: but
rather that ye prophesied.

B. For greater is he that prophesieth, then he
that speaketh with tounges, except he expoūd
it: that the congregation may haue edifiyng.
Nowe brethren, if I come vnto you speaking
with toūges: what shal I profit you, except I
speake to you, ether by reuelatiō or by know
ledge or by prophesiyng, or by doctryne? Mo-
ouer, when thynges wythout lyfe geue sound

whe-

(whether it be a ypp̃e or an harpe) except they
make a distinctiō in the soundes, how shall it
be knowne what is piped or harped: For if ỹ
trōpe geue an vncertayne voyce, who shal pre
pare hymself to the warre? Euē so lykwise whē
ye speake with tounges, except ye speake wor
des that haue significatiō, howe shal it be vn
derstād what is spoken? For ye shal but spcke
in the ayre. Many kindes of voices are in the
world and none of them are without signifi=
cation. If I knowe not what the voyce mea=
neth, I shalbe vnto hym that speaketh, an a
liante: and he that speaketh, shalbe an aliante
vnto me. Euen so ye (for as much as ye couet
spiritual giftes) seke that ye may excel, vnto
the edifiyng of the congregation. Wherfore,
let hym that speketh with toung, pray that he
may interpret also For if I pray with toung
my spirit prayeth, but my vnderstādyng doth
no good. What is it then? I wyl praye wyth
the spirite, I wyll praye wyth the vnderstan=
dyng, and wyll sing with the spirite and wyll
syng with the vnderstanding. For els, when
thou blessest with the spirit, how shal he that
occupieth the roume of the vnlerned, say Amē
at the geuyng of thankes, seyng he vnderstan
deth not what thou sayest? Thou verely ge=
uest thankes wel, but the other is not edified
I thanke my GOD that I speake with toun=
ges more then ye all. Yet had I leuer in the cō=
gregation, to speake fiue wordes with my vn
derstandyng to the information of other, ra=
ther then .x. thousande wordes with the tong
Brethren, be not ye chyldren in wit. Howbe
it, as concernyng maliciousnes be chyldren:
but in wyt be perfect. In the lawe it is wryt=
ten

C

D

Esai. xxviii. c

ten wyth ſondry tounges, and wyth ſondry lippes wil I ſpeake vnto this people, and yet for all that, wyll they not heare me ſayeth the the LORD. Wherfor tounges are for a ſigne not to them that beleue: but to theym that beleue not. Contrariwiſe, prophecie ſerueth not for them that beleue not: but for them whiche beleue. If therfore, when al the congregation is come together, and all ſpeak with tounges there come in they that are vnlearned, or they which beleue not: wyl thei not ſay, that ye are out of your wittes? But and if all prophecye and ther com in one that beleueth not, or one vnlearned, he is rebuked of all menne, and is iudged of euerye man, and ſo are the ſecretes of his heart opened and ſo falleth he doune on his face, and worſhippeth GOD and ſaith that GOD is in you of a truth.

H Howe is it then brethren? As oft as ye come together, euery one of you hath a ſong, hathe a doctrine, hath a toung, hathe a reuelation, hath an interpretatiō. Let all thinges be done vnto edifiyng. If any ſpeake with toung, let it be bi two or at the moſt by thre, and that by courſe, and let another interprete it. But if there be no interpreter, let hym kepe ſilence in the congregation, and let hym ſpeake to hym ſelfe and to GOD. Let the Prophetes ſpeake ii. or. iii. and *let the other iudge. If any reuelation be made to another that ſitteth by, let the fyrſt holde his peace. For ye maye all prophecie one by one that al may learne and that all may haue comfort. And the ſpirites of the prophetes are in the power of the prophetes. For GOD is no cauſer of ſtrife *but of peace as (I teach) in al congregations of the ſaintes

*i. Iohn. iiii. a

Roman. xv. g

Let

*Let youre wemen kepe ſylence in the con- i.Timo.ii.b.
gregations. For it is not permytted vnto Geneſ.iii.c.
theym to ſpeak: but to be vnder obedience, as i.Cor.xi.a
ſayth the lawe. If they wyll learne any thyng
let theym aſke theyr huſbandes at home. For
it is a ſhame for wemen to ſpeake in the con-
gregation.

Sprong the worde of GOD from you? Ei-
ther came it vnto you onely? If anye manne
thyncke hym ſelfe to be a Prophet, eyther ſpi-
ritual: let hym knowe, what thynges I wryte
vnto you. For they are the commaundemen-
ts of the LORDE. But and if anye man bee
ignorannt, let hym be ignoraunte. Wherfore
brethren, couet to prophecie, and forbid not to
ſpeake wyth tounges, let all thynges be done
honeſtly and in order (among you.)

¶ The.xv. Chapiter.

BRETHREN, as pertaynyng to the A
Goſpell which I preached vnto you,
which ye haue alſo accepted, and in the
which ye continue, by the whyche alſo ye are
ſaued: I doo you to wete, after what maner
I preached vnto you, if ye keepe it, except ye
haue beleued in vayne.

For firſt of all I deliuered vnto you, that
whyche I receyued, howe that *CHRIST di- *Eſai.liii.b
ed for our ſynnes, agreing to the ſcriptures: †Ma.xxviii.b
†And that he was buryed, and that he roaſe Iohn.xx.a
agayne the thyrde daye accordyng to the ſcrip *Lu.xxiiii.b
tures: and that he was ſene *of Cephas, then
of the twelue. After that he was ſeene of mo
then fyue hundred brethren atonce, of whiche
many remayne vnto thys daye, and many are
fallen a ſlepe. After that appeared he too Ja-
mes, then to all the Apoſtles,

And

B And last of all he was sene of me, as of one that was borne oute of due tyme. For I am the least of the Apostles, whych am not worthy to be called an Apostle, because * I persecuted the congregation of GOD. But by the grace of GOD, I am that I am. And hys grace whiche is in me, was not in vayne: † but I laboured more aboundantly then they all, yet not I, but the grace of GOD whyche is with me. Therfore whether it wer I or thei so we preache, and so haue ye beleued.

* Actes. viii. a ix. a and. xxii. and. xxvi. b

* Gala. ii. c

† If CHRIST be preached howe that he rose from the dead: howe saye some among you, that there is no resurrection of the deade? If there be no rysyng agayn of the dead then is CHRIST not risen agayne. If CHRIST bee not rysen agayne, then is our preachyng in vayne and your fayth is also in vayne. Yea,

C and we are founde false witnesses of GOD. For we haue testified of GOD howe that he rayled vp CHRIST: whom he rayled not vp if it be so that the dead ryse not agayn. For if the dead ryse not again, then is CHRIST not rysen agayne. If it bee so that CHRIST rose not agayn, then is your fayth in vayn, and ye are yet in your synnes. Therfore they whiche are fallen a slepe in CHRIST are perished. If in this lyfe only we beleue on CHRIST, then are we of all men most myserable. But nowe is CHRIST rysen from the dead, and become * the fyrst fruites of theim that slepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al dye euen so by CHRIST, shall all be made alyue, but euerye man in hys owne ordre †

* Colo. i. c

The fyrst is CHRIST, then they that are Christes

CHRISTES at his commyng. The commeth the ende when he hath deliuered vp the kyngs dome to GOD the father, when he hath put doune all rule and all authoritie and power.

For he must raigne * till he haue put all his enemies vnder his fete. The laste enemie that shalbe destroyed, is death. ‡For he hath put all thynges vnder his fete. But when he saith all thynges are put vnder him, it is manifest that he is excepted whiche did put all thynges vnder hym. When al thynges are subdued vnto hym then shall the sonne also hymself be subiecte vnto hym that put al thynges vnder hym that GOD maie be all in all. Els what do thei which are baptised ouer the ded, if the ded rise not at all? Why are thei then baptised ouer them? Yea, and why stand we all waie then in ieoperdy? By our reioysyng whiche I haue in CHRISTI ESV our LORDE, I die daily. That I haue foughte with beastes at Ephesus after the maner of men, what auaunta-geth it me if the dedde rise not again. *Let vs eate and drynke, for to morowe we shall dye. Be not ye deceiued: Euill woordes corrupte good maners. Awake truely out of slepe, and synne not. For some haue not the knowledge of GOD: I speake this to your shame.

But some man will saie: how arise the ded? With what body shal thei come? Thou foole *that whiche thou sowest, is not quickened, except it die. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (as of whete, or of some other) but GOD geueth it a body at his pleasure, to euery sede his owne body. ✝ All flesche is not one maner of flesche: but there is one maner of flesche of men

D

Psalme.cx.a.
Matth. xxii.b
Hebre.i.c.
‡Psal.viii.b.
Hebre.ii.b.

E

Esai.xxii.d.
Sapi.ii.b.

E.i. another

another maner of flesshe of wastes, another of
fisshes, and another of birdes. There are also
celestial bodies and there are bodies terrestri-
al. But the glory of the celestial is one and the
F. glori of the terrestrial is another. Ther is one
maner glory of the Sunne, & another glory of
the Mone, & another glory of the sterres. For
one starre diffreth frō another in glory. So is
the resurreccion of the ded. It is sowen in cor-
rupcion, it riseth again in incorrupcion. It is
sowen in dishonor, it riseth again in honor. It
is sowen in weknes, it riseth again in pwer.
It is sowen a naturall body, it riseth again a
spiritual body. There is a naturall body, and
ther is a spirituall body: as it is also writtē: ỹ
Gene. ii. d. first man *Adā was made a liuyng solle, & the
last Adā was made a quickenyng spirit. How
beit, that is not first whiche is spiritual, but ỹ
whiche is naturall. ✠ The frist man is of the
yearth, yearthy: the second man is the LORD
from heuen (heuenly.) As is the yearthy, suche
are thei that are yearthy. And as is the heuēly
suche are thei that are heuēly. And as we haue
borne the image of the yerthy, so shall we bere
the image of the heuenly. This I saie brethrē
that flesshe and bloud cannot inherite the kyn-
gdom of GOD. Nether doth corrupcion inhe-
rite vncorrupcion. Behold, I shewe you a mi-
‡ i. Thes. iiii. d stery. ‡ We shall not all slepe: but * we shall al
* Phili. iii. d. be chaunged: & that in a moment, in the twin-
chelyng of an ye by the last trompe. For the
trōpe shall blowe, and the ded shall rise incor-
ruptible, and we shalbe chaūged. For this cor-
ruptible muste put on incorrupcion: and this
mortall muste putte on immortalitee. When
this corruptible hath put on incorrupciō, and
this

this mortall hath putte on immortalitee: then shalbe brought to passe the saiyng that is writen: * Deathe is swalowed vp in victorye: ‡Death where is thy styng? Hell where is thy victorye? The styng of death is synne: and the strength of synne is the lawe. But thankes be vnto GOD whiche hath geuen vs * victory, through our LORDE IESVS CHRIST. Therfore my dere brethren, be ye stedfast and vnmouable, alwaies riche in the worke of the LORDE for asmuche as ye knowe, how that your labour is not in vain in the LORDE.

* Esai.xxv.c.
‡ Ose.xiii.c.
i.Ihon.v.a.

¶ The.xvi. Chapiter.

CONCERNYNG the * gatheryng for the sainctes, as I haue ordained in the congregacions of Galacia, euen so do ye. Upon some Sabboth daie let euery one of you put aside at home, and laye vp whatsoeuer is mete, that there bee no gatherynges when I come. When I am come, whom soeuer ye shall alowe by your letters, them will I sende to bryng your liberalitee vnto Hierusalem. And if it be mete that I go also, thei shall go with me. I will come vnto you when I go ouer to Macedonia. For I will go throughout * Macedonia.

A.
Actes.xi.d.
Roma.xv.f.
ii.co.viii.ix.a

* Actes.xix.b.

With you paraduēture I will abide awhile or els tary all Winter, that ye maie bryng me on my waie, whether soeuer I go. I will not se you now in my passage: But I truste to abide awhile with you, if GOD shall suffre me. I will tary at Ephesus, vnto the fiftith daie. For a greate dore and a frutefull is opened vnto me * and there are many aduersaries. If ‡ Timotheus come, see that he bee without feare with you. For he worketh the

ii.Corin.i.c.
B.
i.Corin.xv.e.
‡ Actes.xix.d.

worke of the LORDE, as I do: let no manne therfore despise hym: but conueigh hym furth in peace, that he maie come vnto me. For I looke for hym with the brethren.

C. To speake of brother *Apollo (I certefy you
Actes.xviii.c that) I greatly desired hym, to come vnto you
i.Cor.i.b.iii.a with the brethren, but his mynde was not at al to come at this tyme. Howbeit, he wil come when he shall haue conuenient tyme. Watche ye, stand fast in the faith: quite you like mẽ, be strong. Let all your busines be doen with loue.

i.Corin.i.c. Brethren, ye know the hous of *Stephana (and of Fortunatus and Achaius) how that thei are the first frutes of Achaia, & that thei haue appointed thẽselfes to minister vnto the saincte: I beseche you that ye bee obediente vnto suche, and to all that helpe and laboure: I am glad of the commyng of Stephana and Fortunatus & Achaicus: for that whiche was lacking vnto me on your part, thei haue supplied For thei haue comforted my spirite & youres. Loke therfore that ye know thẽ that are suche

D. The congregacions of Asia salute you, Aquilla and Priscilla salute you muche in the LORDE, and so doeth the congregacion that is in their hous (vvith vvhom also I am lodged)
Roma.xvi.c. All the brethren grete you. ‡ Grete ye one another with an holy kisse. The salutacion of me Paule with myne owne hande. If any man loue not the LORDE IESVS CHRIST, the same be Anathema Maranatha, the grace of the LORD IESVS CHRIST be with you: my loue be with you al in CHRIST IESV. Amen.

¶ The firste Epistle to the Corinthiãs, was sent frõ Philipos, by Stephana, & Fortunatus, and Achaicus, and Timotheus.

The

¶ The second Epistle of Sainct Paule the Apostle to the CORINTHIANS.

¶ The firste Chapiter.

PAVLE an Apostle of IESV CHRIST, by ꝑ wil of GOD & brother Timotheus. A.

Unto the congregacion of GOD, which is at Corinthū with all the sainctes whiche are in all Achaie. * Grace be Roma.i.a
with you, and peace from GOD our father, i.Corin.i.a.
and from the LORDE IESVS CHRIST. Gala.i.a.

¶Blessed be GOD (the father of our LORD Ephe.i.a.
IESVS CHRIST) whiche is the father of i.Peter.i.a.
mercie and the GOD of all comforte, whiche ¶i.Peter.i.a.
cōforteth vs in all our tribulacion, in comu-
che that we are able to comforte them whiche
are in any maner of troble, with the same com
forte where with wee our selues are com- Collos.i.c.
forted of GOD. For as the * afflictions of
CHRIST are plenteous in vs, euen so is our
consolacion plenteous by CHRIST. B.

Whether we be trobled for your consolaciō
and health, (or vvhether vve be comforted, it is
for your comfort and saluacion) whiche saluaciō
shewed her power in that ye suffre the same af
flictiōs, whiche we also suffre, or whether we
be cōforted for your consolaciō: our hope also
is stedfast for you: in asmuche as we knowe,
how that as ye are partakers of ꝑ afflictions
so shall ye be partakers also of the cōsolaciō.

Brethren, I would not haue you ignorant
of our trouble, whiche happened vnto vs in Actes.xix.f,g
* Asia. For we were greued out of measure

passyng strength, so greatly that we despaired
euen of life. Also wee receiued an answere of
deth in our selfes, that we should not put our
Deute. viii. d. trust in our selfes: *but in GOD, whiche rai-
i. Regum. ii. d, seth the ded to life again, and whiche deliue-
red vs from so great a death: and doth deliuer
On whom we truste that yet hereafter he will
deliuer, by the help of your prayer for vs, that
by the meanes of many persones, thankes
ii. Cor. iiii. c, maie be geuen of many * on our behalfe, for
the gyfte geuen vnto vs.

C. For our reioysyng is this, euen the testimo-
ny of our cōscience, that in singlenes (of hert)
and godly purenes, and not in fleshly wisedō,
but by the grace of GOD, we haue had our cō
uersacio in the worlde, and moste of all to you
wardes. Wee write none other thynges vnto
you, then ỳ ye read, & also know. Yea, & I trust
ye shall finde vs vnto the ende, euē as ye haue
foūd vs partly: for we are your reioisyng, euē
‡ i. Thes. ii. d. ‡ as ye are ours in ỳ day of ỳ LORD IESVS
*i. Cor. xvi. a *And in this cōfidence was I mynded first
to haue come vnto you, that I mighte haue
had one pleasure more with you, & to passe by
you into Macedonia, and to haue come aga-
D. in out of Macedonia vnto you, and to be led
furthe of you toward Iewry. When I thus
wise was mynded: did I vse lightenesse? Or
thynke I carnally those thynges whiche I
Matth. v. f. thinke? That with me should bee * yea, yea, &
Iames. v. d. nay, nay. GOD is faithfull. For our prechyng
to you, was not yea & nay. For GODES sōne
IESVS CHRIST whiche was preched emōg
you by vs (euen by me and Siluanus and Ti
motheus) was not yea and nay: but by hym it
was yea: for all the promises of GOD, by him

are

are yea: & are in hym. Amen: vnto the laude of GOD through vs. For it is GOD, whiche stablisheth vs with you in CHRIST, and stãdeth by vs, and hath anoynted vs, whiche hath also sealed vs, and hath * geuen the earnest of the spirit in our hertes. † I cal GOD for a record vnto my soule that for to fauor you with all, I cã not any more vnto Corinthũ. ‡ Not that we be lordes ouer your faith: but are helpers of your ioye. For by faithe ye stande. Roma. viii. c. Ephe. iiii. c. i. Peter. v. a.

¶ The. ii. Chapiter.

BVT I determined this in my self that I would not come again to you in heuinesse. For if I make you sory, who is it that should make me glad, but the same whiche is made sory by me? And I wrote this same vnto you, least if I came vnto you, I should take heuinesse (vpon heuines) of theim of whom I ought to reioyce. This cõfidence haue I towarde you all, that my ioye, is the ioye of you all. For out of greate affliccion & anguishe of herte, I wrote vnto you with many teares: not that ye should be made sory: but that ye might perceiue the loue, which I haue moste specially vnto you. A.

If any man hath caused sorow, ẏ same hath not made me sory, but partely: least I should greue you all, * It is sufficient vnto the same man, that he was rebuked of many. So that now contrariwise, ye ought rather to forgeue hym, and comfort hym: least that same person should bee swalowed vp with ouer muche heuinesse. Wherfore I exhorte you, that loue maie haue strength ouer hym. For this cause verely did I write, that I might knowe the profe of you, whether ye would be obedient in B. i. Corin. v. b.

all thynges. To whom ye forgeue any thyng, I forgeue also. For if I forgaue any thyng, to whō I forgaue it, for your sakes forgaue I it in the sighte of CHRISTE, least Satan should preuent vs. For his thoughtes are not vnknowen vnto vs. ✠

C. ✠ Whē I was come to Troada, for CHRISTES Gospels sake (and a dore was opened vnto me of the LORDE) I had no rest in my spirite, because I found not Titus my brother: but toke my leaue of them, and went awaie into Macedonia. Thankes bee vnto GOD, whiche alwaies geueth vs the victory in CHRIST, & openeth the sauer of his knowledge by vs in euery place. For wee are vnto GOD the swete sauor of CHRIST, emōg thē that are saued, & emong them whiche perishe.

D. * To the one part are we the sauor of death vnto deth. And vnto the other part are we the sauor of life vnto life. And who is mete vnto those thynges? For wee are not as the moste part are, whiche chop and chaunge with the worde of GOD: but euen out of pureues, and by the power of GOD, in the sight of GOD, so speake we in CHRIST. ✠

Luke.ii.c.

¶ The iii. Chapiter.

A. WE begin to praise our selfes again. Nede we as some other, of Epistles of recōmendacion vnto you? Or letters of recommēdacion from you? Ye are our Epistle written in our hertes, whiche is vnderstande and red of all men, for asmuche as ye declare that ye are the Epistle of CHRIST, ministred by vs and written not with ynke: but with the spirite of the liuyng GOD * not in tables of stone, but in ‡ fleshy tables of the herte.

Exo.xxiiii.d. ‡Deut.v.d. Ierem.xxxi.f

✠ Suche

†Such, trust haue we through CHRIST to B
GOD ward, not that we are sufficient of our
selues: to thynke any thyng, as of our selues,
but if we be able vnto any thyng * the same Philip.ii.b
commeth of GOD, which hath made vs hable *i.Cori.iiii.a
*to minister the new Testamēt, not of the let
ter, but of the spirit. For the letter kylleth, but
the spirit geueth lyfe. If the ministration of
death throughe the letters figured in stones,
was glorious, so that the children of Israell
could not behold the face of Moses, for the
glory of his coūtenaūce (which glory is done
away) why shal the ministration of the spirit
be much more glorypous? For if the ministra- C
of condemnation bee glorious, muche more
dooth the mynistration of righteousnesse ex-
ceede in glorye † For no dout that which was
there glorified, is not once glorified in respect
of this exceadyng glory. For if that which is
destroied was glorious, much more that whi-
che remayneth is glorious. Seyng then that
we haue such trust, we vse great boldnes, and
do not as Moses, whiche * put a vaile ouer Exo xxiiii.b
his face, that the children of Israel shold not
se for what purpose that serued which is put
away. ‡ But their myndes wer blynded. For ‡ Mat.xiii.b.
vntil this daye remayneth the same couerynge Marke. iiii.b.
vntaken away in the lecture of the old Testa Luke.viii. b.
mēt which vaile shalbe put away in CHRIST Acte.xxviii.f
Vnt euen vnto thys day, when Moses is red Iohn.xii.f
*the vaile hangeth before their hearts. Ne- Roma.xi.b
uertheles *when thei turne to the LORD, the *ex.xxxiiii.d
vayle shalbe taken away. *The LORDE no D
doubt is a spirit. And where the spirite of the *Roma.xi.d
LORD is, there is libertie. But we al beholde *Iohn. iiii. c.
in a myrrour the glory of the LORD with his

face open, and are changed vnto the same symylitude from glorye to glorye, euen of as the spirit of the LORD.

¶ The.iiii. Chapiter.

A THerefore, seyng that we haue suche an office, euen as GOD hathe had mercye on vs, we goo not oute of kinde, but haue cast from vs the cloakes of vnhonesty, and walke not in craftines, nether handle we the worde of GOD disceitfully, but open the truth, and repoyt our selues to euery mannes conscience in the sight of GOD ✝ If our Gospel be yet hid, it is hid amōg them that ar lost in whom *the GOD of this woyld ‡ hath blinded the myndes of them which beleue not, lest the light of ỹ Gospel of the glory of CHRIST (which is the image of GOD) shoulde shyne vnto them. ✝✝ For we preach not our selues but CHRIST IESVS to be the LROD, & oure selues youre seruauntes, for IESVS sake. For

B it is GOD, that *commaunded the lyghte to shyne out of darkenes, whyche hath shyned ‡ in our heartes, for to geue ỹ lyght of the knoledge of the glory of GOD, in the face of IESVS CHRIST. But we haue this treasure in

C *yerthen vessels, that the excellēcy of the power myght be GODES and not ours. We ar troubled on euery syde, yet are we not wythout shifte. We are in pouerty: but not vtterly without somwhat. We suffre persecutiō: but are not forsaken therein. We are cast doune: nevertheles we perysshe not. We all wayes * bear about in ỹ bodi, the diyng of the LORD IESVS, that the lyfe of IESV myght also appere in our body ✝✝ For we which liue, ar alwayes deliuered vnto death for IESVS sake, that

*Iohn. xii. c
‡Esai. vi. c
Matt. xiii. b
Marke. iiii. b
Luke. viii. b
Ihon. xii. f
Acte. xxviii. f
*Genes. i. a
ii. Peter. i. d
*ii. Cor. v. a
‡Gala. vi. d

that ỹ life also of IESV mighte appere in oure
wortal flesh. So then deth worketh in vs, but
life in you. ✠ But seing ỹ we haue the same
spirit of faith (accordyng as it is written. ‡ I ‡Psal.cxvi.b.
beleued, and therfore haue I spokē.) We also
beleued, and therfore speake. For we know, ỹ
he whiche raised vp the LORD IESVS shall
raise vp vs also by the meanes of IESVS ✠
shal set vs with you. For al thinges doo I for
your sakes * ỹ the plenteous grace by thākes D
geuing of many, may redound to the prayse of *i.Corin.i.a.
God. Wherfor, we ar not wearied, but though
our outward man perysh, yet the inward mā
is renued day by daye. ‡ For oure tribulation Psalm.xxx.b
which is momentany and light, prepareth an Roman.viii.d
exceding and an eternal waight of glory vnto
vs, while we loke not on the thinges whiche
are sene, but on the thīges which are not sene
For ỹ thinges whiche are sene, are temporal:
but thinges wich are not sene, ar eternal. ✠

¶ The v. Chapiter.

FOr we know that if our * yerthy manci- A
on of this dwellyng were destroied, we ii.Cori.iiii.b
haue a buyldyng of GOD, an habitation
not made with handes but eternall in heauen Roma.viii.d
For ‡ therfore sigh we, desiryng to be clothed
with our mantion whiche is from heauen, so
yet, if ỹ we be foūd clothed ✠ not naked. For
we that are in this * tabernacle sigh ✠ are gre- *ii Peter.i.c.
ued because we woulde not be vnclothed, but ‡Apoca.iii.d
would be ‡ clothed vpon, that mortalite might ii.Corin.i.d.
be swalowed vp of lyfe. He that hath orday-
ned vs for this thing, is GOD * which verye Roma.viii.c
same hath geuen vnto vs ỹ ernest of the spirit
Therfore, we are alwaye of good chere, and
knowe, that as long as we are at home in the
body

body, we ar absent from GOD. For we walk in fayth, not after the outwarde apperaunce. Neuertheles, we ar of good comfort, and had leuer to be absent from the body and to be pre-
*Mat. xxv. e sent with GOD. Wherfore, whether we be at
Roma. xiiii. c. home or from home, we endeuour our selues to please hym. *For we must all appeare be-fore the iudgement seat of CHRIST, that eue-ry man may receiue the workes of hys bodye accordyng to that he hath done, whether it be good or bad. ✝ Seyng then that we knowe,
C how the LORD is to be feared, we fare fayre with men. For we ar knowne wel ynough vn-to GOD. I trust also that we are knowne in your consciences. For we prayse not our sel-ues agayn vnto you, but geue you an occasi-on to reioyce of vs, that we may haue sōwhat agaynst them whiche reioyce in the face, and not in the hert. For if we be to feruēt, to God are we to feruente, or if we kepe measure, for
1. Cor. v. e your cause kepe we measure. For the loue of
D CHRIST constraineth vs, because we thus iudge, that if one died for al, then wer al dead and *he died for al: that they which liue shuld not hencefurth liue vnto them selues, but vn-to him which died for them, and rose again ✝
Wherfore, hencefurth know we no mā after ✝ flesh. In so much though we haue knowne CHRIST after the flesh, now yet hencefurth knowe we hym so nomore. Therefore if anye
✝Esai. xliii. a mā be in CHRIST, he is a new creature. Olde
Apoca. xxi. a. thinges are passed away, behold, al thinges are
*Rom. iii. d. become ✝new. Neuertheles, all thinges are of
Colo. i. c GOD, which hath *reconsiled vs vnto hym-
✝ii Corin. ii. a selfe by IESVS CHRIST, and hath geuen to vs the office to preach the attonemente. For ✝

GOD was in CHRIST, and made agrement betwene the woꝛld and himselfe and imputed not their sinnes vnto them, and hath committed to vs the pꝛeachyng of the attonemente.
Now then are we messengers in theroume of CHRIST euen as thoughe GOD did beseche you thꝛough vs, So pꝛay we you in CHRISTES stede, that ye be reconsiled vnto GOD:
foꝛ *he made hym to be synne foꝛ vs, whiche knew no sine, ꝯ we by his meanes shuld be ꝯ righteousnes, which befoꝛe GOD is alowed. A

*Esa.liii.b
Roma.viii.a

*Esay.xlix.c

¶ The.vi Chapiter. ✠

VVE also as helpers exhoꝛt you that ye receiue not the grace of GOD in vayne. Foꝛ he sayth: ✠ I haue hearde the in a tyme accepted: and in the daye of saluation, haue I suckered the. Behold nowe is that accepted tyme: behold, nowe is that daye of saluation. Let vs not geue no occasion of B
euyl, that in our office be found no faute, but in al thinges let vs behaue our selues *as the ministers of GOD. In muche patience, in afflictions, in necessities, in anguisches, in stripes in pꝛisonmentes, in strikes: in labours, in watchinges, in fastiges, in purenes, in knowledge in lõg sufferyng, in kyndnes, in the holye gost in loue vnfained, in the woꝛd of truthe, in the power of GOD, by the armour of ryghteousnes of the ryght hand and on the lyft, by honour and dishonour: by euyl repoꝛt and good repoꝛt: as disceiuers and yet true, as vnknowen and yet knowne: as diyng, and beholde, we lyue, as chastened, and not kylled: as sorowyng, and alway mery: as poꝛe ꝯ yet make many rych, as hauyng nothyng, and yet possessing all thynges. ✠ O ye Coꝛinthians, oure C

i.Cor.iiii.a

mouth

mouth is open vnto you. Our hearte is made
large: ye ar in no strait in vs, but ar in a strait
in your own bowels: I promise vnto you like
reward, as vnto children. Set your selues at
*Deu. vii. a large, & *bear not ye ỹ yoke with vnbeleuers
For what felosship hath righteousnes w̃ vn-
righteousnes? Or what cõpany hath light w̃
Matth. viii. b darknes * Or what cõcord hath Christ w̃ be-
lial, ether what part hath he ỹ beleueth wyth
an infidel? Or how agreeth the tẽple of GOD
w̃ ymages? For ye ar the tẽple of the lyuyng
i. Cori. iii, d- God, as said GOD. * I wil dwel among thẽ,
and. vi. d. & walke among them and wilbe their GOD, &
*Exod xix. g they shal be my people. Wherfore * come oute
Leui. xxvi. b from among them, & seperat your selues from
Eze xxxvii g them (sayth the LORD) & touch none vnclene
‡Esai. lii. e thing, so wil I receiue you, and wilbe a father
vnto you and ye shalbe my sonnes and daugh
ters sayth the LORD almyghtie.

¶ The. vii. Chapiter.

:A SEing ỹ we haue such promises (derely be-
loued) let vs clẽse our selues frõ al filthi-
nes of the flesh & spirit, & grow vp to full
holines with ỹ fear of GOD. Understand vs
we haue hurt no man: we haue corrupt nomã
we haue defrauded no man. I speak not this
to condẽne you: for I haue shewed you before
that ye ar in our hertes to dye & liue with you
I am very bold ouer you, I reioyce greatly in
you. I am filled with comfort, & am exceding
ioyous in all our tribulation. For when we
wer come into Macedonia * our flesh had no
li. Corin. i. a rest, but we wer troubled on euery syde. Out-
ward was fightyng, inward was feare. Ne-
uertheles: * GOD that comforteth the abiect
*Acte. xvi. c comforted vs by the comming of Titus. And
not

not by his cõmyng only: but also by ꝑ consola B
tiõ which we receiued of you: whẽ he told vs
your desire, your wepig, your feruẽt mind for
me: so that I reioysed the more. For though I
made you sorye with a letter, I repente not,
though I did repent. For I perceiue, that the
same Epistle made you sory, though it wer but
for a season. But I now reioyse, not that ye
wer sory, but that ye so sorowed that ye repẽ-
ted. For ye sorowed godly: so ꝑ in nothing ye
wer hurt by vs. For godly sorow causeth re-
pentaunce vnto saluation, not to be repented Eccle. xxx. c
of: cõtrariwise * worldly sorow causeth deth C
For behold, what diligence this godly sorow
that ye toke, hath wrought in you, yea, it cau-
sed you to clear your selues. It caused inding
nation, it caused fear, it caused desyre, it cau-
sed punishment. For in al thinges ye haue she-
wed your selues, that ye wer clere in that mat
ter. Wherfor, though I wrot vnto you, I did
it not for his cause that had done the hurt, ne
ther for his cause that was hurte: but ꝑ your
good mynd for vs myght appere among you
in the sight of GOD. Therfore, we are confor D
ted, because ye are comforted: yea, and exceding
ly the more ioyed we, for the ioye that Titus
had: because his spirite was refreshed of you
all. I am therfor not now ashamed, though I
boasted my self to hym of you. For as all thin
ges whiche we speake vnto you are true, euen
so oure bosting that I made vnto Titus is
founde true. And his inward affectiõ is more
aboundaunte towarde you, when he remem-
breth the obedience of you al howe wyth fear
and tremblyng ye receiued him. I reioyce that
I may be bolde ouer you in al thynges.

The

¶ The. viii. Chapiter.

A I Certify you brethren, of the grace of GOD which was geuen in the congregations of Macedonia, how that the aboundaunce of their reioycyng is ỹ thei are tried with much tribulation. And though they were exceading poze, yet haue thei geuen excedyng richly, and that in cinglenes. Foz to their powers (I bare them recozd) yea, and beyond their power they wer willing of their owne accozd, and prayed vs with great instaunce that we wold receiue their benefite, and suffre thẽ to be partakers with other * in mynistryng to the sayncte And this they did, not as we looked foz: but gaue their owne selues fyrst to the LORDE and after vnto vs by the wil of GOD, so that we coulde not but desyre Titus, to accõplish the same beneuolence among you also, euen as he had begonne.

*Actes. xi. d
i. Cor. xvi. a
ii. Cor. ix. a
Roma. xv. f

B Nowe therfoze, as ye are riche in al parties in faith, in word, in knowleg, in al feruẽtnes and in loue, which ye haue to vs: euen so see that ye be plenteous in this beneuolence also. This say I not as commaũding: but becaus of feruentnes, I do alowe the vnfaynednes of your loue toward other men. Foz ye know the liberalite of our LORD IESVS CHRIST that though he was *ryche, yet foz your sakes he becam poze: that ye through his pouertie might be made rych. And I geue counsay herunto. Foz this is expedient foz you, which began, not to do only, but also to wil a yere a go. Now therfoze perfoxme the thyng whych ye began to do: that as ther was in you a redynes to wyl, euen so ye may perfourm the dede *of that which ye haue. Foz ‡if there be first a wyl

*Roma. xi. c

C

i Peter. iiii. c
Pro. iii. b
‡Mark. xii. d.
luke. xxi. a

a willyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

It is not my mynde that other be set at ease and ye brought into combraunce, but ẏ there be egalnes now at this tyme: and that your aboundaunce may sucker their lacke: and that their aboundaunce may supplye your lacke: that there may be equalitee, agreyng to that whiche is written: *He that had muche, had not the more aboundaunce: and he that had lytle, had neuertheles. Thākes be vnto GOD which put the same good mynd for you in the heart of Titus, whiche accepted the request, yee, rather he was so wel willyng, that of his owne accorde, he came vnto you. *Exo.xvi.c

We haue sent with him the brother, whose laude is in the Gospel thorow out al the cōgregacions: and not that onely, but is also chosē of the congregacions to be a felowe with vs in our iorney cōcernyng this beneuolence that is ministred by vs vnto the praise of the same LORD, and to stere vp your prompt mynde. D.

For this we exchewe, that any mā should rebuke vs in this plenteous distribucion *that is ministred by vs (to the glory of the LORD) and make prouision for honest thynges. not onely in the sight of the LORDE, but also in the sight of men. *Roma.xii.e

We haue sent with them a brother of ours whom we haue ofte tymes proued diligent in many thinges, but nowe muche more diligent The great confidence whiche I haue in you, hath caused me thus to do: partly for Titus sake, whiche is my felowe and helper as concernyng you. Partly because of other whiche

are our brethren, and the messengers of the congregacions, and ỳ glory of CHRIST. Wherfore, shewe ye vnto thē the proffe of your love
i. Thessa. i. d and of oure * boastyng of you in the light of the congregacions.

¶ The .ix. Chapiter.

A OF the * ministryng to the saincte, it is
* Actes. xi. d superfluous for me to wryte vnto
i. Cor. xvi. a you: for I knowe the redynes of your
ii. Cor. viii. a mynde, wherof I boast my selfe vnto them of
Roma. xv. f Macedonia, that Achaia was prepared a yere ago: and your ensāple hath prouoked many. Neuertheless, yet haue I sent these brethren, lest our boastyng whiche I make of you, shuld be in vaine in this behalfe, that ye (as I haue sayd) may prepare your selues: lest peraūture if thei of Macedonia come with me, and fynd you vnprepared, we (I wyl not say ye) should
B be ashamed in thismatter of boastyng. Wherfore, I thought it necessary to exhorte the brethren, to come before hand vnto you, and to prepare your good blessyng promised afore, that it might be ready, so that it be a blessyng, and not a defraudyng.

✠ This yet I say: he whiche soweth lytle, shal
* Pro. xi. d reape lytle, and * he ỳ soweth plenteously shal
Gala. vi. b reape plenteously. And let euery man do according as he hath purposed in his hert not grudgyngly, or of necessitee. * For GOD loueth a
* Exo. xxv. a and. xxxv. a cherefull geuer. GOD is able to make you riche
Eccle. xxxv. a in al grace, that ye in al thinges hauyng sufficient vnto ỳ vtmost, may be riche vnto al man-
C ner of good workes, as it is writē: * He hath
* Psal. cxii. b sparsedabrode, and hath geuen to the poore, his righteousnes remayneth for euer. He ỳ ministreth seede vnto ỳ sower, ministreth bread also

for

for fode, and multiply your sede, and increase the fruites of your righteousnes, ¶ that on al partes, ye may be made riche into al singlenes which causeth thorowe vs that thankes are geuen vnto GOD. For the office of this minis- D
stracion, not onely supplyeth the nede of sainctes: but also is aboūdant herin, that for this laudable ministryng, thākes might be geuē to GOD of many, which praise GOD for the obedience of your consentyng to the Gospel of CHRIST, and for your synglenes in distributyng to them, and to al men, ¶ in their praiers for you which long after you, for the aboundant grace of GOD in you. Thankes be vnto GOD for his vnspeakeable gyft.

¶ The.x. Chapiter.

I PAVL my selfe beseche you by the mekenes ¶ softnes of CHRIST, which when I am present among you, am of no reputacion: but am bold towarde you beyng absent. A
I beseche you that I nede not to be bold when I am present (with that same boldnes, wherwith I am supposed to haue bene bolde) against some, which repute vs as though we walked carnally. For though we walke in the flesche, yet do we not warre fleshly. * For the weapons of our warfare are not carnal thinges, but thinges mighty in GOD to cast doune strong holdes, wherby we ouerthrowe counsels and euery hye thyng that exalteth it selfe agaynst the knowledge of GOD, and bryng into captiuitie all ymaginacion to the obedience of CHRIST, and are ready to take vengeaunce on all disobedience, when your obedience is fulfylled. Loke ye on thinges after the vtter appearaunce. * Ephe. vi. c B

c If any mã trust in him selfe, ꝑ he is CHRISTES, let him cõsidre this againe of him self that as he is CHRISTES, euen soare we CHRISTES. For though I boast my self somwhat more of our auctorite (whiche ꝑ LORD hath geuẽ vs, * to edify, ¶ not to destroy you) it shal not be to my shame: lest I should seme as though I went about to make you afrayd with letters. For ꝑ Epistles (saith he) are sore and strong: but his bodely presence is weake and his speache rude. Let him that is suche, thinke on this wyse: that aswe are in wordes by letters when we are absent, suche are we in dedes when we are present.

ii. Cor. xiii. c

For we cannot fynd in our heartes to make our selues of the nombre of them, or to compare our selues to them, whiche praise thẽ selues. Neuertheles, whyle they measure them selues wt them selues, and compare them selues with them selues, thei vnderstand nought But we wyll not reioyce aboue measure: but accordyng to the measure of the rule, whiche GOD hath distributed vnto vs, a measure to reache euen vnto you. For we stretche not out our selues beyond measure, as though we reached not vnto you. For euen to you also haue we come with the Gospel of CHRIST and we boast not oure selues out of measure of other mens labours. Yea, and we hope it wyll come to passe that when your fayth is increaced among you, we shalbe magnified accordyng to our measure more largely, and ꝑ I shall preache the Gospel in those regions whiche are beyonde you: and not to boast of those thynges whiche by another mans measure are prepared alredy. But let him ꝑ reioyceth, reioyce in the

the LORD. For he that prayseth him selfe is not alowed: but he whō the LORD prayseth.

¶ The.xi.Chapiter. A

WOuld to GOD, ye could haue suffred me a lytle in my folisshnes: yea, ye do also forbeare me. For I am gelous ouer you, wᵭ godly gelousy. For I haue coupled you to one man, that ye should make your selues a chast virgyn to CHRIST.

But I feare, lest it come to passe that as the serpent * begyled Eue thrugh his subtelty, *Gene.iii.a
euen so your wyttes should be corrupt frō the singlenes that ye had towarde CHRIST. For if he that cōmeth preche another IESVS, then him whō we preached: or if ye receiue another spirit, then that whiche ye haue receiued, ether another Gospel, then that ye haue receiued, ye might right wel haue bene content. For I suppose, that I was not behynde the chief Apostles. But though I be rude in speakyng, yet B
I am not so in knowledge. Howbeit among you, we haue bene wel knowen to the vtmost what we are in al thinges. Dyd I therin sine because I submitted my selfe, that ye might be exalted: & because I preached to you the Gospel of GOD free? I robbed other congregacions, and toke wages of thē to do you seruice. *Actes.xx.g
And when I was present with you, and had iiCor.xii.d
nede * I was chargeable to no man: for that whiche was lackyng vnto me, ye brethren whiche came from Macedonia, supplied, and in al thinges, I kept my self, so that I shuld not be chargeable to any mā & so wyl I kepe my selfe

If the trueth of CHRIST be in me, this re- C
ioysyng shal not be takē fro me in the regions of Achaia. Wherfore? because I loue you

not: GOD knoweth. Neuertheles what I do that wyl I do, to cut away occasion frō them which desyre occasion þ they might be foūde lyke vnto vs, in that wherin they reioyce. For suche false Apostles are deceitful workers and fashion them selues like vnto the Apostles of CHRIST. And no maruaile: for Satan him selfe is chaunged into the fashion of an angel of light. Therfore it is no great thing though his ministers fashion them selues, as though they were þ ministers of righteousnes: whose
D ende shalbe according vnto their dedes.

I say againe, lest any man thinke that I am foolishe: or els euen nowe take ye me as a fole, that I also may boste my selfe a lytle: That I speake, I speake it not after the LORD, but as it were foolishly, in this matter of boasting Seyng that many reioyce after the flesche, I wyl reioyce also. For ye suffre foles gladly seyng ye your selues are wyse. For ye suffre if a mā to bryng you into bondage: if a mā deuoure: if a man take: if a man exalt him selfe: if a man smite you on the face. I speake as cō cernyng rebuke, as though we had bene weake
E in this behalfe.

Howbeit, wherin soeuer any man dare be
‡Philip.iii.a bolde (I speake foolishly) I dare be bolde also. ‡They are Hebrues, euen so am I: They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministres of CHRIST (I speake as a fole) I am more, in labours more aboundant. In stripes
Deut. xxv.a aboue measure. In prison more plenteously. In death oft. *Of the Iewes. v. tymes receiued I
*Act.xvi.c euery tyme .xl. stripes saue.i. *Thrise
‡Actesxiiii.c was I beaten with roddes. ‡I was ones ston-
*Act.xxvii.g ned

ned. * I suffred thrise shipwracke. Night and day haue I bene in the depe sea. In iorneyng ofte: in parils of waters: in parils of robbers: in ieopardies of myne owne nacio: in ieopardies among the Hethen: * in perels in the cytie: in perels in wildernes: in perels in the sea: in perels among false brethren: in labour and trauail: in watchyng often: in hunger, in thrist in fastynges often: in colde and in nakednes, beside the thinges whiche outwardly happen vnto me. I am combred dayly, and do care for all congregacions. * Who is weake, and I am not weake? Who is offended, and I burn not? If I must nedes boast, I wyll boast of the thynges that concerne myne infirmities. F * Actes, x, d i. Cor, ix, d

The .xii. Chapiter.

THE GOD and father of oure LORD IESVS CHRIST, whiche is blessed for euermore, knoweth, that I lye not. A

* In the cytie of Damasco, the gouernour of the people vnder kyng Aretas, layd watche in the cytie of ỹ Damascēs, ỹ wold haue caught me: and * at a wyndowe was I let downe in a backet through the wall, and so scaped I his hādes. Doubtles, it is not expedient for me to boast, I wyl come to visions and reuelacions of the LORD. I knowe a man in CHRIST, aboue .xiiii. yeres ago (whether he were in the body I cannot tel, or whether he were out of the bodye I cannot tel, GOD knoweth) howe that he was taken vp into the third heauen. * Actes, ix, d

And I knowe the same manne (whether in the bodye, or out of the bodye, I cannot tell, GOD knoweth) howe that he was taken vp into Paradise, and heard secret wordes whiche no manne can vtter. Of this manne wyll B

I boast

I boast, but of my self wyl I not boast, except it be of myne infirmyties: for though I wold boast I shal not be a foole, for I wold say ẏ truth. Neuertheles I spare you least any man shuld thike of me, aboue ẏ whiche he seeth me to be, or ẏ he heareth of me. And *lest I should be exalted out of measure thrugh the excellency of the reuelacions: there was geuen vnto me vnquietnes thrugh the flesshe, euē the messenger of Satan to buffet me: because I shuld not be exalted out of measure. For this thing besought I the LORD thryse, that it might departe fro me. And he sayd vnto me: my grace is sufficient for the. For my strēgth is made perfect thrugh weakenes. Very gladly therfore wyl I reioyce of my weakenes, ẏ the strength of CHRIST may dwel in me. ✠

C Therfore haue I delectacion in infirmities, in rebukes, in necessities, in persecucions & in anguisshes for CHRISTES sake: For when I am weake, then am I strong. I am become a foole in boastyng my selfe. Ye haue compelled me: for I ought to haue bene cōmēded of you ‡For in nothyng was I inferior vnto the chief Apostles, though I be nothyng, yet the tokens of an Apostle were wrought among D you, with al patience, and signes and wōders and mighty deedes. For what is it, wherin ye were inferiors vnto other congregacions, except it be herin, ẏ I was not chargeable vnto you. Forgeue me this wrong. Behold now ẏ third tyme I am redy to come vnto you: and yet wyl I not be chargeable vnto you. For *I seke not yours, but you. For the children ought not to lay vp for the fathers & mothers but the fathers and mothers for the children.

*Iohn.iib

‡i.Cor.ix.a

*Actes.xx.g
ii.Cor.xi.c
Eccle.xlvi.c
i.Reg.xii.a

I wyl

I wyll very gladly bestowe, and wyll be be-
stowed for your soules: though ꝑ more I loue B
you, the lesse I am loued againe. But be it ꝑ I
was not chargeable vnto you: neuertheless
when I was craftie, I toke you wt̄ guile. Dyd
I pyl you by any of thē, whō I sent vnto you?
I desyred Titus, and with him I sent a bro-
ther. Dyd Titus defraude you of any thyng?
Walked we not in one spirit? walked we not
in like steppes? Againe, thynke ye ꝑ we excuse
our selues vnto you? We speake in CHRIST
in the sight of GOD. But we do all thynges
(dearely beloued) for your edifiyng. For I
feare, lest it come to passe, ꝑ if I come, I shal
not fynd you suche as I wold, & that I shalbe
found vnto you suche as ye wold not, I feare
lest there be found among you *debate, enui- * Gala.v.d
yng, wrath, strife, backebitynges, whisperyn-
ges, swellynges and discord, and that when
I come againe, GOD bryng me lowe among
you, and I be constrained to bewaile many of
them whiche haue sinned alredy and haue not
repented of the *vnclennes: and fornication, i.Cor.v.a
and wantonnes whiche they haue cōmitted.

¶ The.xiii. Chapiter.

NOVVE come I ꝑ third tyme vnto you A
*in the mouth of.ii. or thre witnesses * Deut.xix.d
shal euery worde be stablished. I tolde Matth.xviii.c
you before, and tel you before: and as I sayd Iohn.viii.c
when I was present with you the second time Hebre.x.f
so write I now beyng absent, to them whiche
in times past haue sinned, and to al other: that
if I come againe, I wyl not spare, seyng that
ye seke experience of CHRIST *whiche spea- * Matth.x.d
keth in me, whiche among you is not weake,
but is mightye in you. For though he was

crucified in weakenes, yet lyueth he thorow ^ power of GOD. And we no doubt are weake in him: but we shal liue with him: by the might of GOD among you.

*i. Cor. xi. f Ecclie. xvlii. c. *Proue your selues, whether ye are in the fayth or not. Examyne your owne selues, B knowe ye not youre owne selues, howe that IESVS CHRIST is in you, except ye be castawaies? I trust ye shal know, that we are not castawaies. I desyre before GOD that ye do none euil, not that we should seme comendable, but that ye should do that whiche is honest: and let vs be counted as castawaies: We can do nothyng against the trueth, but for the trueth. We are glad when we are weake, and ye strong. This also we wyshe for, euen your C perfectnes. Therfore wryte I these thynges beyng absent, lest when I am present I shuld vse sharpenes, accordyng to the power *whiche the LORD hath geuen me to edifye, & not to destroy. Finally brethrē, fare ye wel: be perfect, be of good comforte, be of one mynde lyue in peace, and the GOD of loue and peace, shalbe with you. *Grete one another in an holy kisse. Al the saintes salut you. The grace of our LORD IESVS CHRIST, and the loue of GOD, and the felowshyp of the holy goost be with you al. Amen.

*ii Cor. x. c

i. Cor. xvi. 2

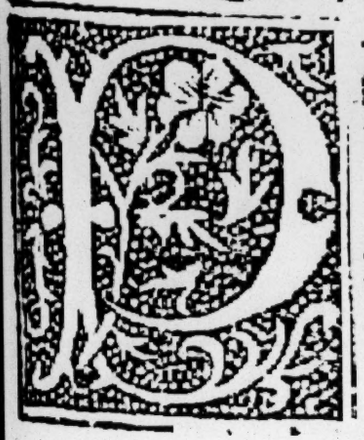
¶ The ende of the second Epistle to the Corinthians.

¶ Sent from Philippos a cytie in Macedonia, by Tytus and Lucas.

The

¶ The Epistle of saínct Paule the Apostle, vnto the GALATHIANS.

¶ The firste Chapiter.



AVLE an Apostle, not of A
men, nether by man, but by IESVS CHRISTE, and by GOD the father, which raised hym vp frō deth: 2 all the brethrē which are with me.

Unto the cōgregacions of Galacia. * Grace bee with Roma.i.a
you and peace from GOD the father, † from i.Corin.i.a
our LORDE IESVS CHRIST, which gaue ii.Corin.i.a
hymself for our synnes, to deliuer vs from this presente euill worlde, accordyng to the will of GOD our father, to whom bee praise for euer and euer. Amen.

3 I maruaill, that ye are so sone turned from
CHRIST which called you by grace vnto a- B.
nother Gospell which is nothyng els, but
that there be some, which trouble you, & ‡ in- ‡Actes.xv.a
tende to peruert the Gospell of CHRIST. 8 Ne-
uertheless, though we our selues, or an angell
from heuen, preache any other Gospell vnto
you, then that which we haue preached vnto
you, let hym be accursed. 9 As we saied before,
so saie I now again, if any man preche any o-
ther Gospel vnto you: then † ye haue receiued
let him be accursed. 10 Do I nowe perswade
men or GOD? Other go I aboute to please
me? * For if I had hetherto studied to please Iohn.xxi.d
men, I wer not the seruaunt of CHRIST.

11 * I certefie you brethren, that the Gospell C
which was preched of me, was not after the
maner

maner of men. For I neither receiued it, nor learned it of man, but by the reuelacion of IESVS CHRIST. For ye haue herd of my conuersacio in tyme past, in the Iewes waie how
Actes.viii.a. ix.a.xxii.a. and.xxvi.b. i.Cor.xv.b. ‡Philip.iii.a. that beyond measure. * I persecuted the congregacion of GOD & spyled it: & preuailed in the Iewes waie aboue many of my copanios in myne owne nacion ‡ beyng a very feruent maintener of the tradicions of the elders.

Actes.ix.e. But when it pleased GOD, whiche seperated me from my mothers wombe, and * called me hereunto by his grace, for to declare his sonne by me, that I should preache hym emong the Heathen: immediatly I commened not of the
Matth.xvi.e. mater with ‡ flesh and bloud, nether returned to Hierusalem, to them whiche were Apostles before me: but wente my waies into Arabia,
D. and came again vnto Damasco. Then after thre yere, I returned to Hierusalē to se Peter and abode with hym. xv. daies. Other of the apostles saw I none, saue James ꝑ LORDES brother. The thynges therfore whiche I write
Acte.xxii.d. to you: behold, before GOD I lye not. * After that came I vnto the costes of Siria and Licia, & was vnknowen as touchyng my persone vnto the congregacions of Iewry, whiche wer in CHRIST. But this thei heard onely, that he whiche persecuted vs in tyme past, now precheth the faieth, which before he destroyed. And thei glorified GOD in me. ¶

¶ The.ii. Chapiter.

A. THEN fourtene yeres therafter, I wēt
Actes.xv.a. vp again to Hierusalem * with Barnabas, & toke Titus with me I wente vp also by reuelacion, and commoned with theim, of the Gospell whiche I preache emōg the

the Gētiles (but ſpecially) with them whiche were compted chief, leaſt I ſhould run or had run in vain. Alſo Titus whiche was with me though he wer a Greke, yet was not cōpelled to be circumciſed: and that because of incommers beyng falſe brethren, whiche came in preuely to ſpy out our libertie whiche we haue in CHRIST IESVS, that thei might bryng vs into bondage. To whō we gaue no rome, no not for the tyme (as cōcernyng to be brought into ſubiection) because that the truthe of the Goſpell might continue with you.

Of thē whiche ſemed to be ſomwhat (what thei were in tyme paſſed it maketh no matter to me: *GOD loketh on the outward appeasounce of no man) neuertheleſſe thei whiche ſemed greate, added nothyng to me. But contrarywiſe, when thei ſawe that the Goſpell ouer the vncircumciſion was committed vnto me, as the Goſpell ouer the circumciſion was cōmitted vnto Peter (for he that was mightie in Peter, in the Apoſtleſhip ouer the circumciſion, the ſame was mightie in me emong the Gentiles) when thei perceiued the grace that was geuen vnto me, thē James, Cephas and Ihon, whiche ſemed to bee pillers, gaue to me and Barnabas the righte handes of that felowſhip, that wee ſhould bee Apoſtles emong the Heathen, and thei in the circumciſion: onely that we ſhould remembre the poore. ‡ Wher in alſo I was diligent to do the ſame.

But when Peter was come to Antioche I withſtode him openly, because he was worthy to be blamed. For yer that certain came from James, he did eate with the Gentiles. But when thei were come, he withdrewe and ſepa-

B.

ii. Pare. xix. c.
Eccl. xxxv. d.
Actes. x. e.
Roma. ii. d.
Ephe. vi. b.
Colloſ. iii. d.

Actes. xi. d.
ii. Corin. ix. 2.

C.

rated

rated hymself from them, fearyng them whi-
che wer of the circumcisiō. And the other Je-
wes dissembled as well as he: in somuche that
Barnabas also was brought into their simu-
lacion. But when I sawe, that thei went not
the right waie after the truth of the Gospell,
I saied vnto Peter before theim all: If thou
beyng a Jewe, liuest after the maner of the
Gentiles and not as do the Jewes: why can-
lest thou the Gentiles to liue as do the Jewes
For we which are ‡ Jewes by nature, and not
synners of the Gentiles, knowe, that a man
*is not iustified by the dedes of the lawe, but
by faithe of IESVS CHRIST: And wee haue
beleued on IESVS CHRIST, that we might
be iustified by the faith of CHRIST, and not
by the dedes of the lawe: because that by the
deedes of the lawe no flesche shalbe iustified.

‡ Phili.iii.a
* Roma.iii.c

D If while wee seke to bee made righteous by
CHRIST, we our selues are found sinners, is
CHRIST thē the minister of synne? GOD for-
bid. For if I haue buylt again þ thinges whi-
che I destroyed, then make I my self a trespas-
ser. For I through the lawe, haue been ded to
the lawe: þ I might liue vnto CHRIST. I am
crucified with CHRIST: Neuertheless, I liue
yet nowe, not I, but CHRISTE liueth in me.
The life which I now liue in the flesshe, I liue
by the faieth of the sonne of GOD, * whiche
loued me, ‡ gaue himself for me. I despise not
the grace of GOD. For * if righteousnes
come of the lawe, then CHRIST died in vain.

* Ephe.v.a
* Roma.iiii.c

¶ The iii. Chapiter.

A O YE fooliche Galathians: who hath bi-
witched you, that ye should not beleue
the truth? To whō IESVS CHRIST

was

was described before the eyes, and now emoꝫ you crucified. This only wold I lerne of you whether ye receiued the spirit by the dedes of the law, oꝛ by the pꝛechyng of the faith. Are ye so vnwise that after ye haue begō in the spirite, ye now ende in the flesshe? So many thynges ye haue suffred in vain, if it be also in vain. Moꝛeouer, he that ministreth to you ỹ spirite, & woꝛketh miracles emong you, doth he it through the deedes of the lawe, oꝛ pꝛechyng of the faith. * Euen as Abꝛaā beleued GOD, and it was ascribed to hym foꝛ righteousnes. Ye knowe therfoꝛe, that thei whiche are of faith, the same are the children of Abꝛaham.

Gene.xv.b
Roma.iiii.a
Iames.ii.d

For the scripture seeyng afoꝛe hande, that GOD would iustifie the Heathen throughe faieth: shewed before hande glad tidynges vnto Abꝛaham, saiyng: * In the shall all nacions be blessed. So thē, thei which are of faith are blessed with faiethfull Abꝛaham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is wꝛitten * cursed be euery one, that continueth not in all thynges whiche are wꝛitten in the boke of the lawe, to fulfill them. That no man is iustified by the lawe in the sight of GOD it is euident * For the iuste shall liue by faieth. The lawe is not of faith ‡ but the man that fulfilleth the thynges conteyned in the lavve, shall liue in them. CHRIST hath deliuered vs from the curse of the lawe, in asmuche as he was made accursed foꝛ vs. For it is wꝛitten: * cursed is euery one, that hangeth on tree, that the blessyng of Abꝛahā might come on the Gentiles through IESVS CHRIST, that we might receiue the promise of the spirit through faith.

B

* Gene.xii.a and.xxii.b

Deut.xxvii.d

* Actes.ii.a
Roma.i.c
hebre x.g

‡ Le.xxviii.a
Eze.xx.b
Roma.x.a

* Deut.xxi.d

Wꝛethꝛen,

C. Brethren, I speake after the maner of men: Though it be but a mannes testamente, yet if it be alowed, no mā dispiseth it, or addeth any thyng thereto. † To Abraham & his sede were the promises made, he saieth not in his sedes, as many: but in thy sede, as of one, whiche is CHRIST. This I saie, that the lawe whiche
Gene.xv.e. began afterwarde, beyonde * foure hūdred &
Exodi.xii.f. thirtie yeres, doth not disanull the Testament
Iudicum.v.b. that was confirmed afore of GOD vnto
Acts.vii.a. CHRIST warde, to make the promes of none
*Roma.iiii.c effecte. * For if the inheritaunce come of the lawe, it commeth not now of promise. But GOD gaue it vnto Abraham by promise.

D. Wherefore then serueth the lawe? * The
Ro.v.c.vii.b. lawe was added because of transgression (till the sede came, to whō the promise was made)
Acts.vii.g. and it was ordained * by Angels in the hande of a mediator. A mediator is not a mediator
Roma.vii.c. of one. But GOD is one. * Is the lawe then
i.Timo.i.b. against the promise of GOD? GOD forbyd. For if there had been a lawe geuen whiche could haue geuen life: then no doubte righteousnes should haue come by the law. But the scripture cōcludeth al thynges vnder synne, þ the promise by the faithe of IESVS CHRIST should be geuen vnto them that beleue. † But before that faieth came, we were kepte vnder the lawe and were shutte vp vnto the faieth that should afterwarde be declared.

E. Wherefore, the lawe was our scholemaster vnto CHRIST, that we might be made righteous by faith. But after that faieth is come, we are no lenger vnder the scholemaster. For
Roma.vi.d. ye are the children of GOD because ye beleue in CHRIST IESV. For all ye that * are baptised

ptised, haue putte on CHRISTE. There is no Iewe nether Gentile: there is nether bonde nether free: there is nether man ner woman: for ye are all one in CHRIST IESV. If ye be CHRISTES, then are ye Abrahams sede, and heires accordyng to the promise. Ihon.xvii.c.

¶ The.iiii. Chapiter.

AND I saie, that the heire (as long as he is a childe) differeth not from a seruaunte, though he be LORDE of all, but is vnder tuters and gouernors, vntill the tyme ỹ the father hath appoynted. Euē so we also, when we were children, were in bondage vnder the ordinaunces of the world. But whē the tyme was full come, GOD sēt *his sonne made of a woman, and made bonde vnto the lawe to redeme them whiche wer bonde vnto the lawe: that we through election might receiue the inheritaunce that belōgeth vnto the natural sonnes. Because ye are sonnes. GOD *hath sente the spirite of his sonne into our hertes, whiche crieth Abba father. Wherfore now thou art not a seruaunt: but a sonne. If thou be a sōne, thou art also an heire of GOD through CHRIST. A. Notwithstandyng, whē ye knewe not GOD, ye did seruise vnto them *whiche by nature are no Godes. But now after that ye haue knowē GOD (ye rather are knowen of GOD) how is it that ye turne a- gain vnto the weake, and *beggerly ordinaū- ces, where vnto again ye desire a freshe to bee in bondage? Ye obserue daies, and monethes and tymes, and yeres. I am in feare of you, least I haue bestowed on you labor in vain. Brethren I beseche you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. Ye A. Luke.xx.b. Iohn.iii.b. Roma.viii.a. Roma.viii.c. B. i.Corin.viii.a Collos.ii.d.

knowe, how thrꝛough infirmitie of the flesshe, I preached the Gospell vnto you at the firste. And my temptacion whiche was in the flesshe, ye dispised not nether abhorred: but receiued me as an Angell of GOD: euen as CHRIST IESVS. What is then your felicitee? for I beare you recorde, that if it had been possible ye would haue plucked out your owne ies and haue geuen them to me. Am I therfore become your enemie, because I tel you the truth?

C Thei are gelous ouer you amisse. Yea, thei intende to exclud you, that ye should be feruēt to them warde. It is good alwaies to be feruente in a good thyng, and not onely when I am present with you. My litle childrē (of whō I trauaile in birthe again, vntill CHRIST be fashioned in you) I would I were with you now, and could chaunge my voyce: for I stād in a doubte of you. Tell me (yee that desire to be vnder the lawe) do ye not heare of the lawe? For it is written, that Abraham had twoo sonnes, the one by a bonde maide, the other by a free woman. Yea, + he whiche was borne of the bond womā was borne after the flesshe: but he whiche was of the free woman, was borne by promise. Which thynges are spoken by an allegory. For these are two Testamentes, the one from the mounte Sina, whiche gendereth vnto bondage, which is Agar, for mount Sina is Agar in Arabia, and bordreth vpon the citee, whiche is now called Ierusalem, and is in bondage with her childrē.

Gene. xvi. a
* Gene. xxi. a
Hebre. xi. a

D But * Hierusalem, which is aboue, is free which is the mother of vs all. For it is written: ‡ reioyce thou barren, that berest no childrē: breake furth and crie, thou that trauailest not

Apoca. xxi. a
* Esai. liiii. a

not. For the desolate hath many mo children, then she which hath an husbande. Brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh persecuted hym that was borne after the spirite. Euen so is it now. Neuertheless, what saieth the scripture * putte awaie the bonde woman and her sonne. For the sonne of the bonde woman, shall not bee heire with the sonne of the free woman: So then brethren we are not children of the bonde woman: but of the free woman. Gene.xxi.b

The.v. Chapiter.

STANDE faste therefore in the libertie where with CHRIST hath made vs free and wrappe not youre selues again in the *yoke of bondage. Behold I Paule saie vnto you, that if ye ‡ be circumcised, CHRISTE shall profite you nothyng at all. I testifie again to euery mā which is circūcised that he is bounde to kepe the whole law, CHRIST is become but in vain vnto you: as many of you as are iustified by the lawe are fallen from grace. We looke for hope in the spirite, to bee iustified throughe faieth. * For in IESV CHRIST, nether is circumcision any thyng worthe, nether yet vncircūcision, but faithe *which worketh by loue. Ye did runne well: who was a let vnto you, þ ye shuld not beleue the truth (consent vnto no man.) Euen the counsaill which came not of hym that calleth you *a litle leuē doth leuen the whole lōpe of dow. * I haue truste towarde you in the LORD that ye shalbe none otherwise minded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. Brethrē if I yet preche circumcision, A. *Esay.lx.a ‡ Acts.xxv.a Gala.vi.a *i.Cor.xiii.a i.Corin.v.a

cumcicison, why dooe I then yet suffre persecucion? Then is the slaunder of the crosse ceased. I would to GOD, thei wer seperated frō you, whiche trouble you. Bzethzen, ye wer called into libertee: onely * lette not your libertee
Roma. xiiii. a. be an occasion vnto the flesche but by loue (of
i. Cor. viii. a. the spirite) serue one another. For all the lawe
Matth. xxii. d. is fulfilled in one wozd, whiche is this: † thou
Marke. xii. c. shalte loue thy neighboz as thy self. If ye bite
Luke. xix. d. and deuoure one another: take hede, lest ye bee
Roma. xiii. e. likewise consumed one of another. ✠
Iameh. ii. b. † I saie: walke in the spirite, and fulfill not
C. the luste of the flesche. For the flesche lusteth cō-
Matth. xxvi. d trary to the spirite, and * the spirite contrary to the flesche: These are contrary one to another, so that ye cānot do whatsoeuer ye would But and if ye be led of the spirite, then are ye not vnder the lawe. The deedes of the flesche are manifest, whiche are these, aduoutry, fornicacion, vnclennesse, wantonnesse, worshipyng of images, witchcraft, hatred, variaūce zele, wzath, strief, sedicīō, sectes, enuiyng, murder, dzonkennesse, gluttony, and suche like: of
D. the whiche I tell you before as I haue tolde you in tyme past, that thei * whiche committe
ii. Corin. vi. b. suche thynges, shall not be inheritours of the
Ephes. v. a. kyngdome of GOD. Contrarely, the fruite of the spirite, is loue, ioye, peace, long sufferyng, gentlenesse, goodnesse, faithfulnesse, mekenes
i. Timo. i. d temperauncie. * Against suche ther is no law. Thei truely that are CHRISTES haue crucified the flesh with the afflictiōs and lustes. ✠

† If we liue in the spirit, let vs walke in the spirite. Let vs not bee delirous of vain glozy, pzouoking one another, enuiyng one another

BRETHREN, if a man also bee taken in any faute, ye whiche are spirituall: help to amend hym in the spirite of mebenesse: conslderyng thy self, least thou also be tempted. * Beare ye one anothers burthen, & so fulfil the lawe of CHRIST. For if any mā seme to hymself that he is somwhat, when in dede he is nothyng, ỹ same deceiueth his owne mind. Let euery man proue his owne worke, & then shall he haue reioysyng, only in his owne self, & not in another. * For euery mā shal bere his owne burthen. ‡ Let him that is taught in the woorde, minister vnto hym that teachethe hym, in all good thynges. A. Roma. xv. a. Roma. xiiii. a. ‡ Roma. xv. f. i. Corin. ix. b.

Be not deceiued, GOD is not mocked. ‡ For whatsoeuer a man soweth, that shall he also repe. For he that soweth in his flesche, shall of the flesche repe corrupciō: But he that soweth in the spirite, shall of the spirite repe life euerlastyng. * Let vs not be wery of well doyng. For whē the tyme is come, we shall repe without werinesse. While we haue therfore tyme: let vs do good vnto all men, and in especially vnto thē whiche are of the houshold of faith. B. Iob. i. b. ii. Thes. iii b.

Ye se, how large a letter I haue written vnto you with myne owne hande. As many as desire with outwarde appearaunce to please carnally thesame constrain you to be circumcised, onely least thei should suffre persecucion for the crosse of CHRIST. For thei theimselues whiche are circumcised kepe not the lawe but desire to haue you circumcised, that thei might reioyse in your flesche.

GOD forbid that I should reioise, but in the crosse of our LORDE IESV CHRIST whereby the worlde is crucified vnto me, and I vn- C.

Gala.v.g

to the worlde. For *in CHRIST IESV neither circũcision auaileth any thyng at all, nor vncircumcision: but a new creature. And as many as walke accordyng to this rule, peace be on thẽ, and mercie, and vpon Israell that pertaineth to GOD. From henceforth, let no mã

i.Cor.iiii.e

put me to busines. * For I beare in my body the markes of the LORDE IESV. Brethren, the grace of our LORDE IESV CHRIST be with your spirite: Amen.

¶ The Epistle vnto the Galathians was sente from Roome.

¶ The Epistle of Saincte Paule the Apostle vnto the EPHESIANS.

¶ The firste Chapiter.

A PAVLE an Apostle of IESV CHRISTE by the will of GOD. To ỹ saintes, which are at Ephesus, and to theim whiche beleue on IESVS CHRISTE.

*Roma.i.a
i.Corin.i.a
ii.Cor.i.a
i.Peter.i.a
Gala.i.a
ii.Peter.i.a

* Grace bee with you and peace from GOD our father, and from the LORD IESVS CHRIST. ‡ Blessed be GOD the father of our LORDE IESVS CHRIST, which hath blessed vs with all maner of spiritual blessyng in heuẽly thinges by CHRIST, accordyng as he had chosen vs in hym, before the foundacions of the worlde wer laied that we should be holy, and without blame before him, through loue. Which ordeined vs before through IESVS CHRIST to bee heires vnto himself, according to ỹ good pleasure of his will, to ỹ praise of ỹ glory of his grace wherin he hath made vs accepted through the beloued

By

* By whom we haue redempcion thorow his blod, euē the forgeuenes of synnes, accor ding to ỹ riches of his grace: wherof he hath ministred vnto vs abundantly in al wisdome and prudence. And hath opened vnto vs the mistery of his wyl accordyng to his good ple sure, which he had purposed in him selfe, too haue it declared * whē the tyme was ful come that he myght set vp all thynges perfectly by CHRIST (both the thynges which are in hea uen, and the thinges which are in yarth) euen by hym, by whom we are made heires, & were therto predestinate according to ỹ purpose of him by whose power al thinges are wrought according to ỹ purpose of his owne wil ỹ we (whiche before beleued in CHRIST) should be vnto the prayse of his glorye. In whom also we beleue, for as much as we haue hearde the word of truth euen the Gospel of your salua tion: wherin when ye had beleued, * ye were sealed with ỹ holy spirit of promes whiche is the ernest of our inheritaunce for the recouer yng of the purchased possessiō, vnto ỹ praise of hys glory.

Wherefore, I also (after that I hearde of the fayeth whiche ye haue in the LORDE IESV, and loue vnto all the saynctes) * cease not to geue thankes for you, makyng mencis on of you in my praiers: that the GOD of our LORD IESVS CHRIST, the father of glory may geue vnto you the spirit of wisdome by the knowledge of him selfe, and lyghten the eyes of youre myndes, that ye maye knowe what the * hope is, whereunto he hathe cal led you, and howe ryche the glorye is of hys inheritaunce vpon the saynctes, and what

* Collo.i.b
B.
Gala.iiii.a
C.
Roma.viii.b
ii.Corin.i.d and.v.a
D.
Roma.i.b
Philip i.b
Collos.i.a
ii.Thes.i.a
* Roma.xv.c

is

is the exceadyng greatnes of his power to vs ward, which beleue accordyng to the workyng of that his mightie power, which he wrought in CHRIST, whē he raised him from the dedd
Psal.cx.a *and set hym on hys right hand in heauenly
*Dani.vii.d thynges, aboue *all rule, and power, & might and dominion, and aboue euery name that is named, not in this world only, but also in the
*Psal.viii.b world to come: and *hath put al thynges vnder his feete and hath made aboue al thinges
hebre.ii.d ‡the hed of the cōgregation, which is his body and the fulnes of him, that filleth al in all.
i.Cor.xv.d
‡Ephe.v.e
iCollo.i.c

¶ The.ii. Chapiter.

A AND you hath he quickened, where as ye wer dead in trespasses, and sinnes,
Roma.v.a in ỳ which *in time passed ye walked
Colo.i.c according to the course of this world, euen after the gouernour that ruleth in the ayre, the spirit that now worketh in the childzen of vnbelefe *among whom we all had our conuersation also in time past, in the lustes of oure
*Collo.iii.a flesh, and fulfilled the wyl of the flesh and of the mynd: and were by nature the chyldzen of wzath, euen aswel as other. But GOD which
B is rych in mercy (for his great loue wherwith he loued vs) euen when we were dead by sinnes quickened vs together in CHRIST (*by
* Esay.xxv.c grace are ye saued) and raised vs vp together with him and made vs syt together with him among theym of heauen in CHRIST IESV. That in times to come, he myght shewe the exceedyng riches of his grace, in kyndnes to vs ward through CHRIST IESV. For by grace are ye made safe through fayth, and that not of our selues. It is the gyft of GOD, and commeth not of workes, lest any man should bost

hym

himselfe. For we are his workmãkship, created
in CHRIST IESV vnto *good workes, wch
the GOD ordained, that we shoulde walke in C
them. Wherefore, remember that ye beyng in
tyme passed Gentiles in the flesh, were called
vncircumcision from that whiche is called * Philip.iii.a
circumcision in the flesh, which circumcision Collo.ii.b
is made by handes. Remember (I say) that at
that tyme ye were without CHRIST, beyng a
liantes from the commen welth of Israell, & Titus.i.d
straungers from the testamentes of the pro-
mes, hauyng hope, & beyng without GOD
in this world. But now by the meanes of IE-
SV CHRIST, ye which sometyme were farre
of, are made nygh by the bloud of CHRIST.
For he is our peace, which hath made of both
one, and hath broken doune the wal that was
a stoppe betwene vs, and hath also put away
through his flesh, the cause of hatred, euen the
lawe of commaundementes contayned in the
lawe written, for to make of twayne one new
man in himselfe, so makyng peace: and to re-
conscile both vnto GOD in one body through
the crosse, and slewe hatred thereby, and came
and preached peace to you which wer a far of
and to them that wer nye. For throughe hym
we both haue an entraunce, in one spirit vnto
the father. † Nowe therfore ye are not strã- D.
gers and forayners: but citizens with the sain-
tes, and of the household of GOD: and ar bylt
vpon the *foundation of the Apostles & pro- ‡Isa.xxviii.d
phetes ‡IESVS CHRIST himselfe beyng the Actes.iiii.b
hed corner stone, in whom what buildyng so- Roma.ix.f
euer is coupled together, it groweth vnto an Psal.cxviii.c
holy Temple of the LORD, in whom ye also Matth.xxi.d
are built together, to be an habitatiõ of GOD Actes.iiii.c
through the (holy) goost. † i.Peter.ii.b.

¶ The.iii. Chapiter.

A FOr thys cause, I Paul am a prysoner of IESVS CHRIST for you heathen: If ye
haue heard of the mynistration of the
Actes.xiii.a grace of GOD * whiche is geuen me to you
*Galat.i.b ward. For *by reuelation shewed he the mis-
tery vnto me, as I wrote afore in fewe wordes
wherby when ye rede, ye may vnderstand my
knowledge in the mistery of CHRIST, which
mistery in tymes passed was not opened vn-
to the sonnes of men, as it is now declared vn-
to his holy Apostles and prophetes by the spi-
rit: that the Gentyles shuld be inheritours al-
so, and of the same bodye, & partakers of hys
promes in CHRIST, by ỹ meanes of the Gos-
pel, wherof I am made a minister, accordyng
to the gift of the grace of GOD whiche is ge-
uen vnto me after the workyng of his power.
1.Cor.xv.a Vnto me the * least of all saynctes is thys
B grace geuen, that I should preach among the
Gentiles the vnsercheable riches of CHRIST
and to make al men se, what the felowshyp of
the mistery is, whych from the beginnyng of
the world hath bene hid in GOD which made
al thinges through IESVS CHRIST: to thein-
tent, that now vnto the rulers and powers in
heuely thinges might be knowē by the cōgre-
gation, the manifold wisdom of GOD, accor-
ding to ỹ eternal purpose which he wrought
in Christ IESV our LROD, by whō we haue
boldenes and entraunce with the confidence
which is by the faith of him. ✝ Wherfore, I
desire, that ye faynt not because of my tribu-
Colloſ.i.d lations * that I suffre for youre sakes: whi-
che is youre praise. For this cause I bowe
my knees vnto the father of our LORD IE-
SVS

IVS Christ, which is father ouer al that is cal
led father in heauē and in yerth, that he wold C.
graunt you accoꝛding to the riches of his glo
ry ꝓ ye may be strengthed with might by hys
spirit in the inner man that Christ may dwell
in your hertes by fayth, that ye beyng roted &
grounded in loue, myght be hable to cōpꝛehēd
with all saīctes what is the bꝛedth & length
depth & heigth: & to knowe the excellente loue
of the knowledge of Christ, that ye myght be
fulfilled with al fulnes, which cōmeth of God
Unto him that is hable to do exceading aboū
dantly aboue al that we aske oꝛ thynke accoꝛ-
dyng to the power ꝓ woꝛketh in vs, be ꝓaise
in the cōgregation by IESVS Christ thꝛough
out al generations frō time to tyme. Amen ✝

¶ The.iiii. Chapiter. ✝

I Therfoꝛe (which am a ꝓisoner of ꝓ LOR A
DES) eꝛhoꝛt you * that ye walk woꝛthy of i. Cor. vii. d
the vocation wher wꝫ ye are called wꝫ al low
lines & mekenes, wꝫ hūblenes of mind, foꝛbea-
ryng one another thꝛough loue, & be deligēt, to
kepe ꝓ vnite of the spirit thꝛough the bond of
peace, beīng one body & one sprit, euē as ye are
called in one hope of your callyng. Let ther be
but one LORD, one fayeth, one baptime: one
GOD and father of al, which is aboue al, and
thꝛough al, and in you al. ✝✝ * Unto euerye B
one of vs is geuen grace accoꝛding to the me- Roma. xii. b
sure of the gift of Christ. Wherfoꝛe he sayth i. Corin. xii. a
* when he wēt vp an hie, he led captiuite cap Psal. lxviii. d
tiue, & gaue giftes vnto men. That he ascēded
what meaneth it, but ꝓ he also discended first
into the lowest partes of the yerth: ‡ He that Ihon. iii. b
descended, is euen the same also that ascended
vp, aboue all heauens, to fulfyll all thynges.

And

1.Corin.xii.d
Matth.x.b
Luke.ix.a

And ỹ very same made *some Apostles, some prophetes, some Euangelistes, some shepherdes and teachers: to the edifiyng of the saynt-
tes, to the worke and mynistration, euē to the edefiyng of the body of CHRIST, tyll we all come too the vnitie of fayth and knowledge

Collos.ii.b

of the sonne of GOD, vnto a perfecte manne vnto the measure of the full perfecte age of CHRIST ✝ That we hencefurth shold be no-
more children *wauering and caried aboute with euery wynd of doctrine, by the wylines

D.

*Eph.i.d and.v.e
Collos.i.c

of men through craftines, wherby thei laye a wayt for vs, to deceiue vs. But let vs folow the truth in loue, and in all thynges growe in hym *which is the head, euen CHRISTE, in

* Roma.xii.b
i.Cor.ii.b

whom if al the body be coupled and knit together throughout euery ioynt wherw̄ * one ministreth to another (according to the opera-
tion as euery part hath his measure) he incre-
seth the body, vnto the edifiyng of it self thorough loue. ✝ This I say therfore, and testi-
fy through the LORD, that ye hēcefurth walk

*Roma i.a
i.Peter.iiii.a

not * as other Gentiles walke, in vanitie of their mynd, while thei are blinded in their vn-
derstandyng, beyng far from a godly lyfe, by the meanes of the ignorancy that is in theym

E

and because of the blyndnes of their heartes, which being past repentaunce, haue geuen thē
selues ouer vnto wantonnes, to worke al ma-
ner of vnclennes, euen with gredines. But ye haue not so learned CHRIST. If so be that ye haue heard of him, and haue bene taughte in hym, as the truthe is in IESV: (as concer-

Roma.vi.a
Collo.iii.a

nyng the conuersacion in time past) to lay frō you the olde mā, which is corrupt, according to the deceiuable lustes ✝ ✝ To be renued al-

so

so in the spirite of your mynde, & * to put on that newe man, whiche after GOD is shapen in righteousnes and true holines. Wherfore *put away lyyng, and speak euery man truth vnto his neighbour, for as muche as we are members one of another. *Be angry & sinne not: let not the sonne goo doune vppon your wrath, nether geue place to ỹ backbiter. *Let hym that stole, steale nomore ‡ but let hym rather labour with his handes the thing which is good, that he may geue vnto hym that nedeth. ¶ Let no filthy communication procede out of your mouth: but that which is good to edify withall, as oft as nede is, that it maye minister grace vnto the herers. And greue not ye the holy spirit of GOD * by whom ye are sealed vnto the day of redemption. Let al bitternes and fearsnes and wrath and roaryng and cursed speakyng be put away frō you, w̄ all maliciousnes. Be ye curteous one to another, merciful, forgeuyng one another, euē as GOD for CHRISTES sake hath forgeuē you

Leui. xix. è

*Psal. iiii. a

Leui. xix. e

‡ ii. Thes. iii. b

*Rom. viii. c

i. Corin. i. c

A

* Iohn. xiii. b

i. Peter. ii. d

¶ The. v. Chapiter. ✝

BE ye *therfore folowers of GOD as dere children, and walke in loue euen as ‡ CHRIST loued vs, and gaue hymselfe for vs an offeryng and a sacrifice of a swete sauer to GOD. *As for fornication & al vnclenes, or couetousnes let it not be ons named among you, as it becommeth sayncte: or filthines or folysh talkyng or iestyng which are not comly: but rather geuyng of thākes. For this ye know that *no whoremonger, eyther vncleane person, or couetous person (whyche is a worshipper of ymages) hath any inheritaunce in the kyngdome of CHRIST and of

‡ Gala. ii. d

* Ex. xxiii. b

Galathi. v. d

i. Cori. vi. d

B

*Ma. xxiiii. a

Marke. xiiii. a

Luk. xxi. b

obedience

Collo. ii. b

*Ma.xxiiii.a
Marke. xiiii.a
Luk.xxi.b
Collo.ii.b

GOD. *Let no man disceiue you with vayne wordes. For because of such thinges commeth the wrath of GOD, vpon the childzen of disobedience. Be not ye therefore companions of them. Ye were sometyme darknes but nowe are ye lyght in the LORD. *walke as childzē of light. For the fruit of ỹ spirit consisteth in

John.xii.e
1.Thess.v.a

C. al goodnes & rightcousnes & truth ✠ Accept ỹ which is pleasing vnto the LORD, & haue no felosship wt the vnfruitful workes of darknes but rather rebuke thē. For it is a shame euen to name those thinges which ar done of them in secret: but al thinges when they ar brought furth, by the light ar manifest. For whatsoeuer is manyfest, the same is light. Wherfore he saith, awake thou that slepest, and stād vp from death, and Christ shall geue the lyght.

D. ✠ Take hede therfore how ye walke circumspectly: not as vnwise, but as wisemen redeemyng the tyme, because ỹ daies are euyl. Wherfore, be ye not vnwise, but vnderstande what the wil of the LORD is, & be not dronke with wine, wherin is excesse: but be filled with the spirit, spekyng vnto your selues *in psalmes and hymnes and spirituall songes, singyng & making melody to the LORD in your heartes geuing thankes alwaies for all thinges vnto GOD the father, in the name of oure LORD IESVS Christ, submitting your selues one to another in the feare of GOD ✠ Ye wemē, subiect pour selues vnto your owne husbandes,

Psal.xxxiii.a
Collo.iii.c

E. as vnto the LORD. For *the husband is the wife's hed, euen as Christ is ‡the hed of the cōgregation, and the same is he that ministreth saluation vnto the bodye. Therefore, as the cōgregation is in subiection to Christ, so like wise

Gene.ii.d
1Corin.xi.a
‡Ephe.i.d

wise let the wyues also be subiect to their
husbandes in al thynges. Ye husbandes, loue
your wiues, euen as Christ also loued the con
gregation, and gaue him selfe for it, to sanct
fie it, and cleansed it in the fountaine of water
through the word, to make it vnto himselfe a
glorious cõgregatiõn, without spot or wrink
le, or any such thyng: but that it should be ho
ly and without blame. So ought men to loue
their wiues, as their owne bodies. He that lo
ueth his wyfe, loueth hymself. For no man e-
uer yet hated his owne flesche: but norisheth
cherisseth it, euen as the 'LORD doth the con-
gregation. For we are members of his bodye
of his flesh, and of his bones ‡ For this cause
shal a man leue father and mother, and shalbe
ioyned vnto his wyfe, and of .ii. shalbe made
one flesche. This is a great secret, but I speke
of Christ and of the congregation. Neuerthe
les, do ye so, þ euery one loue his wife euen as
himself. And let the wyfe reuerẽce her husbãd.

¶ The. vi. Chapiter.

Children, *obey your Fathers and mo
thers in the LORDE: for that is ryght
‡ Honoure thy Father & Mother, (the
same is the fyrst commaundement in the pro-
mes) that thou mayest prosper, and lyue long
vppon the yerth. Ye Fathers moue not youre
children to wrath: but ‡ ye shall bryng theym
vp through the nourtour and information of
the LORD. Ye seruauntes be obediente vnto
them that are your bodely masters, with feare
and trembleyng, euen wyth the syngleneste of
youre heartes, as vnto. CHRIST: not doo-
yng seruyce vnto the eye, as they that goo a-
boute to please men: but as the seruauntes of

Christ

Ro

* Gene. ii. d
Math. xix. a
Marke. x. a
i. corin. vi. d

collo. iii. b
A.
Exo. xx. b

Deut. iiii. d

tes of Christ, doyng the wyll of GOD from the heart wyth good wil, seruyng the LORD and not men. Knowyng this, that whatsoeuer good thyng any man doth, the same shall he receiue again of GOD, whether he be bond or fre. And ye masters do euen the same thynges vnto theim, putting awaye thzetnynges: Knowyng, that your Master also is in heaue *nether is ther any respect of person w̄ him.

ii. Para. xix. c
Actes. x. e
Roma. ii. b
Ec. xxxv. b
Collos. iii. c.

✝Finally my brethren, be strong through the LORD and through the power of hys might ¶Put on al the armour of GOD that ye maye stād agaynst the assautes of the deuel. For we wrestle not agaynst bloud and flesh: but against rule, agaynst power, agaynste worldlye rulers, euen gouernours of the darkenes of this worlde agaynste spirituall craftines in heauenly thinges. ¶Wherefore, take vnto you
C the whole armour of GOD, that ye maye bee
Luke. xii. e
i. Peter. i. c.
hable to resist in the euyl day, and stande perfect in al thinges. ¶Stand therfore * and your loynes gyrd w̄ the truth, hauyng on the brest plate of righteousnes, and hauyng shoes on your feet, that ye may be prepared for ỳ Gospell of peace. ¶Aboue all, take to you the shelde of fayth, wherwith ye may quench al the fyry
‡Luke xviii. a
i. Thes. v. d
dartes of the wicked. And take the helmet of saluation, and the swerd of the spirit, whych is the word of GOD. ✝‡And praye alwayes with al maner of praier and supplycation in
* Collo. iiii. a
the spirit, & watch therunto with al instaunce and supplycation for all saynctes and for me ‡that vtteraunce may be geuen vnto me, that I may open my mouth frely, to vtter the secrettes of my Gospell (wherof I am a messe-
D ger in bondes) that therin I may speake frely as I

as I ought to speake.

But that ye may also know what condicō I am in, and what I do, Tichicus the deare brother and faythful minyster in the LORD, shall shewe you all thynges, whom I haue sēt vnto you for the same purpose þ ye might knowe what case we stand in, & that he might comfort your heartes. Peace be vnto the brethren and loue with faith, from GOD the father and from the LORDE IESVS CHRIST Grace be with all thē, which loue our LORD IESVS CHRIST vnfainedly. Amen. D.

¶ Sent from Rome vnto the Ephesians by Tichicus.

¶ The Epistle of sainct Paull the Apostle vnto the PHILIPPIANS.

¶ The fyrst Chapiter.

PAul & Timothe the seruauntes of IESV CHRIST To al þ sainctes in CHRIST IESV, which are at Philippos with the bishoppes and deacons. Grace be vnto you and peace frō GOD our father, and from the LORD IESVS CHRIST. A

✝ I thanke my GOD with al remembraunce of you ✝ alwaies in al my praiers for you, and pray with gladnes: because ye are come into the felosh̄ip of the Gospel from the fyrst day vnto now. ✝ And am surely certified of this, that he whiche hathe begon a good worke in you, shal perfourm it vntyl the day of IESVS CHRIST as it becōmeth me, so iudge I of you all, because I haue you in my hearte: for as- Roma.1.b Collo.ii.

 muche

much as ye al are companions of graee with me, euen in my bondes, and in the defendyng and stablishyng of the Gospell. For GOD is
B my recorde how greatly I long after you all, from the very heart rote in IESVS CHRISI.
Ephe.i.d *And this I prai, that your loue maie increce yet more and more in knowledge and in al vnderstandyng, that ye may accepte the thynges that are moost excellent that ye may be pure, and suche, as offende no man vntil the day of CHRIST being fylled with the fruite of righteousnes, whiche cõmeth by IESVS CHRIST vnto the glory & prayse of GOD. ✠

I wold ye should vnderstand (brethren) that the thinges which happened vnto me, chaũced vnto the great furtherance of the Gospel: So that my bandes in CHRIST, ar manifest thoroughout al the iudgement hal and in al other places, In so much that many of the brethren in ỹ LORD beyng encoraged thorow my bandes, dare more boldly speake the worde without feare. Some preache CHRIST of enuy & stryfe, and some of good will. The one parte preacheth CHRIST of strife and not sincerly supposyng to adde more aduersitie to my bãdes. Again ỹ other part prech of loue because thei know, that I am set to defẽd the Gospel.
C What then? So that CHRIST be preached any maner of way, whether it be by occasion, or of true meanyng, I am glad therof, ye and wyl be glad. For I know, that this shal chãce to my saluacion, *thorow your prayer & ministryng of the spirite of IESV CHRIST accordyng to my expectacion, and hope, that in nothing I shalbe ashamed, but that with al boldnes (as alwaies, euen so nowe also) CHRIST
ii Cor.i.b

shalbe

shal bee magnified in my body, whether it bee
through lyfe, or thorough deth. For CHRIST
is to me life, and death is to me auauntage.
If it chaūce me to liue in the flesh, ꝑ thyng is
to me frutful for ꝑ worke & what I shal chose
I wot not. For I am cōstrained of these two
thinges. * I desyre to be losed: and to be with ii. Corin. v. c
CHRIST whiche is muche & far better. Neuer
theles to abide in ꝑ flesshe, is more nedeful for
you. And this I am sure of, that I shal abide,
and cōtinue w̄ you all, for your furtherance &
ioye of your faith, that your reioisyng mai be
the more abundāt thorowe IESVS CHRIST
in me, by my commyng to you again.
Onely let your conuersacion be, * as it becō- Ephe. iiii. a
meth the Gospel of CHRISTE: that whether D
I coms and see you, or els be absēt, I may yet
heare of your condiciō, that ye continue in one
spirite, and in one soule, labouryng as we do
to maintein the faith of the Gospel, and in no
thyng fearyng your aduersaries: whiche is to
them a cause of perdiciō, but to you of saluā-
cion, and ꝑof GOD. For vnto you it is geuen
of CHRIST ꝑ not only ye shuld beleue on him
but also ꝑ ye shuld suffer for his sake, hauyng
cuē suche a fight, as ye saw in me, & now here
of me.

¶ The second chapiter.

IF there be therfore ani consolaciō in CHRI
STE, if there be any cōfort of loue, if theyr A
be any felosship of the spirit, if there be any
compassion and mercie: fulfil ye my ioie, that
ye be lyke mynded, hauyng one loue beyng
of one accorde, and of one mind, that nothing
bee doo en thorough strysse, or of vayne glo-
rye, but in mekenesse of mynde, lette euerye
manne esteme another better then hym selfe.

*i.Corin.x.f and.xiii.b

*Loke not ye euery mā on his owne thinges, but euery mā on the thinges ꝯ are other mens.

†Let ꝯ same mind be in you, whiche was also in CHRIST IESV: whiche when he was in the shape of GOD, thoughte it no robbery to be equal with GOD: Neuertheleſſe he made hym ſelfe of no reputacion, takyng on hym ꝯ

hebre.vi.c

shape of a ſeruaunt, and ‡became like vnto men

B

and was found in his apparell as a man. He humbled him ſelfe, and became obedient vnto the death, euen the death of the croſſe. Wherfore GOD also hath exalted hym on hie, and geuen hym a name whiche is aboue al names:

‡Matth.i.c *Ro.xiiii.c Eſai.xlv.d

that in ‡the name of IESVS *euery knee ſhuld bow, both of thynges in heauen, and thinges in yearth and thynges vnder the yearthe, and that all tounges ſhould confeſſe, that IESVS

‡Actes.ii.f Roma.xiiii.b

CHRIST is the ‡Lord vnto ꝯ praiſe of GOD the father. † Wherfore (my dearely beloued) as ye haue alwaies obeyed, not when I was preſent only, but now much more in mine abſence, cuē ſo worke out your owne ſaluacion

*ii.Cor.ii.d

with feare and tremblyng. * For it is GOD.

i.Peter.iiii.d

whiche worketh in you, both the wyll and alſo the deede, euen of good wil. *Do al thyng

*i.Peter.ii.b

without murmuring, and diſputing, ‡that ye may be ſuch as no man can complayn on: and vnfained ſonnes of GOD without rebuke, in the middes of a croked and peruerſe nacion, among whom ſee that ye ſhine as lightes in the

ii.Corin.i.c

worlde, holdyng faſt the worde of lyfe, that I

1.Theſ.ii.d

maie ‡reioyce in the daie of CHRIST, howe that I haue not run in vain, nether haue labo-

C

red in vain. Yea and thoughe I be offered vp vpon the offryng and ſacrifice of your fayth, I reioice, and reioyce with you al. For ꝯ ſame

cauſe

cause also do ye reioyce, and reioyce with me.
I truste in the LORD IESVS, for to sende D.
*Timotheus shortly vnto you, ‡that I also Actes.xvi.a
may be of good comfort, whē I knowe what ‡i.Thes.ii.b
case ye stand in. For I haue no man that is so
lyke mynded to me, whiche with so pure affec-
tion will care for your matters. For al other
seke their owne, and not the thynges which ar
IESVS CHRIST. Ye know the profe of him
how that as a sonne with the father, so hath
he with me bestowed his seruice ī the Gospell.
Him therfore I hope to sēd, assone as I know
how it wyl go with me, I trust in the LORD,
that I also my selfe shal come shortly.
But I supposed it necessary to send brother E
Epaphroditus vnto you, my companion in
labour and felow souldier, your Apostle, whi-
che also mynystreth vnto me at nede. For he lō
ged after you all, and was full of heauynesse,
because that ye had heard say, that he had ben
sycke. And no doubt he was sycke, in so much
that he was nie vnto death. But GOD hadde
mercy on hym: and not on hym onely, but on
me also, lest I shuld haue sorowe vpon sorow
I sente hym therfore the more dilygently that
when ye se hym, ye maye reioyce agayn, ‡ that
I may be the lesse sorowful. Receyue him ther
fore in the LORD with all gladnes, ‡ *make Roma xv.d
muche of such because that for the woorke of i.Thes.v.c
CHRIST he went so far, that he was nye vn-
to death, ‡ regarded not his life: to fulfil that
which was lacking on your part toward me.

¶ The. iii. Chapiter.

MOREOVER (brethren) reioice ye in the A
LORDE. It greueth me not to write
one thing oftē to you. For to you it is

a sure thing. Beware of dogges, beware of e-
Roma.ii.d uel worckers. Beware of discencion. * For we
Ephe.ii.c are circumcision, whiche serue GOD * in the
*Iohn.iiii.c spirvte, and reioyce in CHRIST IESV, & haue
Roma.i.a no confidence in the flesh, though I might al-
so reioyce in the flesh. If any other man think-
eth that he hath wherof he might trust in the
flesh: I haue more beyng circumcised the.viii.
day of the kinred of Israel, of the tribe of Be-
ii.Cor.xi.c samin * an Hebrue born of the Hebrues ‡ as
‡ Act. xxiii.b concernyng the lawe a pharise: as concerning
and.xxvi.b feruentnes, I persecuted the congregacion, as
touching the rightwisnes which is in the law
I was vnrebukeable. * But the thynges that
*Mat.xiiii.f wer vaūtage vnto me, those I coūted losse for
B CHRISTES sake. Yee, I thynke al thynges
but losse for the excellencI of the knowelage of
CHRIST IESV my LORD. For whō I haue
coūted al thing as losse, & do iudge thē but vile
that I may win CHRIST, and be foūd in him
not hauing mine own rightousnes of the law:
but ỳ which is through the faith of CHRIST:
euen the righteousnes which cōmeth of GOD
through faith: that I may know hym & the ver-
tue of his resurrection, and the felloship of his
C passions, while I am conformable vnto his
(death) if by any meanes I might attain vnto
the resurrectiō of the dead. Not that I haue
atteyned vnto it alredy, or that I am alreadY
perfect: but I folow, if that I may comprehēd
that, wherein I am cōprehended of CHRIST
IESV. Brethern, I count not my selfe that I
haue gotten it as yet: but this one thyng I
saye: I forgette those thynges whyche are
behynde, and endeuoure my selfe vnto those
thynges whyche are before, and (accordynge
to

to the marke appoynted) I preace to the re-
warde of the hye callynge of GOD thorough
CHRISTE IESV. Let vs therefore as many
as be perfecte, be thus wyse mynded: and yf
ye be otherwyse mynded, GOD shall open the
same also vnto you. Neuertheless vnto that
whiche we haue attayned vnto, let vs procede
by one rule, that we may be of one accorde.

✝ ✱Brethren be folocrs together of me and i. Cor. iiii. c
loke on them which walke euen so, as ye haue and. x. d
vs for an ensaumple. For many walke (of whō D
I haue tolde you often and nowe tell you we-
pyng) that they ar the enemies of the crosse of
CHRIST, whose ende is damnacion ✱ whose Roma. xvi. c
dealy is there GOD and glory to their shame,
whiche are worldly mynded. But our conuer-
sacion is in heauen, from whence we loke for
the sauiour, euē the LORD IESVS CHRIST
whiche shal ✱ chaunge our vyle body, that he i. Corin. xv. g
maye make it like vnto his glorious body: ac-
cordyng to the workyng whereby he is hable
also to subdue all thynges vnto hymselfe. ✝

¶ The .iiii. Chapiter.

THEREFORE my brethren (dearely be- A
loued and longed for) my ioye and cro-
wne, so continue in the LORDE ye be-
loued. I praye Euodias, and beseche Synti-
thes, that they be of one accord in the LORD.
Yee, and I beseche the faythefull yochefelow
healpe the women whiche laboured with me
in the Gospell, and with Clemente also, and
with other my labourre felowes, ✱ whose na- Luke. x. a
mes are in the boke of lyfe. Apoca. xvii. d

✝ ✱Reioice in the LORD alway & agayne I ✱ i. Thess. v. d
sai, reioice. Let your softnes be knowē vnto al B
mē, The LORD is euē at hād. Be careful for

B nothyng: but in all prayer and supplicatiō: let
your petitions be manyfest vnto GOD with
geuyng of thanckes. And the peace of GOD
(whiche passeth al vnderstandyng) kepe your
hertes and mīdes thorow CHRIST IESV. ℣
Furthermore brethren, whatsoeuer thynges
are true, whatsoeuer thinges are honest, what
soeuer thinges ar iust, whatsoeuer thinges ar
pure, whatsoeuer thynges ar cōuenient, what
soeuer thinges are of honest report: if there be
any vertue, if there be any prayse (of learnyng)
those same haue ye in youre mynde, whiche ye
haue both lerned & receiued, herd also & sene in
me: those thinges do, & the GOD of peace shal
be w̄ you. ℣ reioyce in p̄ LORD greatly, that
now at the last your care is renued againe for
me, in p̄ wherin ye wer also careful, but ye lac-
ked opportunitie. ℣ speke not because of necessi
C tee: For ℣ haue lerned in what soeuer estate ℣
1. Timo. vi, b am * therw̄ to be content. ℣ know how to be
lowe, & how to excede. Euery where and in al
thinges ℣ am instructed, both to be full & to be
hongry, both to haue plenti and to suffer nede
℣ can do al thynges thorow CHRIST which
strengtheneth me. Notwithstandyng ye haue
wel done, p̄ ye bare part with me in tribulatiō
Ye of Philippos know also that in the be-
ginnyng of the Gospell, when ℣ departed fro
Macedonia, no congregacion bare part with
me, as concernyng geuing and receiuyng, but
ye onely. For when ℣ was in Thessalonica,
ye sent once and afterwarde agayne vnto my
necessitee: not that ℣ desyre gyftes: but ℣ de-
syre aboundaunte fruite on your parte. Ne-
D uertheless, ℣ receyued all, and haue plentie. ℣
was euen fylled after that ℣ receyued of E-
paphro-

paphroditus the thynges, whiche were sente from you, an Odoure of a swet smell, a sacrifice accepted and pleasaunte to GOD. My GOD shall supplye all your nede thorowe his glorious ryches by IESV CHRIST Unto GOD and oure father be prayse for euermore. Amen. Salute al the saintes in CHRIST IESV. The brethrē which are with me, grete you. Al the saintes salute you most of all thei whiche are of the Emperours housholde. The grace of our LORD IESV CHRIST be with you all. Amen.

*Rom.xii.a
hebre.xiii.c

¶ This Epistle was written from Rome by Epaphroditus.

¶ The epistle of saincte Paule the Apostle to the Collossians.

¶ The fyrst Chappter.



PAVL an Apostle of IESV CHRIST, by ✠wil of GOD and brother Tymotheus. ¶ To the sainctes whiche are at Collossa, and brethren that beleue in CHRISTE. *Grace be vnto you and peace frō GOD our father and from the LORD IESV CHRIST. ‡We geue thākes to GOD the father of our LORD IESVS CHRIST *alwais for you in our prayers. For wee haue hearde of youre faieth in CHRIST IESV, and of the loue which ye bear to al saintes, for the hopes sake which is laid vp in store for you in heauen, of whiche hoope ye hearde before by the trewe woorde of the Gospell, whiche is come vnto you: euen as

A.
Gala.i.a
Ephe.i.a
‡Philip.i.a
1.Thes.i.a
*Roma i.b
Philip.i.a
Ephe.i.d

it is fruitefull (and grovveth) as it is also a-
mong you, from the daie in the which ye herd
of it, and had experience in the grace of GOD
Collos.iiii.c through the truth, as ye lerned of * Epaphra
our dere feloe seruāt which is for you a faith
ful minister of CHRIST, whiche also decla-
red vnto vs youre loue whiche ye haue in the
spirite.

Ephe.i.d † * For this cause we also, euer since ỹ day
B we herd of it, haue not ceassed to pray for you
& to desire that ye myght be fulfilled with the
knowledge of his wil, in al wisdome and spi-
ritual vnderstandyng, that ye myghte walke
worthy of the LORD, ỹ in all thinges ye may
Ihon.xv.c please * wing frutfull in al good workes, and
encreasing of the knowlage of GOD, streng-
thed with all might, through his glorious po
wer, vnto all patience and long sufferyng
with ioyfulnes ‖ geuyng thākes vnto the fa-
ther, whiche hath made vs meete to be parta-
kers of the inheritance of saincte̅s in lyght.

C Which hath deliuered vs from the power of
darkenes, & hath translated vs into the king-
Ephe.i.d dome of his dere sonne * by whome we haue
redēption through his blud, euen the forgeue-
ii.Cor.iiii.a nes of sinnes, * which is the image of the in-
uisible GOD, first begotten of al creatures,
Hebre.i.a ‡ For by hym wer al thinges created, that are
in heauen and that are in earth, visible and in
uisible, whether they be maiestie or lordshippe
ether rule or power. All thynges were created
by him and for him and he is before al thinges
and by him all thynges haue their beyng.

Ephe.i.d And * he is the hedde of the bodye, euen
and.v.c of the congregacion: he is the begynnynge
*i.Cor.xv.d and * first begotten of the deade, that in all
thynges

thynges he might haue the preemynence. For it pleased the father, that in him should al fulnes dwell, and by hym to *reconcyle all thyng vnto hym selfe, and to sette at peace by hym through the bloud of his crosse, both thynges in heauen and thynges in yearth. Roma.iii.d ii.Cor.v.d

And you *whiche were somtime far of and enemyes, because your myndes were sette in cuyl workes hath he now yet reconciled in the body of his flesshe through death, to make you holy and vnblameable, ‡ without faute in his owne sight, yf ye continue grounded and stablyshed in the fayth, and be not moued away from the hope of the Gospell, whereof ye haue heard how that it is preached among all creatures which are vnder heauē, wherof I Paul am made a minister. Roma.v.a Ephe.v.a Collo.ii.c

Now ioye I * in my suffrynges ‡ for you, and fulfyll that which is behynd of the passyons of CHRIST in my flesshe, for his bodies sake, which is the cōgregacion: wherof I am made a minister, accordyng to the ordynance of GOD, which ordinance was geuen me vnto you warde to fulfyl the word of GOD, that *mistery which hath been hid sence the world began, and sence the beginning of generacīōs: ‖but now is opened to his sainctes, to whom GOD wold make knowen what the glorious ryches of this misterye is among the Gentiles, whiche riches is CHRISTE in you, the hope of glory, whom we preache, warnyng al men, and teachyng all men in al wisedome, to make al mē perfect in CHRIST IESV. Wherin I also labour and striue, euen as farforthe as his strength worketh in me myghtely. ii.Corii.i.a ‡Ephe.iii.b D Ephe.iii.b *Matth.xi.d ii.Corin.ii.c Ephe.i.b

¶ The.ii. Chapiter.

For

A FOR I woulde that ye knewe how greate care that I haue for you and for thē that ar at Laodicia, and for as many as haue not sene my person in the flesh, that their hertes might be comforted when they are knit to gether in loue. and in all riches of full vnderstandyng, for to knowe the misterye of GOD the father, and of Chriſte, in whom ar hyd al
Epheſi.v.d the treasures of wisedome and knowledge.* This I saie, least any manne shoulde beguile you with entisyng wordes. For though I be absent in the flesshe, yet am I with you in the spirit, ioiyng and beholdyng your order, and your stedfast faythe in CHRIST.

B As ye haue therfore receiued CHRIST IESV the LORD euen soo walke ye in hym so that ye be roted and buylt in hym, and stablysshed through faith, as ye haue lerned and ther in be plenteous with geuyng thākes. †*Beware, least any man spoyle you through phyMat.xxiiii.a Marke.xiiii.a Luke.xxi d losophie and deceytfull vanitie, after the tradicion of men, and after the ordinances of the Epheſi.v.b worlde, and not after CHRIST. For in hym dwelleth all the fulnes of the Godhed boldly, and ye are complet in hym, which is the hed of al rule and power, by whom also ye ar cir-
Roma.ii.d *cumcised with circumcision whiche is doen Epheſi.ii.c without handes, for asmuche as ye haue put of the synfull bodye of the flesshe throughe the
Roma.vi.a circumcision that is in CHRIST, in that * ye
Galathi.iii.d are burped with him through baptim, in whō ye are also rysen agayne thorough faith, that is wrought by the operation of GOD whiche
C. raised hym from death.

*Roma.v.a * And ye when ye were deade thorough
Epheſi.ii.a synne and through the vncircumcision of your
Colloſſ.i.c flesshe,

flesshe, hath he quickened with hym, and hath forgeuen vs all our trespaces ✠ and hath put out the hande writyng that was againste vs, contained in the lawe written: and that hath he taken out of the waie and hath fastened it to his crosse, and hath ‡ spoyled rule and power, and hath made a shewe of theim openly, and hath triumphed ouer them in his own persone. Let no man therfore trouble your conscience about meate and drincke or for a pece of an holye daie, or of the newe mone, or of the Saboth daies, ‡ whiche are shadowes of thinges to come: bue the body is in CHRIST.

‡ Gene.iii.c
Luke.xi.c
Iohn.xii.e
heb.viii.a, x.a

Lette no manne make you shote at a wrong marke, by the humblenes and holynes of angels, in the thynges whiche he neuer sawe, beyng causelesse puft vp with his fleshly mynd, and holdeth not the heade, wherof al the body by ioyntes and couples receiueth norishment and is knit together, and encreaseth with the increasyng that commeth of GOD. Wherfor if ye be dead with CHRISTE from the * ordinaunces of the worlde why as thoughe ye yet liued in the worlde, are ye led with tradicions: Touche not, taste not, handell not: whiche al perysshe through the very abuse: after the commaundementes and doctrines of men: whiche thinges outwardly haue ỹ similitude of wisdō by superstition and humblenes of mynd, and by hurtyng of the body, and in that they do ỹ flesshe no worshipe vnto the nede thereof.

D

* Gala.iiii.b

¶ The .iii. Chapiter.

IF ye be thē risen again with CHRIST seke those thynges whiche are aboue, where CHRIST sitteth ‡ on ỹ right hād of GOD. Set your affectiō on heauēly thinges * not on yearthy

A
Ephesi.i.d
hebre.i.a
ane.x.c, xii.

earthly thinges. For ye are dead, and your life is hid with CHRIST in GOD. When soeuer CHRIST (whiche is our lyfe) shall shewe him selfe, then shall ye also appere with him in glory. ✝ Mortify therefore your earthy mẽbres: fornicacion, vnclennes, vnnaturall lust, euell concupiscẽce, and couetousnes, which is worshippyng of idoles: for whiche thynges sake the wrath of GOD vseth to come on the chyldren of vnbelefe * emong whome ye walked sometyme, when ye liued in theim.

Ephe.ii.a

B But now we put ye also away from you al suche thynges: wrathe, fearsnes, maliciousnesse, cursed speakyng, filthy communicacion oute of your mouthe. Lie not one to another, seing that ye haue put of the olde man with his workes, and haue * put on the new man which is renued into ỹ knowledge and image of him ỹ made him, wherin is nether Gentile nor Iewe, circũcision nor vncircũcision, Barbarous or Scithian, bond or free: but CHRIST is al in al thyng. ✝ Therfore as elect of GOD, holi and beloued, put on tender mercy, kindenes, humblenes of mynd, meknes, long suffryng, forberyng one another, and forgeuyng one another if any man haue a quarel against another: as CHRIST forgaue you, euen so do ye. Aboue al these thynges put on loue, ‡ which is the bond of perfectnes And ỹ peace of GOD rule in your hartes to ỹ which peace ye ar called in one body. And se that ye be thankful Let the word of CHRIST dwel in you plẽteously with al wisdom. Teach and exhort your own selues, * in Psalmes, & himnes, and spiritual songes, singing with grace in your hertes to the LORD. And ‡ whatsoeuer ye do (in word or dede do al in

Roma.vi.a
Ephesi.iiii.c
‡Galathi.vi.d

C

Matth.xxii.

Psal.xxxiii.a
Ephesi.v.d

‡ i. Corin.x.g

in the name of the LORD IESV, geuyng thãkes to GOD the father by hym. ✠

*Ye wiues, submit your selues vnto your owne husbandes as it is comly in the LORD: ye husbandes, loue your wiues and be no bytter vnto them. *Ye childrẽ obey your fathers and mothers in al thinges, for that is wel plesing vnto the LORD. Ye fathers, prouoke not your children (to anger) lest thei be of a desperat mind *Ye seruauntes be obedient vnto them that ar your bodely masters in al thinges: not with seruice as men pleasers but in singlenes of hert fearyng GOD. And whatsoeuer ye do, doit hertely, as though ye did it to ỹ LORD, & not vnto men: knowyng, that of the LORD ye shall receiue the rewarde of inheritance: for ye serue the LORD CHRIST. But he that doth sinne shall receiue for his sinne. ‡Neyther is there any respect of persones with GOD.

Ephesi.v.ẽ
i,Peter.iii.ã
D
*Ephesi,vi,ã
Ephe.vi,a
Titus.ii.c
i.Peter.ii.c
i.Para.xix.e
Actes.x.a
Ec.xxxv.b
Roma.ii.b
Colloss.iii.c
A

¶ The.iiii. Chapiter.

MASTERS, *do vnto your seruauntes that whiche is iust and equall, knowyng that ye also haue a maister in heauen. *Continue in praier, and watche in the same with thankes geuyng praiyng also for vs *that GOD maye open vnto vs the dooze of vtterance, that wee may speake the mystery of CHRIST (wherefoze I am also in bondes) that I may vtter it, as it becommeth me to speake.

Colloss.iii.c
A
Ephesi.vi.c
*Ephe.vi.c
i.Thes.v.c

*Walke wisely toward them that ar without, and lose no oportunitie. Lette your speech be alwayes well sauoured and powdred with *salt, that ye may know how ye ought to answere euery man.

*Ephe.v.d
Leui.ii.d
Matth.v.6

Of all my busynes shall ye bee certifyed by

Tichicus

Tichicus, the beloued brother and faythfull
minister and felowe seruaunt in the LORD,
whom I haue sent vnto you for the same pur
pose, that he myght knowe what ye doo, and
that he myght comforte your hertes, with one
Onesimus a faithefull and beloued brother,
which is one of you They shall shewe you of
all thynges whiche are a doyng here.

Actes, xxvi. a
‡ii. Tim. iiii. b

*Aristarchus my presoñ felow saluteth you
and ‡Marcus Barnabas sisters sonne: tou-
chyng whome, ye receiued commandementes.
C If he come vnto you receiue hym: and Jesus
which is called Justus, whiche are of the cir-
cumcision. These only are my worke felowes
vnto the kingdome of GOD, whiche haue ben
vnto my consolacion. *Epaphras the seruāt

Colloss. iii. a

of CHRIST, (whiche is one of you) saluteth
you, and alwaies laboureth feruently for you
in prayers, that ye may stand perfect and full,
in al the wil of GOD. For I bere hym record,
that he hath a feruent mynd for you & thē that
ar of Laodicia & them that are of Hierapolis.

D.

Deare Lucas the phisician greteth you and

ii. Timo. iiii. c

*Demas. Salute the brethren whiche are of
Laodicia, and salute Nymphas, and the con-
gregacion, whiche is in his house. And when
the epistle is redde of you, make that it be red
also in the congregacion of the Laodicians: &
that ye lykewyse rede the Epistle of Laodicia.
And say to Archippus: take hede to the office
that thou hast receiued in the LORDE, ỳ thou
fulfil it. The salutaciō by ỳ hand of me Paul
remembre my bōdes, the grace (of oure LORD
IESV CHRIST) be with you. Amen.

Sente from Rome by Tichi-
cus and Onesimus.

¶ The

¶ The first Epistle of

Saincte Paule the Apostle to the

THESSALONIANS

¶ The first Chapiter.

PAVLE and Siluanus A
and Timothe Vnto the con
gregacion of the Thessalo=
nians, in GOD the father,
and in the LORDE IESVS
CHRISTE.

*Grace bee vnto you. and ‡Roma.i.a
peace from GOD our father, and from the i.Corin.i.a
LORDE IESVS CHRIST. ii.Corin.i.a

We geue GOD thanke *alwaie for you all, Gala.i.a
makyng mencion of you in our prayers with= Ephe.i.a
out ceasyng: and call you to remēbraunce be= *Roma.i.b
cause of the worke of your faith, and labor in Philip.i.a
*loue, and because ye haue continued in the Ephe.i.a
hope ‡of our LORD IESVS CHRIST, in the Collos.i.a
sight of GOD our father. ✠ We knowe bre= *i.Thes.iiii.b
thren (vrloued of GOD) how that ye are electe. ‡i.Timo.i.a
For our Gospell came not vnto you by the B
*worde onely, but also by power, and by the i.Cori.ii.a
holy ghost, & by muche certainty as ‡ye know ‡i.Thessa.ii.a
after what maner wee behaued our selues e= C
mong you, for your sake. And ye weame folo=
wers of vs and of the LORD, receiuyng the
worde with muche affliccion, with ioye of the
holy ghoste: so that ye were an ensample to al
that belaue in Macedonia and Achaia.

For from you sounded out the worde of
thy LORDE, not in Macedonia & in Achaia
onely: but your faith also whiche ye haue vn=
to GOD, spred her self abrode in all quarters,
so that it nedeth not vs to speake any thyng D

at all. For thei themselfes shewe of you, what an enteryng in wee had vnto you and how ye turned to GOD from images, for to serue the liuyng and true GOD, and for to loke for his
*Actes.i.b sonne from * heauen, whom he raised from
*Iohn..iii.b death: † euen IESVS whiche deliuereth vs from *the wrathe to come.

¶ The.ii. Chapiter.

i.Thes.i.b FOR ye your selues († brethren) knowe of
•A our enteraunce in vnto you, how that it was not in vain: but euen after that we
*Actes xvi.a had suffered before, and wer *shamefully entreated at Philippos (as ye knowe) then wer we bold in our GOD, to speake vnto you the
Actes.xvii.b Gospell of GOD, in *muche striuyng. For our exhortacion was not to bryng you to errour, nor yet to vnclennesse, neither was it with gile but as wee were alowed of GOD, that the Gospell should bee committed vnto vs: euen so we speake, not as thei that *please
Gala.i.b men but GOD, whiche trieth our hertes.

•B Nether led we our conuersacion at any time with flatteryng wordes, as ye knowe: nether by occasion of coueteousnesse. * GOD is record: nether sought we praise of me, nether of
Philip.i.a you, nor yet of any other, whē we might haue ben in authorite, as the Apostles of CHRIST but we wer tender emōg you, euen as a nourse cherisheth her children, so wer we affectioned toward you: our good wil was to haue dealte vnto you, not ỹ gospel of GOD only: but also our owne soules, because ye wer dere vnto vs.

C † Ye remembre brethren our labor and trauaill. * For we laboured daie and nighte, be-
Actes.xx.g cause we would not bee chargeable vnto any
ii.Thes.iii.b of you, and preached vnto you the Gospel of
i.corin.ix.c GOD

GOD. Ye are witnesses, and so is GOD, how holily and iustly and vnblameably wee behaued our selues emong you that beleued, as ye know, how that we bare suche affeccio vnto euery one of you as a father doth vnto his children, exhortyng, comfortyng, & beseechyng you, that ye would walke worthy of GOD, which hath called you vnto his kyngdom and glory.

For this cause thanke we GOD also without ceasyng, because that when ye receiued of vs the worde (wherwith ye learned to knowe GOD) ye receiued it not as the worde of man: but euen as it was in deede the word of GOD which worketh also in you that beleue. D. For ye brethren became followers of the congregacios of GOD whiche in Iury are in CHRIST IESV: for ye haue suffred like thinges of your kinsmen, as we our selues haue suffred of the Iewes Whiche as thei killed the LORDE IESVS, and their owne Prophetes, euen so haue thei persecuted vs: and GOD thei please not, and are contrary to all men, and hynder vs, that we should not speake vnto the Gentiles, that thei might be saued, to fulfill their synnes alwaie. For *the wrathe of GOD is come on theim, euen to the vttermost. Luke. xxi. b

For asmuche brethren as we are kept from you for a season, as concernyng the bodely presence (but not in the herte) we enforced the more to se you personally with greate desire. And therfore we would haue come vnto you, I Paule once and again: *but Satan withstoode vs. For what is oure hope or ioye, or croune of reioysyng? * Are not ye it in the presence of our LORDE IESVS CHRIST at his commyng? Yes, ye are our glory and ioye. Dani. x. c. *ii. Corin. i. c and. viii. d

¶ The.iii. Chapiter.

A. WHERFORE, sence we could no lēger forbeare, we thought it good to remain at *Athens alone, and sent Timothe our bro ther and minister of GOD † the helper further of our laboure in the Gospell of CHRIST to stablisshe you: and to comfort you, concerning our faieth, *that no man should be moued in these afflictions. * For ye your selues knowe that wee are euen appoynted therevnto. For when we wer with you, we tolde you before, that we should suffre tribulacion, euen as it cam to passe, and as ye knowe. For this cause when I could no lenger forbeare, I sent, that I might haue knowledge of your faithe, least by some meanes the tempter had tempted you and lest our labor had been bestowed in vain.

Actes.xvii.a

Ephe.iii.c
†Ihon.xv.c
Actes.xiiii.d
Psa. xxxiiii.d
Pro.xxiii.b

B But nowe lately, when Timothe came from you vnto vs, † declared vnto vs your faithe and your loue, and how that ye haue good remembraunce of vs alwaies, desiryng to se vs as we also desire to se you. Therfore bretheren we receiued consolacion by you, in all our aduersitie and necessite, through your faith. For nowe are wee aliue, if ye stande stedfaste in the LORD. For what thankes can we recompēce to GOD again for you, ouer all that ioy, that we ioye for your sakes before our GOD: prai-yng, night † daie exceadyngly, that we might se you presently and might fulfill the thynges whiche are lackyng vnto your faieth.

C GOD hym self our father, and our LORDE IESVS CHRIST, shall gide our iourney vnto you: the LORDE also shall increase you and make you flowe ouer in loue one towarde a-nother, and towarde all men, euen as we doo toward

towarde you, that we maie make your hertes stable & vnblameable, in holines before GOD our father, at the commyng of our LORDE IESVS CHRIST with all sainctes.

¶ The .iiii. Chapiter. ✠

FVRTHERMORE, we beseech you (bre thren) and exhorte you by the LORD IESVS, that ye increase more and more, euē as ye haue receiued of vs, howe ye ought to walke & to please GOD. For ye knowe what cōmaundementes we gaue you by our LORD IESV CHRIST. For this is the will of GOD ‡euen your holines, that ye should abstain frō fornication, and that euery one of you should know *how to kepe his vessell in holines and honor, and not in the lust of cōcupiscence‡ as do the Heathen, which knowe not GOD, that no man oppresse & defraude his brother in bargainyng: because that the LORD is the auenger of al suche thynges, as we told you before and testified. For GOD hath not called vs vn to vnclennes: but vnto holines. ✠ *He therefore ỳ despiseth, despiseth not man, but GOD whiche hath sent* his holy spirite emōg you.

✠ But as touchyng brotherly ‡loue, ye nede not, ỳ I write vnto you. *For ye are taught of GOD, to loue one another. Yea, and that thyng verely ye do vnto all the brethren whiche are in all Macedonia. We beseche you brethrē, that ye increase more and more, and that ye studye to be quiete, and to medle with your owne businesse, and * to worke with youre owne handes, as we commaunded you: that ye maie behaue your selues honestly towarde theim that are without, and that nothyng bee lackyng vnto you. ✠

A.

Roma.xii.a
Ephes.v a.
*i.Cor.vii.a
‡Roma.i.c

B

Luke.x.c
*i.Cor.iii.b and.vi.d
‡i, Thes.i.a
* Ihon.xiii.d and.xv.b
i Iohn.iiii.b

C.

Actes.xx.g
i.Cor.ix.c
ii Thes.iii.b

D. ✠ I would not brethren that ye should be ignorant concernyng them whiche are fallen a slepe, that ye sorowe not as other we, whiche
Sapien. ii. b haue *no hope. For if we beleue, that IESVS died, and rose again: euen so them also which slepe by IESVS, will GOD bryng again with hym. For this saie we vnto you in the worde
‡ i. Corin. xv. g of the LORDE, that wee whiche shall ‡ liue, and shall remain in the cõmyng of the LORD shall not come yer thei whiche slepe. For the LORDE hymself shall discende from heuen
Mat. xxiiii. b with a shoute and the voyce of the * Archan-
Daniel. xii. a gell ✠ trõpe of GOD. And the ded in CHRIST shall rise first: then we whiche shall liue (euen wee whiche shall remain) shalbee caught vp with theim also in the cloudes, to mete the LORDE in the aire. And so shall wee euer bee with the LORDE. Wherfore, comforte youre selfes one another with these woordes. ✠

¶ The. v. Chapiter.

A FINALLY of the tymes ✠ seasones (bre thren) it is no nede that I write vnto you for ye your selues knowe perfectely, that
Mat. xxiiii. b *the daie of the LORD shall come euen as a
ii. Peter. iii. c thef in the night. For whē thei shal say, peace
Apoca. iii. a and all thynges are safe, then shall *soden de-
and. xv. b struccion come vpon thē (as sorowe cõmeth vp-
*Iere. xv. b on a womã trauailyng with child) ✠ thei shal not scape. But ‡ ye brethrē are not in darknes
‡ Ihon. xii. c that, that daie should come on you as a thefe.
Ephe. v. c ✠ Ye are al the childrē of light, ✠ the children
B. of the daie. We are not of the night nether of
Roma. xiii. d darkenes. * Therfore let vs not slepe as do o-
ther, but let vs watche ✠ be sober. For they ✠ slepe, slepe in the night: ✠ thei that be dronken are dronken in the night. But lette vs whiche

are

are of the daie, bee sober, * armed with the
breste plate of faieth and loue, and with hope
of saluacion for an helmet. For GOD hath
not appoynted vs to prouoke wrathe vnto
oure selfes, but to obtaine saluacion by the
name of our LORD IESV CHRIST * which
died for vs: That whether we wake or slepe,
we should liue together with hym. Wherfore
comforte your selues together, and edifie e-
uery one another, euen as ye do. ✝

We beseche you brethren, that ye knowe thē
*whiche laboure emong you, and haue the o-
uersight of you in the LORDE, and geue you
exortacion, that ye haue theim in high repu-
tacion throughe loue for their woorkes sake,
and bee at peace with theim.

✝ We desire you (brethren) warne them that
are vnruly, comforte the feble minded, lift vp
the weake, be pacient towarde all men. * See
that none recompence euill for euill vnto any
manne: but euer folowe that, whiche is good,
bothe emong your selfes, and to al men * Re-
toyse euer. ✝ Praie continually. In all thyn-
ges geue thākes For this is the will of GOD
through CHRISTE IESV towarde you.

Quenche not the spirite. * Despise not pro-
phesiynges. Eramē al thynges, kepe that whi
che is good. Abstain from al euill appearaunce
The verye GOD of peace sanctifie you tho-
rowe out. And I praie GOD that your whole
spirite, and soule and body, maie be preserued:
so that in nothyng ye maie bee blamed in the
commyng of our LORDE IESVS CHRIST.
* Faiethfull is he whiche called you, whiche
will also do it. Brethren, praie for vs. * Grete
all the brethren with an holy kisse. I charge
you

Ephe.vi.b

*i.Cor.v.c

C.
Gala.i.b
i.Timo.v.c
Philip.ii.d

Matth.v.g
D.

*Philip.iiii.a
✝Luke xviii.c

i.Cor.xiiii g

*Nu.xxiii.g
i.cor.i.b.x.c
*Roma.xvi c
i.Corin.xv.d
ii.corin.xiii.c

you in the LORD, that this Epistle be red vn-
ii. Thes. iii. d to all the holy brethren. * The grace of the LORD IESVS CHRIST be with you: Amen.

¶ The firste Epistle vnto the Thessalonians was written from Athens.

¶ The seconde Epistle of Saincte Paule the Apostle to the THESSALONIANS.

¶ The firste Chapiter.

A PAVLE and Siluanus & Timotheus. Vnto the congregacion of the Thessalonians in GOD our father, and in the LORDE IESVS CHRIST. * Grace be vnto you and peace from GOD our father, and from the LORDE IESVS CHRIST.

Roma. i. a
i. Corin. i. a
Ephe. i. a

We are bounde to * thanke GOD alwaies for you brethren (as it is mete) because þ your faieth groweth exceedyngly, and euery one of you swymmeth in loue towarde another betwene your selues, so that we our selues boste
B. of you in the cõgregaciõs of GOD, ouer your pacience, & faith in all your persecucions and tribulacions that ye suffre, whiche is a token of the righteous iudgement of GOD, that ye are coũted worthy of the kingdõ of GOD for whiche ye also suffre. It is verely a righteous thing with GOD þ he recõpence tribulaciõ to them that trouble you: & to you whiche are tro-
C bled, rest with vs, when the LORDE IESVS shal shewe hymself frõ heuen with the angels of his power, with flamyng fire, whiche shall render vengeaunce vnto them that know not

GOD

*Roma. i. b
Philip. i. d
Ephe. i. d
Collos. i. d

GOD * and ỳ obeye not the Gospell of our LORDE IESVS CHRIST, * whiche shalbee punished with euerlastyng damnacion, from the presence of the LORD, and from the glory of his power: * when he shall come to bee glorified in his sainctes, and to bee come merualous in all them that beleue: because our testimony that we had to you, was beleued euē the same daie. * Wherefore, we praie alwaies for you that our GOD will make you worthy of this callyng and fulfill all delectacion of goodnesse and the worke of faieth with power: that the name of our LORDE IESVS CHRIST maie bee glorified by you, and ye by hym accordyng to the grace of our GOD, and of the LORDE IESVS CHRIST.

Romā.ii.b
*Sapi.v.c
D.
Matth.xxv.c
Collos.i.a
Philip.i.b

¶ The ii. Chapiter. ✠

A

VVE beseche you (brethren) by the comynyng of ỳ LORD IESVS CHRIST & in ỳ we shall assēble vnto him, ỳ ye be not sodēly moued frō your mind nor be troubled, nether by spirit, nether by wordes, nor yet by letter which should seme to come frō vs, as though the day of CHRIST were at hād. Let no man deceiue you by any meanes, for the LORD shal not come except there come ‡ a departyng first, & that ỳ sinful mā be opened, the sonne of perdicion, whiche is an aduersary: & is exalted aboue al that is called GOD, or that is worshipped: so that he dot' sit * in the temple of GOD, bostyng hymself to be GOD.

‡ Dani.ix.g
i.Timo.iiii.a
i.Cor.iiii.c and.vi.d

B

Remembre ye not, that whē I was yet with you, I tolde you these thynges. And nowe ye knowe what withholdeth: euen that he might be vttered at his tyme. ‡ For the mistery of the iniquitie woth all redy worke: till he whiche

‡ i.Ihon ii.c

now onely letteth, bee taken out of the waie.
*Esay.xi.a And then shall that wicked be vttered, ‡whom the LORDE shall consume with the spirit of his mouth, & shal destroy with the appearaūce of his commyng † euen hym whose cōmyng is after the workyng of Satan, with al lyyng
Mat.xxiiii.c power ‡signes and wonders: and with all deceiuablenes of vnrighteousnes, emong theim that perishe: because thei receiued not the loue of the trueth, that thei might bee saued.
Roma.i.d ‡And therefore GOD shall sende them strōg
C deluciō, that thei should beleue lies: that al thei might be damned, whiche beleued not ỹ truth but had pleasure in vnrighteousnes. But we are bound to geue thankes alwaie to GOD for you (brethren beloued of the LORDE) for because that GOD hath frō the beginnyng chosen you to saluacion, through sanctifiyng of the spirite, and through beleuyng of the truth whereunto he called you by our Gospel to obtain ỹ glory of our LORD IESVS CHRIST.
D' † Therfore brethren stand fast, and kepe the ordinaunces whiche ye haue learned: whether it were by our preachyng, or by Epistle. Our LORDE IESV CHRIST hymself, and GOD our father (whiche hath loued vs, & hath geuē vs euerlastyng consolacion, and good hope through grace) comforte your hertes and stablishe you in all good saiyng and wyng.

¶ The.iii. Chapiter.

A FVRTHERMORE brethren praie ye for vs, * that the worde of GOD maye
*Ephe.vi.c haue passage, and be glorified, as it is also with you: And that wee maie bee deliuered
Collos.iiii.b from vnreasonable and froward menne. For all menne haue not fayth, but the LORDE is faithful

faiethful, whiche shal stablishe you, & preserue you frō euil. We haue cōfidence through the LORD to you ward, that ye both do, and will do the thinges whiche we cōmaunde you. And the LORD guyde youre heartes to the loue of GOD & to the paciēt waityng of CHRIST. ✠

✠ We require you brethren by the name of our LORDE IESV CHRIST * that ye withdrawe your selfes from euery brother, that behaueth hymself inordinatly, and not after the institution whiche ye receiued vs. For ye your selfes know, how ye ought to folowe vs. For wee behaued not our selfes inordinatly emōg you. Neither tooke wee bread of any man for naught: but * wrought with labor and swete night and daie, because we would not be chargeable to any of you: not but that we had authoritee: but to make our selfes an ensample vnto you, to folowe vs. For when wee were with you, this we warned you of, that if any would not worke, the same should not eate. B i. Cori. v. d Actes. xx. g i. Corin. ix. c i. Thes. ii. c and. iiii. c

For wee haue heard saie that there are some whiche walke emong you inordinatly, worcheyng not at all, but beyng busibodies. Them that are suche, wee commaūde and exhorte, by our LORDE IESV CHRIST that thei worke with quietnesse, & eate their owne bread: ✠ brethren be not ye wery in well doyng. ✠ If any man obeye not our saiyng, sende vs worde of hym by a letter: and ✠ haue no cōpaignie with hym that he maie bee ashamed. And coumpte hym not as an enemie: But warne hym as a brother. The very LORDE of peace geue you peace alwaies, by all meanes. The LORDE bee with you all. The salutacion of me ✠ Paul with myne owne hand, This is the tokē in all C. Gala. vi. c ii. Thes. vi. d

Epistles

i. Thessa. v. a
Philip. iiii. d

Epistles, so I write. * The grace of oure LORD IESVS CHRIST be with you al: Am
¶ Scute from Athens.

¶ The firste Epistle of saint Paule vnto Timothe.

¶ The firste Chapiter.

A

Actes. ix. e



PAVLE an Apostle of IESVS CHRIST, ‡ by the cō
mission of GOD our sau
our, and LORDE IESV
CHRIST, whiche is * ou
hope. Unto ‡ Timothe his
natural sonne in the faith

i. Thessa. i. a
‡ Acte. xvi. a

‡ Grace, mercy, and peac

*i. Cor. i. a
Gala. i. c

from GOD our father, and from the LORD
IESVS CHRIST our LORDE.

As I besought the to abide still at Ephesus
(when I departed into * Macedonia) euen so
do, that thou commaunde some that thei fo
lowe no straūge doctryne, nether geue hede * t
fables and endelesse genelogies whiche bred
doubtes moze then godly edifiyng, whiche is
by faieth: for the ende of the commaundemen
is, * loue out of a ‡ pure herte, and of a goo
conscience, ¶ of faith vnfained: frō the whi
thynges, weause some haue erred, thei are tu
ned vnto vain iangelyng, because thei woul
be doctozs of the lawe, and yet vnderstāde no
what thei speake, nether whereof thei affirme

Actes. xix. b
and. xx. d

*ii. Timo. ii. c
Titus. iii. c
i. Ti. iiii. a

B

Roma. xiii. c
‡ Actes. xv. b

¶ Wee knowe, that * the lawe is good, if
man vse it lawfully: knowyng this, * how
that the lawe is not geuen vnto a righteou
man, but vnto the vnrighteous and disobe
diente, to the vngodly and to synners, to vn
holy and vncleane, to murtherers of fathers
ar

* Roma. vii. c
Gala. iii. c
‡ Gala. v. d

and murtherers of mothers, to manslears, to
*whozemongers: to theim that defile theim
selues with mankynd: to menstealers, to liars
to periured, and if there bee any other thyng
that is contrary to the holsome wtrine, accoz
dyng to the Gospel of the glozy of the blessed
GOD, whiche is committed vnto me. * Leui.xxi.b Roma.i.d

And I thãke CHRIST IESVS our LORD C
whiche hath made me strong: foz he coumpted
me true, and put me in office where as before
I was a blasphemar, *and a persecuter, and Actes.ix.a
a tirãt. But yet I obtained mercie, because I and.xxii.a
did it ignozauntly through vnbelcue. Neuer- i.Corin.xv.b
theless, the grace of our LORDE was ercea- Gala.i.c
dyng aboundaunte with faith and loue, whi-
che is by CHRIST IESV. ✠ This is a true
saiyng (and by all meanes wozthy to be recei-
ued of vs) that *CHRIST IESVS came into
the wozld, to saue synners, of whõ I am chief *Matth.ix.b
Notwithstandyng foz this cause obtained I Marke.ii.c
mercie, that IESVS CHRIST should firste Luke.xix.a
shewe on me al long pacience, to declare an en Ihon.iii.c
sample vnto thẽ whiche should beleue on him
vnto eternall life. So then vnto GOD, kyng
euerlastyng, immozrall *inuisible, wise onely, Collo.i.c
be honor and praise foz euer and euer. Amen.

This commaundement commit I vnto thee D
sonne Timotheus accozdyng to the Pzophe-
sies, whiche in tyme past were Pzephesied of
thee, that thou in them shouldest fight a good
fight, hauyng faith and good conscięce: whi-
che some haue put awaie from theim. And as
concernyng faith haue made shipwracke. Of ii.Timo.ii.c
whose numbre is *Hymeneus and ‡ Alexãder *ii.Ti.iiii.c
whom * I haue deliuered vnto Satan, that ‡Ma.xviii.c
thei maie learne not to blaspheme. i.Cor.v.a

The

The.ii. Chapiter.

A I EXHORT therfore, that aboue al thyn-
ges, praiers, supplicacions, intercessions
and geuyng of thankes be had for all men
Iere.xxix.c *for kynges, and for all that are in authori-
Baruche.i.c tee, that wee maie liue a quiete and a peacea-
ble life, with all godlinesse and honesty. For
that is good & accepted in the sighte of GOD
ourc sauioure whiche will haue all menne to
be saued and to come vnto the knowledge of
the trueth. For there is *one GOD, and one
Ihon.xvii.a ‡mediatour betwene GOD & man, euen the
*hebre.ix.d man CHRISTE IESVS, whiche gaue himself
Gala.iii.c a ransome for all men, that it should be testi-
*Roma.i.a fied at his tyme, *where vnto I am ordained
and.xi.c a preacher and an Apostle. I tell the trueth in
ii.Timo.i.c CHRISTE and lye not: beeyng the teacher of
the Gentiles with fayth and veritie. ✝

Iohn.iii g I will therfore that the menne* praie euery-
B wher, liftyng vp pure handes without wrath
or doubtyng. Likewyse also the women, that
thei araye themselues in comely apparel with
shamefastnesse and discrete behauioure, not
with broyded heare, either golde or pearles, or
costly araye: but as becommeth women, that
professe godlinesse throughe good woorkes.
i.Corin.xiii.b ‡Let the women learne in silence with al sub-
iection. I suffre not a woman to teache, nei-
ther to vsurpe authoritee ouer the man, but
to be in silence. For Adam was firste fourmed
and then Eue. Adam also was not deceiued,
but the woman was deceiued, and was sub-
dued to the transgression. Notwithstandyng
through bearyng of children she shalbe saued,
if thei continue in faithe and loue, and holy-
nes, with discrecion.

The

THE .III. CHAP.

¶ The.iii. Chapiter.

THIS is a true saiyng: If a man desire the office of a bishop, he desireth an honest worke. A bishop therfore muste be blameleste, the husbande of one wife, diligent, sober, discrete, a keper of hospitalitee: apte to teche, not geuē to ouermuche wine, no fighter not gredy of filthy lucre: but gētle, abhorryng fightyng, abhorryng coueteousneste, one that ruleth well his owne hous, one that hath children in subiection with all reuerence. For if a man cannot rule his owne hous, how shall he care for the cōgregaciō of GOD? He maie not be a yōg scholer, lest he swel & fall into the iudgement of the euill speker. He must also haue a good report of thē whiche are without, least he fall into rebuke, & snare of the euill speker. A

Likewyse must the ministers be *honest, not double tounged, not geuen vnto muche wyne, neither gredy of filthy lucre: but holdyng the mistery of the faithe with a pure conscience. And let theim firste bee proued, and then lette theim minister so that no manne bee hable to reproue theim. Euen so muste their wiues bee honest, not euill spekers: but sober and faithfull in all thynges. Let the deacons be the husbandes of one wife, & suche as rule their children well, & their owne housholdes. For ‡ thei that minister wel get thēselfes a good degree & great libertie in ỹ faith, whiche is in CHRIST IESV. These thynges write I vnto thee, trusting to come shortely vnto thee: but and if I tary lōg, that then thou maiest yet haue knowledge, how thou oughtest to behaue thy self in the hous of GOD, whiche is the congregaciō of ỹ liuyng GOD, the piller & ground of truth B Acts.vi.* * Mat.xxv.‡ C

And

And without doubt greate is that mistery of
Ihon.i.b godlines: * GOD was shewed in the flesshe,
was iustified in the spirit, was seen emōg the
angels, was preached vnto the Gentiles, was
beleued on in yearth, and receiued vp in glori.

¶ The.iiii. Chapiter.

A THE spirite speketh euidently, that * in
Actes.xx.f the latter tymes some shall ‡ depart frō
‡i. Timo.iii.a the faith, and shall geue hede vnto spi-
ii.Pete.ii.c rites of erroure, and deuelishe doctrynes of thē
and.iii.a whiche speke false through ypocrisie, and haue
Iudi.i.c their consciences marked with an hote Iron
ii.Thes.ii.a forbiddyng to mary, and commaundyng to
*Gene.i.b abstain frō meates * whiche GOD hath crea-
‡Mat.xxvi.c ted to bee receiued ‡ with geuyng thankes, of
Actes.xxvii.f them whiche beleue and knowe the truth. For
*Gene.i.d * all the creatures of GOD are good, and no-
Ec.xxxix.c thyng to be refused, if it be receiued with thā-
Marke.vii.d kesgeuyng. For it is sanctified by the worde
Roma.xiiii.e of GOD and praier. If thou put the brethren
Titus.i.d in remembraunce of these thynges, thou shalt
‡ii.Timo.iii.d be a good minister of IESVS CHRIST ‡ whi-
che hast been norished vp in the wordes of the
faieth and of good doctrine whiche thou hast
continually folowed But * caste awaie vn-
i.Timo.i.a godly and olde wifes fables.
ii.TiMo.ii.c Exercise thy self rather vnto godlinesse. For
Titus.iii.c * bodely exercise profiteth litle: but godlines
*Collo.ii.c is profitable vnto al thinges as a thyng whi-
B che hath promises of the life that is now, & of
the life to come. This is a sure saiyng, & by al
meanes worthy to be alowed. For therfore we
labour and suffre rebuke, because we beleue in
the liuyng GOD, whiche is the sauioure of all
mē, specially of those that beleue. Suche thyn-
Titus.ii.c ges commaunde and teache. * Let no manne
despise

dispise thy youth * but be vnto them that be- Titus.ii.b
leue, an example, in word, in conuersation, in ii.Timo.i.c
loue, in spirit, in fayth, in purenes. i.Peter.v.a
Tyl I come, geue attendaunce to readyng, to C
exhortation, to doctrine. Dispise not the gift
that is in the, whych was geuen the throughe
prophesie, with the * laiyng on of handes by Actes.vi.b
the authorite of priesthod. These thynges ex- vii.c.xiii.a
ercise, and geue thi self vnto them, that it may and.xix.a
be sene, howe thou profitest in all thynges. Num.xxvii.d
Take hede vnto thy selfe, and vnto learnyng ii.Timo.i.b
and continue therin. For if thou shalt so do ꝑ
shalt saue thi selfe, and theym that heare the.

¶ The.v. Chapiter. ✠

REbuke not an elder rigorously * but ex- Leui.xix.d
hort him as a father: ꝑ yonger men, as A
brethrē the elder wemen, as mothers: ꝑ
yōger as sisters, w̄ al purenes. Honour wyd-
dowes, whiche are true widdowes. If anye
wyddow haue children or nephwes, let theym
learne fyrst to rule theyr owne houses godlye
* & to recompence their elders. For ꝑ is good Eccle.iii.b
& acceptable before GOD. She that is a true
* widdowe and frendles, putteth her trust in * Luke,ii,f
GOD, and continueth in supplycation & prai-
ers night and day. But she that lyueth in ple-
sure, is dead, euen yet alyue. And these thyn-
ges commaund, that thei may be without re-
buke. But if any prouide not for his owne (&
specially for thē of his household) ꝑ same hath
denied the faith and is worse then an infidel.
Let no widdow be chosen vnder. lx. yere old & B
such a one as was the wyfe of one man, and * Gene.xix.a
well reported of men in good workes: if she Acte.x.c
haue brought vp children * if she haue lodged Roma.xii.c.
straungers, if she haue washed the saynctes i.Peter.iiii.a

 fete hebre.xiii.a

kete, if she haue ministred vnto theym whyche were inaduersitie, if she haue bene continually geuen vnto all maner of good worckes: the ponger wyddowes refuse. For whē thei haue begonne to ware wanton agaynst CHRIST, thei wyll mary, hauyng dampnation because they haue cast away theyr fyrst fayth. And also they learne to go from house to house ydle yea, not only ydle, but also tatlers and busibodies speakyng thinges which are not comly. C I wyll therefore that the ponger women
i. Cor. vii. b *mary, to bear children, to gyde ỹ house and geue none occasion to the aduersary to speke euyll. For many of theym are alredye turned backe, and are gone after Satan. And if anyes man or woman that beleueth haue wyddowes, let them minister vnto them, and let not ỹ cōgregation be charged: that ther may be sufficient for them that are widdowes in dede.
The elders that rule wel, are worthy of double honour, most specially thei which labourre in the worde and teachyng. For the scripture
Deut. xxv. b sayth *thou shalt not mosel the mouth of the
i. Cor. ix. a ore that treadeth out the corne. And ‡ the la-
‡Matth. x. b bourer is worthy of his rewarde. Agaynst an
*Deu. xix. d elder receiue none accusation: but * vnder. ii. or. iii. witnesses. Them that sinne, rebuke openly, that other also may feare.
D I testifye before GOD and the LORD IESVS CHRIST and the elect angels, that thou
*Nu. xxvii. c obserue these thiges without hastines of iud-
Actes. vi. c gement, and do nothing partially * Lay han-
vii. c. xiii. a des sodenly vpō no mā, nether be partaker of
and. xix. a other mens sinnes: kepe thy selfe pure. Drink
i. Timo. iiii. d no longer water, but ‡ vse a litle wyne for thy
ii. Timo. i. b stomackes sake and thyne often diseases.
‡Ec. xxvi. b

Some

Some mens sinnes are open afore hand, and go before vnto iudgement, and some mennes synnes folowe after. Lykwise also good workes are manifest before hande, and they that are otherwyse, cannot be hyd.

¶ The .iii. Chapiter.

LEt as manye * seruauntes as are vnder the yoke, count their masters worthy of al honour, that the name of GOD & hys doctrine be not euil spoken of. He that they which haue beleuing masters, dispyse thē not because they are brethren: but rather do seruyce, for as much as thei are beleuyng and beloued & partakers of the benefit. These thinges teache & exhort * If any mā folowe other doctrine, & encline not vnto the wholsome wordes of our LORD IESV CHRIST, and to the doctrine which is according to godlines, he is puft vp, and knoweth nothing: but wasteth his braines about questions & * strife of wordes, wherof spring enuy, strife, railinges, euyl surmisinges, vaine disputacions of men that haue corrupt myndes, & that are * robbed of the truth: which thinke, that lucre is godlines Frō thē that are such seperat thy self. Godlines is great riches * if a mā be cōtēt with that he hath. ‡ For we brought nothing into ỹ world neither may we cary any thyng out. But when we haue fode & raiment we must therw̄ be cōtent. Thei ỹ wilbe rych, fal into temptation & snares (of the deuyl) and into many folish and noysome lustes, which drowne men into perdition and destruction. For couetousnes of mony is the rote of all euyl: which whyle some lusted after, they erred from the fayth and tangled theym selues wyth manye sorowes.

A.
* i. Cor. vii. e
Ephe. vi. a
Collo. iii. d
Titus. ii. b
i. Peter. ii. d

Galathi. i. a

i. Timo. i. a
Titus. i.

ii. Thessa. ii. a
B

Eccle. xix. d
hebre xiii. a
‡ Iob. i. b
Eccle. v. c

C. But thou man of GOD, fly ſuch thynges. Fo
lowe righteouſnes, godlines, fayth, loue, pa-
cience, mekenes. Fight ꝑ good fight of faith:
Lay hand on eternal lyfe, wherunto thou art
alſo called, and haſt profeſſed a good profeſ-
ſion befoꝛe many witneſſes. I geue the charge
Actes.xvii.f in the ſyght of GOD *whiche quickeneth all
thyng, and beforе IESV CHRIST (which vn-
der Poncius Pilat witneſſed a good wytne-
ſſyng) that thou kepe the commaundement, ꝛ
be wythout ſpot and vnrebukeable, vntyl the
Apoca.xvii.e and.xix.b aperyng of our LORD IESVS CHRIST *
wlych apperyng (in his tyme) he ſhall ſhewe,
that is bleſſed and mightie only, kyng of kin-
ges, and LORD of Lordes, which only hathe
Exo.xxxii.d immoꝛtalite, and dwelleth in the light that no
Iohn.i.c man can attayne, *whom no man hath ſene,
and.vi.e nether can ſe, vnto whom be honour and rule
i.Iohn.iii.b euerlaſtyng. Amen.
*Math.vi.c Charge thē whiche are riche in thiswoꝛld ꝑ
Luke.xii.d they be not hye mynded, noꝛ *truſt in vncer-
Eccle.xxix.b tain riches, but in the liuyng GOD (which ge
ueth vs aboūdantly all thynges to enioy thē)
that they do good: that thei be redye to geue ꝛ
Math.vi.c gladly to diſtribute *laiyng vp inſtoꝛe foꝛ thē
ſelues a good foundation againſt the tyme to
come, that thei may optayn eternall lyfe.
O Tymothe, ſaue that which is geuen the to
kepe, and auoyd vngoſtly vanities of voyces
and oppoſicions of ſcience falſelye ſo called,
which ſcience while ſome pꝛoffeſſed, thei
erred as concerning the faith. Gꝛace
be with the Amen.

¶ Sent from Laodicea, which is the
chiefeſt citie of Phꝛigia,
Pacaciana.

The

The second Epistle of
saynt Paul the Apostle to Timothe.

The fyrst Chapiter.



AVL an Apostle of IESVS CHRIST, by ꝑ wyl of God according to the ꝓmes of life, whyche is in CHRIST IESV. To Timothe his beloued sonne, Grace, mercye and peace, from GOD the father, & from IESVS CHRIST our LORD. A.

I thanke GOD * whom I serue from myne elders with pure conscience, that wythout any ceasyng I make mencion of the in my ꝓiers night and day, desiryng to se the, myndefull of thy teares: so that I am fylled with ioye, when I cal to remembraunce the vnfayned fayth that is in the, whych dwelte first in thy graunde mother Lois, and in thy mother Eunice: and I am sure that it dwelleth in the also. Wherfore, I warne the that thou stere vp the gyft of GOD which is in the * by the puttyng on of my handes. ‡ For GOD hathe not geuen to vs the spirit of feare: but of power, and of loue, and of sobernes. * Be not thou therfor ashamed of the testimony of our LORD, nether be ashamed of me ‡ whych am his prisoner: but suffre thou aduersitie wyth the Gospel, accordyng to the power of GOD whych * saued vs, and called vs with an holy callyng, not accordyng to our dedes, but according to his owne purpose and grace, whiche was geuen vs through CHRIST IESV, (before the world began) but is nowe declared openly, by the appearyng of our sauyour IESV CHRIST * whych hath put away deth

Actes.xxii.a
Roma.i.a
Philip.iii.a

B.

i.Timo.iiii.d
‡ Roma.viii.c
Roma.i.b
‡ Ephe.iii.c
Titus.iii.b
Ephe.i.a

C

i.Corin.xv.g
hebre.ii.a

& hath brought life & immortalitee vnto light
Roma.i.a. through the Gospel * wherunto I am appo-
and.xi.c inted a preacher and Apostle, and teacher of ỹ
i.Timo.ii.b Gētiles: for the which cause I also suffre these
thinges. Neuertheles, I am not ashamed. For
I knowe, & am sure, that he (in whom I haue
put my trust) is able to kepe that whiche I
D haue committed to his kepyng, agaynst that
i.Ti.iiii.b day * Se that thou haue the ensample of the
Titus.ii.b holsome wordes, which thou hast hard of me
i.Pete.v.g with fayth and loue that is in CHRSITIE-
SV. That good thing, which was committed
to thy keping, hold fast through the holy goost
which dwelleth in vs. This ỹ knowest, how
that all thei whiche are in Asia, be turned fro
me. Of which sort are Phigelus and Hermo
genes. The LORD geue mercy vnto ỹ house
hold of Oneliphorus for he oft refreshed me,
Matth.xxv.d and was not ashamed of my chain: but when
Roma.i.a he was at Rome, he sought me out very dili-
gently, and found me. The LORD graunt vn
to him, ỹ he may fynd mercy with the LORD
at that daye And in howe manye thynges he
ministred vnto me at Ephesus: thou knowest
very well.

¶ The .ii. Chapiter. ✠

A THou therefore my sonne: bee strong in
the grace (that is throughe CHRISTE
IESV) and in the thīges that thou hast
heard of me by many witnesses, ỹ same com-
Titus.i.d mytt thou † to faythful men, whiche shalbe apt
to teache other also. Thou therfore suffre af-
flictiōs as a good soudier of IESV CHRIST
No man that warreth: entangleth hymselfe
with worldly busines: & that because he maye
plese hym: which hath chosē hym to be a soul-
dier

dier. And though a man striue for a maistery:
yet is he not crouned: except he striue lawfully
*The husbād man that laboureth must first i.Cori.ix.a
receiue of the fruites. Consider what I saye
The LORDE geue the vnderstandyng in all
thinges. ‡Remember that IESVS CHRIST B
‡of the sede of Dauid rose again from deth Matth.i.a
accordyng to my Gospel, wherin I suffre tro Roma.i.a
ble as an euil doer, euen vnto bondes. But ꝑ
word of GOD was not bound. Therfore ‡I ‡Actesxx.c
suffre all thinges, for the elect sakes, that they
myght also optaine the saluation, whiche is
in CHRIST IESV with eternal glory. It is a
true saiyng: * for if we be dead with him, we Roma.vi.b
shal also liue with him * If we be patient we *Roma.viii.c
shal also raigne with him ‡If we deny him, he ‡Luke.xii.b
also shal deny vs. If we beleue not ‡ yet aby- ‡Roma.iii.a
deth he faithful. He cannot deny him self. Of Num, xxiii.c
these thinges put them in remembraunce, and
testify before the LORD, that thei folowe no
contencious wordes, which are to no profyte
but to the peruertyng of the hearers.
Study to shew thi selfe laudable vnto GOD C
a workman that needeth not to be a shamed, di
stributing the worde of truth iustlye. * As for i.Ti.i.a.vi.b
vngodly vanities of voices, passe thou ouer
them. For they wyl encrease vnto greater vn-
godlines and their wordes shall fret euen as
doth the desease of a cancre: of whose noum-
ber is *Himeneus and Philetus, whiche (as i.Timo.i.d
concerning the truth) haue erred: saiyng, that
the resurrection is past alredy, and do destroy
the faith of some.
But the sure ground of GOD standeth still *Iohn.x.f
and hath his seale: * the LORDE knoweth B.
them that are his. And lette euerye manns

that calleth on the name of CHRISTE de-
Roma.ix.d part from iniquitie. Notwithstandyng *in a great house are not onely vessels of gold and of syluer: but also of wood and of yerth: som for honoure, and some vnto dishonoure. If a man therfore purge hym selfe from such men he shalbe a vessel sāctified vnto honour, mete
D for the vses of the LORD, and prepared vnto all good workes. Lustes of youth auoyde but folow righteousnes, fayth, loue and peace, w̄ them that call on the LORD with a pure hert
i.Timo.i.a and.vi.b *Folysshe and vnlearned questions put from the, knowyng that they doo but gendre stryfe. The seruaunt of the LORD must not stryue:
i.Timo.iii.a but be gentyl to al men, *apte to teache, and
Gala..vi.a one that can suffre the euil with mekenes and can ‡ informe them that resist (the truth) if that GOD at any tyme wyl geue them repentaunce, for to knowe the truthe, and that they maye come to them selues agayne oute of the snare of the deuyl whiche are holden captyue of hym at his wyl.

A ¶ The.iii. Chapiter.

Actes.xx.f THis knowe, that ‡ in the last daies shal
i.Timo.iiii.a come perelous times. For men shall be
i.Peter.ii.a louers of their owne selues, couetous,
Iudi.i.c bosters, proud, cursed speakers, disobedient to fathers & mothers, vnthākful, vngodly vnkynd, truce breakers, false accusers, riotours, fearce, dispisers of them which are good, traitours, heddy, hie minded, gredy vpō voluptiousnes more then the louers of GOD, hauing a similitude of godlines, but haue denied ẏ power therof: & suche abhorre. For of this sort
Titus.i.c are they ‡ whiche entre into houses, and bring into bōdage women laden w̄ sinne, which we

men

men are led with diuers lustes, euer lernyng ✝
neuer able to come vnto the knowledge of the
truth. ✱As Jannes and Jambres withstode
Moses, euen so do these also resist the truth: B
men thei are of corrupt myndes, and leude as
concernyng the fayth: but they shal preuail no
longer. For their madnes shalbe vttered vnto
al men euen as theirs was. But thou hast ſen
the experience of my doctrine, fashion of ly-
uyng, purpose, fayth, long sufferyng, loue, pa-
tience, persecutions and afflictions, whyche
happened vnto me at Antioche, at Iconium, ✝
at Lystra, which persecutions I suffered patt-
ently. And from them al, the LORD deliuered
me. Yea, and ✝all they that wyll liue godlye in Actes.xiiii.d
CHRIST IESV shall suffre persecution. But Psa. xxxiiii.a
the euil men and disceiuers shal waxe wourse Pro.xxiiii.b
and wourse, while they disceiue and are dis- Eccle.ii.a
ceiued them selues. But continue thou in the
thinges whych thou hast lerned, whyche also D
wer committed vnto the, knowing of whom
thou hast learned them, and for asmuche also
as ✝of a chylde thou haste knowne the holye i.Timo.iii.a
scriptures, which are hable to make the lear-
ned vnto saluation through the fayth whych
is in CHRIST IESV. ✝All scripture geuen by i.Peter.i.d
inspiration of GOD, is profitable to teache,
to improue, to amend, and to instruct in righ-
teousnes, that the man of GOD maye be per-
fect and prepared vnto all good workes.

¶ The.iiii. Chapiter. ✝

I Testifye therfore before GOD, and before A
the LORD IESV CHRIST, whyche shall
iudge the quicke and dead at his appering
in his kyngdom, preach thou the word, be fer
uent, in season and out of season. Improue,

rebuke, exhort with al long sufferyng and doctrine. For the tyme wyl come, when they shal not suffre wholsom doctrine: but after their owne lustes shal they (whose eares itch) get them an hepe of teachers, & shal wythdraw their eares frō the truth, & shalbe turned vnto fables. But watche thou in all thinges, suffre afflictions, do the worke thoroughly of an Euangelist, fulfil thine office vnto the vtmost. (Before.)

B For I am now redy to be offered, & the time of my departyng is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō henceforth ther is layde vp for me * a croune of righteousnes, which the LORDE, that is a righteous iudge, shal geue me at that daye: not to me onely, but vnto all them also that loue his cōmyng. Do thy diligence, þ thou maist come shortly vnto me. For Demas hath forsakē me, and loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galacia, Titus

C vnto Dalmacia Onely Lucas is with me. Take † Marke & bring him with the, for he is profitable vnto me for the ministracion. And Tichicus haue I sent to Ephesus The cloke that I lefte at Troada with Carpus, (when thou cōmest) bryng with the, and the bookes, but specially þ parchemente. Alexander the coppersmith did me much euil: the LORDE reward hym according to his dedes, of whom be thou ware also. For he hath greatly withstand our wordes. At my first answeryng, no man assysted me, but all forsoke me. I praye GOD, þ it male not be laied to their charges.

D † Notwithstandyng the LORD assisted me, and strengthed me, that by me the preachynge

i. Cor. ix. d
i. Peter. v. b
Colloss. iiii. c

shoulde be fulfilled to the vtmost. and that all the Gentiles should heare. And I was deliue= out of the mouth of the lyon. And the LORD shall deliuer me from all euyl doyng, and shal kepe me vnto his heauenlye kyngdome. To whom be prayse for euer and euer. Amen ¶.

Salute prisca and * Aquila and the houshold of * Onesiphorus, Erastus abode at Corin= thus: * Trophimus haue I left at Miletum sycke. Do thy diligence, that thou maist come before winter. Eubolus greteth the, & so doth pudence, and Linus, Claudia, and al the bre= thren. The LORD IESVS CHRIST be with thy spirit. Grace be with you. Amen.

* Act. xviii. a Roma. xvi. a * ii. Timo. i. d * Acts. xx. b and. xxi. f

The secõd Epistle vnto Timothe was writ= ten from Rome, when Paul was presẽted the second time vnto thẽperour Nero.

¶ The Epistle of sayncte Paul vnto Titus.

The fyrst Chapiter.

PAVL the seruaunt of GOD & Apostle of IESV CHRIST accordynge to the fayeth of GODES elect, and accordig to ỹ knowledge of the truth which is after godlines in ỹ hope of eternal lyfe, whyche GOD * (that cannot lye) promysed before the world began: but hathe opened his worde at the tyme appointed through prechyng, whiche is committed vnto me, accordyng to the com= maundemẽt of GOD our sauior. ¶ To Titus his natural sonne after the cõmẽ faith. Grace * mercy and peace from GOD the father and from the LORD IESV CHRIST our sauior.

A

* Rom. iii. a

ii. Cor. viii. c * i. Timo. i. a ii. Timo. i. a

For

For this cause left I the in Creta, that thou
B shouldest reformme the thynges that are vn-
ii. Timo. i. a perfect, and shouldest *ordayne elders in eue-
ry citie, as I had apoynted the. If any be blam
les, the husband of one wyfe, hauyng fayth-
ful childzen, which are not slandered of ryot,
i. Timo. iii. a nether are disobedient. ‡For a bishop must be
blameles, as the steward of GOD: not stub-
*Leui. x. b burne, nor angry *not geuen to muche wyne,
Ephe. v. d no fighter, not geuen to fylthy lucre, but a ke
per of hospitalitie, one that loueth goodnes
(prudent) sobre, ryghteous, godly, temperat, ‡
such as cleueth vnto the true word of doctrin
that he may be hable also to exhort by whol-
some lernyng and to improue them that saye
C against it. For ther are many vnruly, and tal-
kers of vanitie, and disceiuers of myndes, spe
cialli thei that are of the circumcision, whose
ii. Timo. iii. b mouthes must be stopped ‡which pernert hole
houses, teachyng thinges whiche thei ought
not, because of filthy lucre. One of theym sel-
ues (euen a prophet of their owne) sayd: The
Cretians are alwayes liars, euil beastes, slow
belies. This witnes is true: wherfore rebuke
thou them sharply, that they may be found in
the fayth, not takyng hede too Jewes fables
and commaundementes of men that turne a-
Roma. xiiii. d way the truth *Unto the pure are al thynges
D pure: but vnto them that are defyled and vn-
beleuyng, is nothyng pure: but euen the mynd
and conscience of theym is defiled. They con-
fesse that thei knowe GOD: but wyth the de-
des they denye hym, seyng they are abhomy-
nable and disobedyent, and vnapte vnto eue-
ry good worke.

¶ The. iii. Chapiter.

But:

BVT speake thou the thynges whych be come wholsome lerning. That the elder men be sobre, sage, discrete, sound in the fayth, in loue, in patience: the elder * wemen lykewyse, that they be in such rayment as becommeth holines, not beyng false accusers, not geuen to much wyne, but that they teache honest thynges to make the young wemen sobre mynded, to loue theyr husbandes, to loue their children, to be discrete, chast, huswifely, good, obediēt vnto their husbandes, that the word of GOD be not euyl spoken of. Young men likwise exhort, that thei be sobre minded

* In al thinges shewe thy selfe an ensample of good workes in thy doctrine, with honesty grauitie, and with the wholsome word, whiche cannot be rebuked: that he whych withstāndeth, may be ashamed, hauyng no euyl thyng to say of you * Exhort seruauntes, to be obedyent vnto theyr owne masters, and to please them in all thynges, not answering agayn, neither to be pickers, but that thei shew al good faythfulnes, that thei may do worship to the doctryne of GOD our sauiour in al thynges.

† For the grace of GOD, that bryngeth saluation vnto all men hath appeared, and teacheth vs that we shuld deny vngodlynes and * worldly lustes, and that we shoulde lyue sobrely, and righteoutly and godly in thys present world, lokyng for that blessed hope and apperyng of the glory of the great GOD, and of our sauior IESVS CHRIST, which * gaue hym self for vs: to redeme vs from al vnrighteousnes, and ‡ to purdge vs a peculiar people vnto hymself * feruently geue vnto good workes. These thynges speake, and exhort, †

A.

ii. Timo.ii.d

i. Timo.iiii.b
i. Peter.v.a
B

*Ephe.vi.a
i. Peter.ii.d
Collo.iii.d
i. Timo.vi.a

i. Ihon.ii.c

Roma.viii.a
Gala.i.a
‡Ephe.v.c
*Ephe.ii.b

and

and rebuke, with all feruentnes of commaun
i.Timo,iiii,b dyng. * Se that no man dispise the.

¶ The.iii. Chapiter.

A, WArne them * that they submyt them selues to rule and power: that thei obeye
*Ro.xiii.a
i,Peter.ii.c the officers: that thei be redy vnto euery good worke: that thei speake euyll of no man: that thei be no fighters, but gentyle, shewyng all mekenes vnto al men. For we our selues also were sometyme foolysh, disobedient, deceiued, seruyng dyuers lustes and voluptcousnes, lyuyng in maliciousnes and enuy, full of hate,
B hating one another. † But after that the kindnes and loue of our sauyour GOD to mannes
ward appeared * not by the dedes of ryghteousnes which we wrought, but accordyng to
ii,Timo,i.b his mercy he saued vs, * by the fountayne of
*Ihon.iii.a the newe byrth, and renuyng of the holye goost which he shed on vs aboundantly, through IESVS CHRIST our sauiour, that we iustified
Ephe.iii,b * by his grace, shuld be made heires according
Ephes.v,b to the hope of eternall lyfe. ¶ This is a true
C saiyng. Of these thynges I wyl that thou certify that thei which beleue in GOD, myght be diligent to go forward in good workes. For
these thynges are good and profitable vnto men. * Folysh questions, and genalogies, and
i. Timo,i.a braulyng, through striuynges about the lawe
ii.Timo,ii.c auoyd: for thei are vnprofitable and superflu
f ous. A man that is an authour of sectes, * af
* Mat,xviii. ter the fyrst and the second admonicio, auoid knowyng that he (that is such) is peruerted & sinneth euen damned by hym selfe.

When I shall send Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicho polis: For I haue determined there to winter

Lyng

Bring Zenas the lawyer & Apollos on their iorney diligently, that nothyng be lackyng vnto them. And let ours also learne to excell in good workes, as farforth as nede requireth, that they be not vnfruitful. All that are with me salute the. Grete them that loue vs in the faith. Grace be with you al Amen.

¶ Written from Nichopolis, a citie of Macedonia.

¶ The Epistle of sayne Paul vnto Philemon

PAVL the prysoner of IESV CHRIST and brother Timothe Vnto Philemon the beloued, and our helper, and to the beloued Appia, and to Archippus our felowe soudier and to the congregation that is of thy house. * Grace, be vnto you and peace frō GOD ours father, and from the LORD IESVS CHRIST. A

I thāke my GOD, makyng mēcion alwaies of the in my prayers, when I heare of thi loue & fayth, which thou hast towarde the LORD IESV, and toward all sayncte, so that the felowshyp of thy fayth is fruitful in the knowledge of every good (vvorke) whiche is in you toward IESVS CHRIST For we haue great ioye and consolation in thy loue: because that by the (brother) the saincte hearte are comforted. Wherfore, though I might be bolde in CHRIST to commaund the, that which was thi dutie to do: yet for loues sake I rather beseche the, though I be as I am, euen olde Paul and nowe a prisoner of IESVS CHRIST. I beseche the for my sonne * Onesimus whom I haue B

* i. Corin. i. & ii. Cor. i. a

Gala. i. a

Coloss. iii. b

I haue begotten in my bondes (which in time
passed was vnto the vnprofitable but nowe
profitable both to the and to me) whō I haue
sent home agayn. Thou therfore receiue hym
C that is to saye myne owne bowels, whom I
woulde fayne haue retained with me, that in
thy stead he might haue mynistred vnto me in
the bondes of the Gospel. Neuertheles, wyth
out thy mynde woulde I doo nothyng, that
the good whych thou doest, should not bee as
it were of necessitie, but wyllyngly.
For happly he therfore departed for a season
that thou shouldest receiue hym for euer, not
nowe as a seruaunt, but aboue a seruaunt, c:
uē a brother beloued, specially to me: but how
much more vnto the, both in the flesh, and al-
so in the LORD? If thou counte me therfore
a felowe, receiue hym as my selfe. If he haue
D. done the any hurte or oweth the oughte, that
lay to my charge (I Paul haue wrytten it wᵗ
myne owne hand) I wil recompence it. So ꝯ
I do not say to the, how that thou owest vnto
me euen thyne owne selfe also. Euen so bro-
ther, let me enioy the in the LORD. Comforte
my bowels in the LORD. Trustyng in thyne
obedience, I wrote vnto the, knowyng, that
thou wylt also do more then I saye. Moreo-
uer: prepare my lodgyng: for I trust that tho-
row the helpe of your prayers, I shalbe geuen
vnto you. There salute the Epaphras my fe-
lowe prysoner in CHRIST IESVS, Marcus
Aristarcus: Demas: Lucas: my helpers. The
grace of our LORD IESV CHRIST be with
your spirit. Amen.

Sent from Rome by Onesimus
a seruant.

The

¶ The epistle of saincte Paul the Apostle vnto the HEBRVES.

¶ The fyrst Chappter. ✠



GOD in time past diuerslye and many waies, spake vn to the fathers bi prophets: but in these laste dayes he hath spokē vnto vs by his own sonne, whom he hath made heyre of all thynges *by whō also he made the worlde.* Whiche (sōne) beyng the brightnes of his glory, ‡ the veri image of his substance rulyng al thinges with the word of his power hath by his owne person purged our sinnes. and sitteth on the right hād of the maiestee on hie: beyng so much more excellent then the angels as he hath by inheritāce obteined a more excellent name then they. A

Collos.i.c
*Sapi.vii.d

For vnto whyche of the Aungels saide he at any time? * Thou art my sonne, this day haue I begotten the. And agayne ‡ I wyll be his father, and he shalbe my sonne, And again when he bryngeth in the fyrste begotten sonne into the worlde, he sayth. And *let all the Angelles of GOD worshyppe hym. And vnto the Aungels he sayth. ‡ He maketh his Aungels spyrytes, and his mynysters a flame of fyre. But vnto the sonne he sayeth: * Thy seate (O GOD) shalbe for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou haste loued ryghteousnesse, and hated iniquite, wherfore GOD, euen thy GOD hath anoynted the with oyle of gladnes aboue thy feloes. B

Psalm.ii.e
Actes.xiii.e
‡ii. Reg.vii.b
Psal.xcvii.a
‡Psal.ciiii.
Psal.xlv.b

Psal.cii.b

C

*And thou LORD in the beginnyng hast laid the foundacion of the earthe. And the heuens are the worckes of thy handes. They shal perysshe, but thou endurest. But they all shal wexe old as doth a garment: and as a vesture shalt thou chaunge them, and they shalbe chāged. But thou art euen the same and thy yeres shall not fayle. †Unto whiche of the Angels said he at any time: *Sytte on my right hand tyll I make thine enemies thy fote stoole? are they not al ministryng spirites, that are sente to minyster for their sakes whiche shalbe heyres of saluacion?

*Psal.cx.a
Matth.xxii.d
i.Cor.xv.d

The.ii. Chapiter.

A

VVHEREFORE, we ought to geue the more ernest hede to the thynges ỹ are spoken vnto vs, leaste at any tyme we perisshe. For if the word which was spoken bi Angels was stedfast: And euery transgression and disobedience receaued a iuste recompence of reward, how shall we escape, yf we dispise so great saluacion, which at the first began to be preached of the LORD hym selfe, and was confirmed vnto vs ward, by them that heard it? * GOD bearyng witnes therto, both with signes and wonders also and with diuers miracles, and giftes of the holy ghost accordyng to his owne will.

Matth.xvi.d

For vnto the Angels hathe he not subdewed the worlde to come, whereof we speake. But one in a certain place witnessed, saiyng.

*What is man that thou art mindful of him Or the sonne of man, that thou visitest hym? Thou madest hym a litle lower then the Angels: thou hast crouned him with honour and glory, and *hast set hym aboue the worckes of thy

Psal.viii.a and.cxliiii.a

•B

Psal.viii.b
i.Corin.xv.d

thy handes. Thou haſt put al thinges in ſubiectiō vnder his fete. In that he put al thinges vnder him, he left nothing that is not put vnder him. Neuertheles we ſe not yet al thynges ſubdued vnto him: but him þ was made leſſe then the angels, we ſe þ it was IESVS, which is crouned with glori and honor for the ſufferyng of deathe: that he by the grace of GOD, ſhoulde taſte of death for all men.

For it became him, (for whom are all thinges and by whom ar all thinges) after that he had brought many ſōnes vnto glory that he ſhulde make the LORD of their ſaluaciō perfect thorowe afflictiōs. For both he that ſanctifieth, & thei which ar ſāctified, are al of one. For whiche cauſes ſake he is not aſhamed to cal theim brethren, ſaiyng: I wil declare thy name vnto my †brethrē, in the middes of the congregaciō wil I praiſe the. And again I wil put mi truſt in him. And again behold, here am I, and the chyldren whom GOD hath geuen me. C Pſal.xxii.e Iohn.xx.d

For as much then as the childzen are partakers of the fleſhe & blud, he alſo him ſelfe lyke wiſe toke part with them that (thorow death) he might expel him that had lordſhip ouer deathe that is to ſay the deuil, and that he myghte deliuer them, which thorow fear of death were al their life time ſubdued vnto bōdage. For he in no place taketh on him the Angels: but the ſede of Abrahā taketh he on him. Wherfore, in al thinges it became him to be made like vnto his brethren, that he might be merciful, and a faithful hie preſt in thinges concerning GOD for to pourge the peoples ſynnes. For in that he ſorrowed him ſelfe to be tempted, he is hable to ſuccour theym alſo that are tempted. D.

¶ The. iii. Chapiter.

THERFORE holy brethren, partakers of the celestial calling, consider the ambassadour and hie priest of our profession CHRIST IESVS, how that he is faithfull vnto hym that put hym in the office, euen as as was Moses in al his house. For loke how muche honour he (that hath buylded a house) hath more then the house it self: So much honour is he coũted worthy of more then Moses. For euery house is builded of some man But he that ordained al thinges, is GOD And Moses verely was faithful in al his hous, as a minister, to beare witnes of those thynges which were to bee spoken afterwarde. But CHRIST as a sonne hath rule ouer the hous whose house ar we, if we hold fast the confidẽce * the reioising of thathope vnto thend

*Roma. v. a

Wherfore (as the holy ghost saieth) to day B. if ye will here his voice, harden not your hertes, as in the prouokyng, in the day of temtacion in the wildernes, where your fathers tẽted me, proued me, and sawe my workes fourty yere. Wherfore I was greued with that generacion, and said: Thei doo alway erre in their heartes: They verely haue not knowen my waies: so that I sware in my wrathe they shal not enter into my rest.

Take hede brethrẽ, lest at any time ther be in any of you a froward heart subiect vnto vnbeliefe, that he shoulde departe frome the lyuyng GOD: but exhorte ye one another daiely, whil it is called to day, least any of you were hardened through the deceitfulnes of synne.

Wee are made partakers of CRISTE, if wee keepe sure (vnto the ende) the beginnyng

of

of the ſubſtaunce, ſo longe as it is ſayed: to daie yf ye wyl here his voyce, ſe that ye hearden not your heartes as in the prouoking, for ſome when they hearde did prouoke: howbeit not all that came out of Egypte by Moyſes But with whome was he dyſpleaſed fourty yeares? Was he not diſpleſed with theym that had ſynned, whoſe carkaſes were ouerthrowen in the deſerte? To whom ſware he that they ſhuld not enter into his reſt, but vnto them that wer not obedient? And wee ſee, that they coulde not enter in, becauſe of vnbeleſe.

¶ The. iiii Chapiter.

LET vs fear therfore, leſt any of you (forſakyng the promes of entrynge into his reſte) ſhulde ſeme at any time to haue ben diſapoincted. For vnto vs is it declared, as well as vnto theim. But it proffited not them that thei heard the worde: becauſe they which hearde it, coupled it not with faith. (For we whiche haue beleued, do enter into his reſt) as he ſaid: Euen as I haue ſworn in my wrath: thei ſhal not ēter into my reſt. And that ſpake he verely lōg after that the workes wer made, and the foundacion of the worlde laied. For he ſpake in a certayn place of the ſeuenth day on this wiſe. ‡And GOD did reſt the ſeuenth day from al his workes. And in this place a gain: They ſhall not enter into my reſt. A

Gene. ii. a

B.

Seing therfore it foloeth, that ſome muſt entre therinto, and thei (to whom it was firſt preached) entered not therein for vnbeleſes ſake, he appointed a certain day after ſo long a tyme ſayeng in Dauid (as it is reherſed,) this daye yf yee will heare his voyce, harden

not your heartes. For if Iosue had geuen the rest, then would he not afterwarde haue spoken of another day. There remaineth therfor yet a rest to the people of GOD. For he that is entred into his reste hath ceased also from his owne worckes, as GOD dyd from his.

C. Lette vs study therefore to enter into the rest lest any man fal after the same ensāple of vnbeef. For the worde of GOD is quicke & mighty in operacion, and sharper then any two edged swerde: & entereth through, euen vnto the deuidyng asonder of the solle, & the spirit, & of the ioyntes & mary: and is a discerner of the thoughtes and of the entētes of the heart: neither is there any creature that is not manifest in the sight of him: but al thinges are naked & open vnto the eyes of him, of whō we speake.

D Seyng then, that we haue a great hye priest whiche is entered into heauen (euen IESVS the sonne of GOD) let vs holde the profession of our hope. For we haue not an hye priest, whiche cānot haue compassion on oure infirmities: but ‡was in al poinctes tempted, lyke as we are: but yet without synne. Let vs therfore go boldely vnto the *seate of grace, that we mày optaine mercie, and fynde grace to helpe in time of nede.

Philip.ii.a

Exo.xxv.b

¶ The .v. Chapiter. ✠

A FOR euery hie priest that is taken from emong men, is ordeined for men, in thinges pertainyng to GOD ‡ to offer gyftes and sacrifices for sinne whiche can haue compassion on the ignorannt, and on theym that are out of the waie for as much as he himself also is compassed with infirmitie. And for the same infirmities sake he is bound to offer for synnes

Leui.ix.b

synnes, as well for hym selfe, as for the people
And no man taketh honoure vnto hym selfe,
but he that is called of GOD as was Aaron.
Euen so CHRISTE also glorified not hym B
selfe, to be made the hie priest: but he that said
vnto him, ‡thou arte my sonne, this daie haue Psal.ii.b
I begotten the, glorified hym. As he saieth al- Actes.xii.c
so in another place: *thou art a priest for euer Hebre.i.b
after the order of Melchisedech. ‖ Whiche *Psal.cx.b
in the daies of this flesshe, when he had offred
vp praiers and supplicacions, with strong cri-
ing and teres (vnto him that was able to saue
him from death) and was herd because of his
reuerence, thoughe he were the son (of GOD)
yet lerned he obedience, by those thinges, whi-
che he suffred: and he beyng perfecte, was the
cause of eternall saluacion vnto al theim that
obeied him: and is called of GOD an hie preest,
after the order of Melchisedech.
Whereof we would speake many thynges, C.
but they are harde to be vttered: seyng ye are
dull of hearyng. For when as concernyng the
tyme, ye ought to be teachers, yet haue ye nede
againe, that, we teache you the fyrst principles
of the word of GOD: and are become suche
as haue nede of milke: * and not of strong i.Cor,iii.a
meate: for euery man that is fed with milke, is
inexpert in the woord of righteousnes. For he
is but a babe. But strong meate belongeth to
them that ar perfect euen those, whiche (by re-
son of vse) haue their wittes exercised to dys-
cerne both good and euill.

¶ The .vi. chapiter.

THerfore leauyng the doctrine that per- A.
taineth to the beginnyng of Christian
me, let vs go forth vnto the perfection

not laiyng again the foundacion of repentãce frõ ded wozkes, and of faithe toward GOD, of baptisinges, of doctrine, and of laiyng on of handes, and of resurrection frõ death and of eternall iudgement. And so wil we do. ‡ If GOD permit. For it cannot be that they whiche were once lighted, and haue tasted of the heauenly gift, and were become partakers of the holye ghoost and haue tasted of the good wozd of GOD & of the pwer of the worlde to come: * If thei fal awaie and as concernyng them selues crucifie the son of GOD a fresh and make a mocke of hym) that they shoulde be renued againe by repentaunce.

Acts.iiii.b
and.xviii.c
*Matth.xx.d
ii.Peter.ii.a
hebre.x.b

B For the earthe whiche drinketh in the rayne that commeth oft vpon it, and bringeth forth herbes mete for theym that dresse it, receiueth blessyng of GOD. But that grounde whiche beareth thornes and briars, is reproued, and is nie vnto cursing: whose end is to be burned

C Neuertheless (deare frendes) we trust to se better of you, and thynges whiche accompany saluacion, though we thus speake. For

Math.xxv.c

GOD is not vnrighteous, * that he shuld forget your worke and labour that procedeth of loue, whiche loue, ye shewe in his name, whiche haue ministred vnto the saincces, and yet minister. Yea, and we desire euery one of you shew the same diligence, to the full stablyshing of hope, euen vnto the end: that ye faynte not but be folowers of them, whiche thorough pacience, receiue the inheritance of the promyse. For when GOD made promes to Abraham,

*Gene.xii.c

because he had none greatter to swere by * he sware by him self, saiyng Surely I wil blesse the, and multiplie the in dede. And so after

that

that he had taried pacientelye, he enioyed the promes.

For men verely sweare by him that is gret- D*
ter then theim selues, and *an oth to confirm Exo.xx.2
the thyng, is to theim an end of all strife. So GOD willyng very aboundauntly to shew vn to the heires of promesse, the stablenes of his counsayl, added an othe: that by two immutable thynges (in whiche it was vnpossible that GOD should lie) we might haue a strong consolacion, which hitherto haue fled, for to hold fast the hope that is set before vs, which hope we holde as an ancre of the soule bothe sure and stedfaste, whiche hope also entreth in into those thynges whiche are within the vayle, where the forerunner in for vs entred in, euen IESVS, that is made an * hye priest for euer, Hebre.viii.a after the order of Melchisedech.

¶ The seuenth Chapiter.

THIS Melchisedech kynge of * Salem A
(whiche beyng priest of the most hyghe Gene.xiiii.b
GOD, met Abraham, as he returned a gaine frome the slaughter of the kynges and blessed him: to whom also Abraham gaue tythes of al thinges (first is called by interpretacion kyng of righteousnes after that, kyng of Salem (that is to say kyng of peace) without father, without mother, without kinne, and hath nether begining of daies, neither yet end of life: but is likened vnto the sonne of GOD and continueth a priest for euer. Cõsidre what a mã this was, vnto whõ also the Patriarke Abrahã gaue tithes of the spoiles. And verely *those chyldren of Leuy, whyche receyue the Num.xviii.d
office of the prestes, haue a commaundement i.Pa xxxi.b
to take (accordyng to the lawe) tythes of the

people, that is to saye, of their brethren, yea though thei spring out of the loynes of Abraham. But he whose kinred is not counted among them, receaued tythes of Abraham, and blessed him that had the promises. And no mã denyeth, but that he whiche is lesse, receyueth blessyng of him whiche is greatter. And here men that die, receaue tythes. But there he receaueth tythes, of whõ it is witnessed, that he liueth. And to say the truthe, Leuy him self also whiche vseth to receyue tithes payed tithes to Abraham. For he was yet in the loynes of his father when Melchisedech met Abraham.

*Roma.ii.c Gala.iii.c

*If nowe therefore perfection came by the priesthode of the Leuites (for vnder that priesthode the people receiued the lawe) what needed it furthermore, that another priest shoulde rise to be called after ỹ order of Melchisedech, and not after the order of Aaron? For if the priesthode be translated, then of necessite must the law be translated also.

For he of whõ these thinges are spoken pertaineth vnto another tribe, of whõ neuer man C serued at the aulter. For it is euident that our Matth.i.a LORD sprong *of the tribe of Juda, of whiche trybe spake Moses nothyng concernyng priesthod. And it is yet a more euident thyng, if after the similitude of Melchisedech there arise another priest, which is not made after the lawe of the carnall commaundement, but after the power of the endles life (For after this Psal.cx.b maner doth he testify, *thou art a priest for euer after the order of Melchisedech.) The cõmaundement that went afore, is disanulled Hebre.iiii.c because of weakenes & vnprofitablenes. For

th

*the law brought nothyng to perfection: but was an introduction to a better hoope, by the which we drawe nie vnto GOD. And therfore is it a better hope, because the thyng was not done without an othe. For those priestes were made without an othe, but this priest with an oth, by him that said vnto him. *The LORD swarc and wil not repēt. Thou art a priest for euer after the order of Melchisedech. And for that cause was IESVS a stablisher of a better testament. *Roma.viii.b Gala.iii.c Psal.cx.a

And among them many wer made priestes, because they were not suffered to endure by the reason of deth. But this mā (because he endureth euer) hath an euerlasting priesthode. Wherfore, he is hable also euer to saue them to the vttermost, that come vnto GOD by him seing he euer lyueth *to make intercession for vs. D i.Timo.ii.a

For suche an hie priest it became vs to haue, which is holy harmelesse, vndefiled separated from sinners, made hier then heauen. Whiche nede not daily (as, vonder hie priestes) *to offer by sacrifice. First for his owne synnes, & then for the peoples synnes. For that did he once, when he offred vp him self. ‡For the law maketh men priestes, whiche haue infirmitie: but the woord of the oth that came sence the lawe maketh the sonne priest, whiche is perfect for euermore. i.Ihon.ii.a Leui.ix.b Hebre.v.a

¶ The.viii. Chapiter.

OF the thīges which we haue spokē this is the pythe: that * we haue suche an hie priest as sitteth on the right hand of the seat of maiestie in heuen, & is a minister of holi thiges, & of ☩ true tabernacle, which GOD pighte and not man. For euery hie priest is ordeined A Hebre vi.d and.x.c

deined to offer giftes and sacrifices: wherfore it is of necessite, that this man haue somwhat also to offer. For he wer not a preest, yf he wer on the earth where are preestes, that accoyding to the lawe offer gyftes whiche serue vnto the
Colloss.ii.c ensample and * shadowe of heauenly thinges
hebre.x.a euen as the answere of GOD was geuen vnto Moses, whē he was about to fynish the ta-
* Exo.xxv.b bernacle. * Take hede (said he) that thou make
Actes.vii.f all thynges accoyding to the patrone whiche is shewed to the in the mount.

B But nowe hathe he obtained a preesthode so much the more excellent, as he is the mediator of a better testament, whiche was confirmed in better promyses. For if the first testamente had bene suche, that no faulte could haue ben founde in it, then shoulde no place haue bene sought for the seconde. For in rebukyng them
Iere.xxxi.f he saith vnto them. * Beholde the daies come (saieth the LORD) and I wil finishe vpon the house of Israel, and vpon the house of Juda a new testament: not like the testament that I made with their fathers in that daie, when I toke them by the handes, to leade them out of the land of Egipte. For they continued not in my testament, and I regarded them not sayth the lord.

C For this is the testament, that I wil make w̄ the house of Israel: After those daies (saieth the LORD) I wil put my lawes in their myndes, and in their hertes I wyl write them, and I wilbe their GOD, and they shalbe my peple. And thei shal not teache, euery man his neighbour and euery mā his brother, saiyng: know the LORDE: For they shall knowe me, from the lest to the most of them: For I wil be mer-

cifull

riful ouer their vnrighteoulnes and theſe ſinnes and their iniquities wil I thinke vpon no moze. In that he ſaieth a newe teſtamente, he hath wozn out ꝑ old. Foz that which is wozn out and waxed olde, is ready to vaniſh away.

¶ The.ix. Chapiter.

THE old teſtament then had verely ozdinaunces, and ſcruynges of GOD, and wozldly holynes. ✝ Foz * there was a foze tabernacle made, wherin was the lyghte, and the table, and the ſhewe bzeade, whiche is called holy. But within the ſecond vayle was there a tabernacle, whiche is called holieſt of al, whiche had the golden cenſer, and the arke of the teſtament ouerlaied rounde about with gold, wherin was the goldē pot with *Manna, and ‡Aarons rod, that ſpzonge, and *the tables of the teſtamente. Ouer the arke were the Cherubins of glozy, ſhadowyng the ſeate of grace. Of which thynges we can not now ſpeake particularly.

A

* Exo.xxv.d

B

*Exod.xvi.g
‡Leui.xvii.a
*Exo.xi.c

When theſe thynges wer thus ozdeyned, the pzieſtes wente alwaies into the fyzſt tabernacle, which executed the ſeruice of the holy thinges. But into the ſecond went the hye pzieſt alone *once euery yere: not without blud ‡whiche he offred foz him ſelf, and foz the ignozances of the people. Wherewith the holy ghoſte this ſignified, that the waie of holye thynges was not yet opened, while as yet the firſte tabernacle was ſtandyng. Whiche was a ſimylitude foz the time then pzeſent, in which were offred giftes & ſacrifices, that could not make the miniſter perfect, as pertainyng to the conſcience, with only meates and dzinkes, and diuers waſhinges and iuſtifiynges of the fleſhe,

*Exo.xxx.b
‡Leui.xv.b

C

whiche

wer ordeyned vntyll the time of reformacion.

D

Hebre.vi.d and.viii.a

✠But ✱CHRIST being an hie prest of good thynges to come, came by a greter and a more perfect tabernacle, not made with hādes: that is to say, not of this buildyng, neither by the

✱i. Peter.i.b

bloud of geates and calues, but ✱by his own blud he entred in once into the holy place, and found eternal redempcion. ✠

Leui.xvi.c

For yf the ✱blud of oxen and of goates and the asshes of a young cowe, when it was sprinkled, purifyeth the vncleane, as touchyng the purifiyng of the flesshe: how muche more shall the bloud of CHRIST (which thorow the eternall spirite, offred him selfe without spotte to GOD) to pourge your conscience frō ded workes, for to serue the liuyng GOD?

i.Timo.ii.a

And for this cause is he the ✱mediator of the new testament, that thorow deth which chanced for the redempcion of those transgressyons that wer vnder the first testamēt thei which are called might receiue the promes of eternal inheritance. ✠ For where as is a testamēt ther must also (of necessite) be the death of him that maketh the testament. For the testamente taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh the testament is aliue for which cause also, nether the first testamēt was ordeined without blud

E

For when Moses had declared al the cōmanment to all the people accordyng to the law, he toke the bloude of calues and of goates with water and purple wol, and isope, and sprinkled bothe the booke, and all the people saiyng: ✱ this is the bloude of the testament, whyche

Exo. xxiiii.b

GOD hath apointed vnto you. Moreouer, he sprinkled the tabernacle with bloud also, and

all

all the ministryng vessels. And almost al thinges ar by the law purged with blud, and with out shedyng of bloud is no remission.

It is nede then, that the similitudes of heauenly thinges be purified with suche thinges: but that the heauenly thynges them selfes bee purifyed with better sacrifices then ar those. *For CHRISTE is not entred into the holye places that are made with handes (whiche are similitudes of true thinges) but is entred into very heauen, for ‡ to appere now in the sight of GOD for vs: not to offer hym selfe often *as the hie priest entreth into the holi place euery yere with strange bloud, for then must he haue often suffred sence the world began. But now in the end of the world, hath he appeared once to put synne to flight by the offeryng vp of him selfe. And as it is appointed vnto all men that they shall once die, and then cōmeth the iudgement *euen so CHRISTE was once offred to take away the synnes of many, and vnto them that loke for him shal he appeare asayne, without sinne vnto saluacion.

*Actes xvi.c and.xvii.c

i.Iohn.ii.a

*Leui. xvi.g

Roma.v.b

i.Peter.iii.d.

¶ The .x. Chapiter.

For the law (hauig the *shadow of good thynges to come, and not the very fashyon of the thynges them selues) can neuer with those sacrifices whiche thei offre, yeare by yeare continually make the commers thervnto perfect. For would not then those sacrifices haue ceassed to haue ben offred, because that the offerers once pourged shuld haue had no more conscience of synnes? Neuerthelesse in those sacrifyces, is there no mencion made of sinnes euery yere. ‡For the bloudde of oxen and goates cannot take awaie sinnes.

*Collo.ii.c Hebre.viii.a A.

‡Leui.xvi.g

Wher-

B Wherefore, when he cõmeth into the worlde he saieth: *Sacrifice and offering thou wouldest not haue: but a body hast thou ordeyned me. Burnt offrynges also for sinne hast thou not alowed. Thẽ said I, lo: I am here. In the beginnyng of the boke it is writen of me, that I should do thy wil O GOD. Aboue, when he saieth: sacrifice and offeryng, and burnt sacrifices and sinne offringes thou wouldeste not haue, nether hast thou alowed them (which yet are offered by the lawe) then sayed he: Lo, I am here, to do thy wyll O GOD: he taketh away the first to stablishe the latter by the whiche wil we ar made holy euen by the offring of
C the body of IESV CHRIST once for all.

And euery priest is ready daily ministryng and offring often times one maner of oblaciõ whiche can neuer take awaie sinnes. But this man after he hath offered one sacrifice for synnes, is sette downe for euer ‡ on the ryghte hande of GOD, and frome hence forth taryeth tyl his foes bee made his foote stoole. For with one offeryng hathe he made perfecte for euer them that are sanctified. The holy ghost hymselfe also beareth vs recorde, euen when he tolde before: This is the testamente that I wyll make vnto theym: after those dayes (sayeth the LORDE) I wyll put my lawes in their heartes and in their myndes wyll I wryte them, ‡ their sinnes ‡ iniquities wyll I remẽbre no more. And wher remission of these thinges, is ther is no more offering for sinne.

D Seing therfore brethrẽ, that by themeanes of the blod of IESV I we haue libertie to enter in to the holy place, by *new ‡ liuing wai which he hath prepared for vs, through the vaile (that is

Psal.xl.b

Ephe.i.d
Collos.iii.a
hebre.i.a
and.xii.a

Iohn.x.a
and.xiiii.a
Roma.v.a
hebre.ix.b

is to saie, by his flesshe:) And seyng also that we haue an hie priest whiche is ruler ouer the hous of GOD, let vs drawe nigh with a true herte in a sure faithe, sprinkeled in our hertes from an euill conscience, and washed in our bodies with pure water: Let vs kepe the profession of our hope, without wauerynge (for he is faithfull that promised) and let vs consider one another, to the intente that we maie prouoke vnto loue, and to good workes, not forsakynge the felowship that we haue emōg our selfes, as the maner of some is: but let vs exhort one another, and that so muche the more because ye se that the daie draweth nigh.

*For if wee synne wilfully after that wee haue receiued the knowledge of the truth, ther remaineth nomore sacrifice for synnes but a fearfull lokyng for iudgement, & violent fire, whiche shall deuoure the aduersaries. He that despiseth Moses lawe, dieth without mercie *vnder twoo or three witnesses: how muche sorer (suppose ye) shall he bee punished whiche treadeth vnder fote the sonne of GOD: and compteth the bloud of the Testament, wherewith he was sanctified, as an vnholy thyng, and woth dishonour the spirite of grace? For we know we hym that hath saied: Vit belongeth vnto me to take vengeaunce. I will recōpence saieth the LORDE. And again: the LORDE shall iudge his people. It is a fearfull thyng to fall into the handes of the liuyng GOD.

*Matth.xii.d
Hebre.vi.a
ii.Peter.ii.d

E

*Deute.xix.d
Matt.xviii.c
ii.Cor.xiii.a

*Deut.xxxii.d
Psal.xciii.a
Roma.xii.d

Call to remēbraunce the daies that are passed, in the whiche after ye had receiued lighte, ye endured a greate fight of aduersities, partely while all men wondred and gased at you for the shame & tribulacion that was wen vn-

F

to you: partly while ye became compaignions of them whiche so passed their tyme. For ye became partakers also of the afflictions whiche happened through my bondes, & toke in worth the spoylyng of your goodes, and that with gladnes knowyng in your selues, how that ye haue in heuen a better and an endurying substaunce. Cast not awaie therefore your confidence, whiche hath a greater recompēce of reward. For ye haue neede of pacience, that after ye haue wrought the will of GOD, ye might receiue the promise. For yet a very litle whyle, and he that shall come, will come, and wil not tary. But ‡the iust shal liue by faith. And if he withdrawe hymselfe, my soule shall haue no pleasure in hym. It is not we that withdrawe our selfes vnto damnacion, but we partain vnto faithe, to the winnyng of the soule.

Abacuc.ii.a
Roma.i.a
Gala.iii.b

¶ The.xi. Chapiter.

A FAIETH is a sure confidēce of thynges whiche are hoped for, and a certaintie of thynges whiche are not seen. For by it the elders obtained a good reporte. Through faith we vnderstand that the *worlde was ordained by the worde of GOD, and that thynges which are seen, were made of thinges ‡whiche are not seen. *By faith Abell offred vnto GOD a more plēteous sacrifice then Cain, by whiche he obtained witnes that he was righteous, GOD testifiyng of his giftes: by which also he beyng ded, yet speaketh. By faith was ‡Enoch translated, that he should not se deth neyther was he founde: For GOD had taken hym awaie. For afore he was taken awaie, he obtained a good report, that he pleased GOD but without faith it cannot be that any man should

Genc.i.a
‡Actes.xiii.c
Roma.i.a
*Gene.iiii.a
Gene.v.g
Sapi.iiii.b
Eccle.xliiii.b
and.xlix.c

should please hym. For he that comme th to GOD, muste beleue that GOD is and that he is a rewarder of them that seke hym.

By faithe * Noe beyng warned of GOD eschued the thynges which wer as yet not sene and prepared the arcke to thesauyng of his household, through the whiche arke, he ‡condēned the worlde, and became heire of the righteousnes whiche is according to faith. By faith *Abrahā when he was called, obteined to go out into a place, which he should afterwarde receiue to inheritaunce: and he went out not knowyng whether he should go. By faieth he remoued into the lande of promise, as into a strāge cōtre, whē he had dwelt in tabernacles also did Isaac & Jacob heires with him of the same promise. For he loked for a cite hauyng a foūdacion, whose builder & maker is GOD.

B
Gene. vi. d
Eccle. xliiii. b
‡Mat. xii. d
* Gene. xi. a
Actes, vii. a,

*Through faith Sara also receiued strēgth to conceiue and be with child, and was deliuered of child when she was past age, because she iudged hym faiethfull which had promised. And therfore sprang there of one (euen of one whiche was as good as dedde) * so many in multitude as are starres of the skie, and as the sand the whiche is by the sea shore innumerable. These all died accordyng to faieth when thei had not receiued the promises: but * sawe thē a far of, and beleued them, and saluted thē and cōfessed, * that thei wer straungers & pilgremes on the yearth. For thei that saie suche thynges, declare that thei seke a countree. Also if thei had been myndefull of the countree, from whence thei came out, thei had leasure to haue returned again: but now thei desire a better (that is to saie) an heuenly. Wherefore

Gene. xxi. a
C
Gene. xv. a
*Ihon. viii. g
* Ge. xlvii. a
i. Pa. xxix. d
Psal. xxxix. c

Exod.iii.f GOD hymself is not ashamed* to bee called
their GOD, for he hath prepared for thē a cite
D *By faith Abraham offred vp Isaac when
Gene.xii a he was proued, and he offered hym beyng his
Eccle.xliiii.c onely begotten sonne, in whom he had recei-
ued the promises. And to hym it was saied, in
Isaac shall thy sede be called: for he considered
that GOD was hable to raise vp again from
death. Therefore receiued he hym also for an
Gene.xxvii.d ensample of the resurrection. *By faithe did
Isaac blesse Jacob and Esau, concernyng
‡ Gene.xlix.a thynges to come. ‡By faithe Jacob, when he
was in dyyng, blessed bothe the sonnes of Jo-
seph, and bowed hymself towarde the top of
*Gene.l.c the scepter. By *faieth Joseph when he died,
remēbred the departyng of the children of Is-
rael, and gaue commaundement of his bones.
E *By faith Moses when he was borne, was
Exod.ii.d hid three monethes of his father and mother:
Acres.vii.a because thei saw he was a proper child, nether
*Exo.ii.b feared thei the kynges commaundement. *By
faith Moses when he was greate, refused to
be called the sonne of Pharaos daughter, and
chose rather to suffre aduersitie with the peo-
ple of GOD, then to enioye the pleasures of
synne for a season, and esteemed the rebuke of
CHRIST greater riches then the treasures of
Egipt. For he had respecte vnto the rewarde.
‡By faith he forsoke Egipt, & feared not the
Exo.xii.f fearcenes of the kyng. For he endured, euē as
though he had seen hym whiche is inuisible.
* Through faieth he ordained the passoeuer
Exo.xii.b and the effusiō of bloud, lest he that destroyed
F the first borne, should touche them. *By faith
*Exo.xiiii c thei passed through the red sea as by dric lāde
whiche when the Egiptians had assaied to w
thei

thei were drowned. * By faieth the walles of Jerico fell doune after thei wer compassed a- boute seuen daies. ‡By faieth the harlot Ra- ab perished not with thē that wer disobediēt, when she had receiued the spies to lodgyng peaceably. And what shal I more say? For the tyme will be to short for me to tell of Gedeon *of Barache, and of ‡ Samson, an*of Je- phthae, ‡ of Dauid also * and Samuell and of the prophetes ✝: whiche through faith sub dued kyngdomes: wrought righteousnes: ob- tained the ‡ promises: stopped the mouthes of lions: *quenched the violēce of fire: ‡escaped the edge of the sweard, *out of the wekenes, wer made strong: waxed valiant in fight: tur- ned to fighte the armies of the alientes: * the women receiued their ded raised to life again.

Iosue.vi.c

Iosue.ii.a.vi.a

*Iudi.vii.a

‡Iudi.iiii.b

*Iudi.xiiii.a

‡Iudi.xi.a

*i.Re.xvii.f

*i.Reg.xii.a

‡i.Re.xvii.a

*Dani.vi.d

‡ Dani.ii.c

*iii.Re.xix.a

Other wer racked, and would not be delive- red, that thei might inherite a better resurrec- tion. Again other wer tried with mockynges and scourgynges, moreouer, with bondes and prisonement, *wer stoned, wer hewē asunder wer tempted, wer slain with sweard, walked vp and doune in shepe skynnes, & goates skin- nes, beyng destitute: * troubled and vered whi- the men the worlde was not worthy of: Thei wandered in wildernes, and in mountaignes, and in dennes, & caues of the yearth. And these all through faith obtained good report, ✝ and receiued not the promise, because GOD had prouided a better thyng for vs, that thei with- out vs should not be made perfecte.

*iiii.Re.xxi.b

Es.xxxviii.b

iiii.Re.xiiii.d

The .xii Chapiter.

VVHEREFORE, let vs also (seyng that we are compassed with so greate a multitude of witnesses) ‡laie a waie all

A

‡ Ephe.iiii.a

Collos.iii.a

‡ i.Peter.ii.a

all that presseth doune, and the synne that hãgeth so fast on, let vs run with pacience vnto the battaill that is set before vs, lokyng vnto IESVS the author and finisher of our faieth, whiche(for the ioye that was set before hym) abode the crosse and despised the shame, and
Ephe.i.d Collos.iii.a, Hebre.i,a and,x.c is set doune*on the right hande of the throne of GOD Consider therefore,how that he endured suche spekyng against hym of synners, lest ye should bee wery ed, & faint in your myndes. For ye haue not yet resisted vnto bloud, strivyng against synne. And haue forgotten the exortacion, whiche speaketh vnto you as vnto children: My sonne,despise not thou the chastesyng of the LORDE, nether faint,whẽ thou art rebuked of hym:for whõ the LORD loueth, hym he chasteneth: yea, he scourgeth euery sonne that he receiueth.

B If ye endure chastenyng, GOD offereth hym self vnto you as vnto sõnes. What sonne is he whõ the father chasteneth not? If ye be not vnder correccion, where of all are partakers, then are ye bastardes and not sonnes. Therefore seyng we haue had fathers of our flesshe, whiche corrected vs, & we gaue them reuerence shal we now not muche rather be in subiecciõ vnto the father of spirites, & liue? And thei verely for a feawe daies, nurtered vs after their owne pleasure but he nurtreth vs for our profite,to the intẽt ẏ he may minister of his holines vnto vs. No maner chastesyng for ẏ prẽsẽt time semeth to be ioious:but greuous: neuertheles afterward,it bryngeth ẏ quiete frut of righteousnes, vnto thẽ which are exercised therin.* Stretche furthe therfore the handes
Esay.xxxv.a C whiche wer let doune, and the weake knees &

se

se that ye haue straight stepes vnto your fete
least any haltyng turne you out of the waye:
yea, let it rather be healed. ¶ Folowe peace with
all men & holines: without the whiche no man
shall se the LORDE. And loke that no man be
destitute of the grace GOD, least any rote of
bitternesse spryng vp and trouble, and thereby
many be defiled: that there bee no fornicator,
or vncleane persone, as Esau ‡ whiche for one
messe of mete sold his birthright. For ye know
how that afterward when he would by inhe-
ritaunce haue obtained blessyng, he was put
by. For he founde no place of repentaunce,
though *he sought it with teares.

For ye are not come vnto the * mounte that
is touched, and vnto burnyng fire, nor vnto
storme and darkenes, and tempest of wether,
and sounde of trompe, and the voyce of wor-
des, whiche * voyce thei (that heard it) wished
awaie, that the communicacion should not be
spoken to them. For thei could not abide that
whiche was commaunded. * If a beast touch
the mountaigne it shalbe stoned, or thrust tho-
rowe with a darte: so tyrreble was the sighte
whiche appeared. Moses saied: I feare and
quake, but ye are come vnto the mount Sion
and to the citee of the liuyng GOD, the cele-
stiall Hierusalē: and to an innumerable sight
of angels: and to the congregacion of the first
borne sonnes, whiche are writtē in heuen, and
to GOD the iudge of all, and to the spirites
of iust and perfecte menne, and to IESVS the
mediator of the newe Testamente and to the
* spryncklyng of bloud that speaketh better
then the ‡ bloud of Abell.

See that ye despise not hym, that speaketh.

Gene. xxv. d

Gene. xxvii. f D

Exo. xix. b

Exo. xx. e

Exo. xix. b

i. Peter. i. a

Hebre ix. d

‡ Gene. iiii. b

For if thei escaped not, whiche refused hym that spake on yerth: muche more shall we not escape, if we turne awaie frō hym, that speaketh from heuen, whose voyce then shoke the yerth, and now hath declared saiyng: yet once more will I shake, not the yerth onely, but also heuen. Where as he saith: yet once more, it signifieth the remouyng awaie of those thynges whiche are shaken, as of thynges whiche haue ended their course: that the thynges whiche are not shaken, maie remain. Wherfore, if we receiue the kyngdō which cā not be moued we haue grace wherby we may so serue GOD and that we maie please him with reuerēce & godly fere. For our GOD is a cōsumyng fire.

Deut.iiii.d

¶ The.xiii. Chapiter.

Acdes.x.c
Roma.xii.c
i.Peter.iiii b
i.Timo.iiii.b
*Gene.xix.a

LET brotherly loue cōtinue. *Be not forgetfull to lodge straungers. For therby haue diuerse men & lodged angels vnwares. Remembre them that are in bondes, euen as thoughe ye were bounde with them youre selues. Bee myndefull of theim whiche are in aduersitie, as ye whiche are yet in the body. Wedlocke is to be had in honor emong al mē and the bed vndefiled. As for whoremongers & aduouterers GOD shall iudge them. Let youre conuersacion be without coueteousnes and be *contente with suche thynges, as ye haue alredy. For he hath saied: *I wil not faile thee nether forsake the: so that we maie boldly say the LORDE is my helper, & I will not feare what man maie do vnto me. Remēbre thē whiche haue ȳ ouersight of you, whiche haue spoken vnto you the woorde of GOD. Whose faith se that ye folowe, and consider the ende of their conuersacion. IESVS CHRIST yester

Ecclc.xxix.d
i.Timo.vi.b
*Iosue.i.a

daie

daie & to daie, & the same cõtinueth for euer. ✠

✠Bee not caried aboute with diuerse and straunge lernyng. For it is a good thyng that the herte bee stablished with grace, not with meates, whiche haue not profited theim that haue had their pastime in theim. We haue an aulter, wherof thei maie not eate, which serue in the tabernacle. ‡ For the bodies of those beastes whose bloud is broughte into the holy place by the high priest to pourge synne, are burnt without the tentes. Therefore IESVS also to sanctifie the people with his owne bloud suffered * without the gate. Let vs go furth therfore vnto him out of the tẽtes, and suffre rebuke with hym. For here haue we no continuyng cite: but we seke one to come.

By hym therefore doo we offre sacrifice of laude alwaies to GOD, that is to saie: ỹ frute of those lippes, whiche confesse his name. To do good & to distribute, forget not, for * with suche sacrifices GOD is pleased ✠✠ Obeye thẽ that haue the ouersight of you, and submit your selfes vnto them, for thei watche for your soules euen as thei that muste geue accõptes: that thei maie do it with ioye, & not with griefe. For that is an vnprofitable thyng for you. Praie for vs. For wee truste wee haue a good conscience emong all men, & desire to liue honestly. But I desire you the more, that ye so do, that I maie be restored to you the soner.

The GOD of peace that brought again frõ death our LORD IESVS ‡ the great shepherd of the shepe, through the bloud of the euerlasting testament, make you perfect in all good workes, to do his wil & bryng to passe, that the thyng whiche ye do, maie be pleasaunte in his

Num.xix.a C

Iohn.xix.d

Ecclc.xxxv.a

Actes.x.a

Roma.xii.a

Philip.iii.d D

Eze.xxiiii.b

Iosue.x.a

i.Peter.v.a

ſight through IESVS CHRIST. To whō bee
praiſe for euer while ỹ world endureth. Am̄ ✠
I beſeche you brethren, ſuffre the word of ex-
hortacion: for wee haue written vnto you in
feawe wordes. Ye knowe our brother Timo-
the, that he is at libertie: with whō (if he come
shortly) I will ſe you. Salute them that haue
the ouerſight of you, & al the ſainctes. Thei of
Italy ſalute you. Grace be with you al. Amen
¶ Sent from Italy by Timotheus.

¶ The Epiſtle of ſainct IAMES.

¶ The firſte Chapiter.

A IAMES the ſeruaunt of GOD and of the LORDE IESVS CHRIST, ſendeth gretyng to the. XII. tribes which are ſcattered abrode.

✠ My brethren, coumpte it for an
exceadyng ioye, when ye fall into diuers tem-
*Iob.x.iii.a ptacions: knowyng this that * the tryng of
Sapien.iii.a your faithe gendereth pacience, and let pati-
Rom.v.a. ence haue her perfecte woorke that ye maie be
perfecte and ſounde lackyng nothyng.

*Iob.viii.c If any of you lacke wiſedom * let hym aſke
Eccle.vii.c of hym that geueth it: euen GOD, whiche ge-
Matth.xii.a ueth to all men indifferently, & caſteth no man
Luke.xi.b in the tethe: and it ſhalbee geuen hym. But let
hym aſke in faith, and wauer not. For he that
doubteth, is like a waue of the ſea, whiche is
toſte of the windes and caried with violence.

Nether let that manne thynke, that he ſhall
B receiue any thyng of the LORDE. A waue-
ryng minded man, is vnſtable in al his waies.
Let the brother whiche is of low degre reioice
when he is exalted. Again, let hym that is riche
reioyce

reioyce when he was made lowe. ‡ For euē as the floure of the grasse, shall he passe a waie. For as the sūne riseth with heate, & the grasse withereth, and his floure falleth away, and ꝑ beautie of the fashion of it perisheth: euen so shal the riche man perishe in his waies. Happy is the man that endureth tēptacion: for when he is tried, he shall receiue the croune of life, whiche ths LORDE hath promised to theim that loue hym. ✠ Let no man saie when he is tempted, that he is tempted of GOD. * For GOD cannot tempt vnto euill, because he tempteth no man. But euery manne is tempted, when he is drawen awaie, and entised of his owne concupiscence. Then when lust hath cōceiued she bryngeth fur the synne: And synne when it is finished, bryngeth furthe death.

* Esay. xl. b
Eccle. xiiii. b
i. Peter. iii. d

Gene. xxii. a

Do not erre my dere brethrē. ‡ ✠ Euery good gift, & euery perfect gift, is frō aboue, and commeth doune from the father of lightes, with whō is no variablenesse, nether is he changed vnto darkenes. * Of his owne will begat he vs with the woorde of trueth, that we should be the first frutes of his creatures. Wherfore (dere brethrē) ‡ let euery man be swift to heare, slow to speke, slow to wrath. For ꝑ wrath of man worketh not that whiche is righteous before GOD. * Wherfore laie apart al filthines and superfluitee of maliciousnes, and receiue with mekenes, the word that is graffed in you whiche is able to saue your soules. ✠ ✠ * And be that ye be doers of the worde & not hearers onely, deceiuyng your owne selfes. For * if any man heare the worde, and declareth not the same by his workes, he is like vnto a man beholding his bodely face in a glasse. For assone

i. Cor. iiii. b
C

Iohn. i. a
and. iii. d

Pro. xvii. d
Eccle. v. a

Roma. xiii. d
Collos. iii. a

* Roma. ii. b.
D

* Matth. v. a
Luke. xi. g

as

as he hath loked on hym self, he goth his way and forgetteth immediatly what his fashion was. * But whoso loketh in the perfect lawe of libertie, and continueth therin (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his dede. If any man emong you seme to be deuoute and refraineth not his toungue, but deceiueth his owne herte this mannes deuocion is in vain. Pure deuocion and vndefiled before GOD the father, is this: to visitt the fatherlesse and widdowes in their aduersitee, and to kepe hymself vnspotted of the worlde. ✠

Matth. vii. d

¶ The. ii. Chapiter.

A MY brethren, esteme not the faith of our LORD IESVS CHRIST the LORD of glory * with respecte of persones. For if there come into your cõpaignie a man wearyng a golden ryng, clothed in goodly aparell, and there come in also a poore man in vile raimẽt, and ye haue a respect to hym that weareth the gaie clothyng, and saie vnto hym Sit thou here in a good place: and saie vnto the poore stand thou there, or sitte here vnder my fote stoole: are ye not partiall in your selues, and haue iudged after euill thoughtes?

Leui. xix. c.

B Herken my deare beloued brethren. Hath not GOD chosen the poore of this world suche as are riche in faith, and heires of the kyngdom whiche he promised to the that loue him? But ye haue despised the poore. Do not riche men execute tiranny vpon you, & drawe you before the iudgement seates? Do not thei speke euill of that good name whiche is called vpon ouer you. If ye fulfil the roiall lawe accordyng to the scripture ‡ Thou shal loue thyne neighbor

‡ Leui. xix. d
Mat. xxii. d
Marke. xii. c
Roma. xiii. c
Gala. v. b

boz as thy ſelf, ye do wel. But if ye regard one perſone moze then another, ye commit ſynne, and are rebuked of the lawe, as tranſgreſſoꝛs

Whoſoeuer ſhall kepe the whole lawe, ‡and yet faile in one poynct, he is guyltie in all For he that ſaied: Thou ſhalt not commit adultry ſaied alſo: thou ſhalte not kill. Though thou do none adultry yet if thou kill, thou arte be-come a tranſgreſſoꝛ of the lawe. So ſpeake ye and ſo doo, as thei that ſhalbee iudged by the lawe of libertie. For he ſhall haue iudgemente without mercie *that ſheweth no mercie and mercie reioyſeth againſt iudgemente. ‡Matth.v.c C Matth. xviii.b

What auaileth it my bzethzē, though a man ſaie he hath faieth, if he haue no deedes? Can faith ſaue hym? If a bzother oꝛ a ſiſter be na-ked and deſtitute of daily fode, and one of you ſaie vnto them: departe in peace, GOD ſende you warmeneſſe and fode, notwithſtandyng ye geue thē not thoſe thynges whiche are nede full to the body, what ſhall it helpe? Euen ſo faieth, if it had no deedes: is ded in it ſelf.

But ſome man will ſaie: thou haſt faith, and I haue deedes: ſhewe me thy faieth by thy de-des: and I will ſhewe thee my faieth by my de-des. Beleueſt thou that there is one GOD? Thou doeſt well. The deuilles alſo beleue, and tremble. But wilt thou vnderſtande, (O thou vain man) that faieth without deedes is ded? Was not Abzaham oure father iuſtified tho-rowe woꝛkes, when he had *offred Iſaac his ſonne vpon the aulter? Thou ſeeſt, how that faieth wzought with his deedes, and thzough the deedes was the faith made perfect: and the ſcripture was fulfilled whiche ſaieth: ‡Abza-ham beleued GOD, and it was reputed vnto hym D. Gene.xxii.b Gene.xv.b Roma.iiii.a Galai.iii.a

hym for righteousnesse, and he was called the frende of GOD. ✝ Ye se then how that of dedes a man is iustified and not of faieth onely Likewise also, was not Raab the harlot iustified through workes, * when she had receiued the messengers and had sente theim out another waie? For as the body, without the spirite is dedde, euen so faithe without workes is dedde also. ✝

Iosue.ii.a

¶ The.iii. Chapiter.

A MY brethren, * be no euery man a master, knowyng how that wee shall receiue the greater dãnacion, for in many thynges we synne al. ‡ If a man synne not in worde, the same is a perfecte man, and able also to tame all the body. Behold, we put bittes into horses mouthes, that thei maie obeie vs, and we turne aboute all the body of them. Behold also the shippes, whiche though theie be so greate ✝ are driuen of fearce windes, yet are thei turned about with a veri smal helme whether soeuer the violence of the gouernor will.

Mat.xxiii.b.

Pro.xvii.a

B Euen so the tong is a litle membre also, and bosteth greate thynges. Behold how greate a thyng a litle fire kindleth, and the tong is fire euen a worlde of wickednes. So is the toung sette emong our members, that it defileth the whole body, and setteth a fire al that we haue of nature, and is it self set a fire euen of hell. All the natures of beastes, and birdes, and of serpentes, and thynges of the sea are meked and tamed of the nature of manne. But the toungue can not man tame. It is an vnruly euill, full of deedly poysone.

C There with blesse we GOD the father, and therwith cursse we men, * whiche are made after

Gene.i.d

ter the(image and)similitude of GOD. Out of
one mouthe proceedeth blessyng and cursyng.
My brethrē, these thynges ought not so to be
Doeth a fountain sende furthe at one place
swete water & bitter also? Can the figge tree
(my brethren)beare olyue beries: eyther a vine
beare figges? So can no fountain geue both
salt water & freshe also. If any man be wise & D.
endued with knowledge emong you, let hym
shewe his workes out of good conuersacion
with mekenes of wisedō. But if ye haue bit-
ter enuiyng & strief in your hertes, reioyse not
nether be liars against the truth: for suche wi-
sedom descendeth not frō aboue: but is yerthy
naturall, and deuelishe. For where enuiyng &
strief is, there is vnstablenes, and all maner of
euill workes. But the wisedom that is from a
boue, is first pure, then peacable, gentle, and
easy to bee intreated, full of mercie and good
frutes, without iudgyng, without simulaciō:
yea, and the frute of righteousnesse is sowen
in peace, of them that maintain peace.

¶ The .iiii. Chapiter.

FROM whēce cōmeth war: and fightyng A
emong you? Come thei not here hence?
Euen of your lustes, that fighte in your
mēbres? Ye luste, and haue not, ye enuy & haue
indignacion, & cannot obtain. Ye fight & war.
Ye haue not because ye aske not. Ye aske & re-
ceiue not, because ye aske amisse: euē to cōsume
it vpon your lustes. Ye aduouterers & women
that breake matrimony: knowe ye how * that Gala.i.b
the frendeshippe of the worlde is enemite with i.Ihon.ii.c
GOD? Whosoeuer therfore wilbe a frend of
the world, is made the enemie of GOD. Ether
do ye thinke þ the scripture saith in vain? The
spirite

ſpirite that dwelleth in vs, luſteth euen contrary to enuie: but geueth moze grace. VVherefore he ſaieth: GOD reſiſteth the proude, but geueth grace vnto the louly.

B. Submit your ſelues therefoze to GOD but *reſiſt the deuill, and he will flie from you. i.Peter.v.b Dzawe nie to GOD, and he will dzawe nie to you. Clenſe your handes ye ſynners † purge your hertes ye waueryng mynded. Suffre afflictions: and mourne and wepe. Lette your laughter be turned to mournyng: † your ioye to heuineſſe. *Hũble your ſelues in the ſighte i.Peter.v.a of the LORD, † he ſhall lift you vp. Backbite not one another, bzethren. He that backbiteth his bzother, and he that iudgeth his bzother, backbiteth the law, and iudgeth the law. But and if thou iudge thee lawe, thou art not an obſeruer of the law but a iudge. There is one lawe geuer' (and iudge) which is hable to ſaue and to deſtroy. ‡What art thou that iudgeſt Roma.xiiii.a another? C Go to nowe ye that ſaie: * to daie Eze.xviii.d and to moꝛow let vs go into ſuch a citee, and Luke.xii.b continue there a yere, and bupe † ſell, and win, and yet can not ye tell, what ſhal happen on ỹ moꝛow. Foꝛ what thynge is your life? It is euen a vapour, that appereth foꝛ a lytle tyme and then vaniſheth away. Foꝛ that ye ought Actes.xvii.c to ſaie: ‡If the LORD wil, and if we liue, let hebre.vi.a vs dooe this oꝛ ỹ But now ye reioyce in your boaſtinges. All ſuch reioyſing is euill. Therfoꝛe ‡to hym that knoweth how to doe good Luke.xii.b and dooth it not, to him it is ſynne,

¶ The v. Chapiter.

A GO to now ye riche menne. Wepe and houle on your wꝛetchedneſſe that ſhall come vpõ you. Your riches are coꝛrupt

your

youre garmentes are motheaten. Your golde and ſiluer is cankered, and the ruſt of thē ſhal be a witnes vnto you, and ſhal eate your fleſh as it wer a fire. Ye haue heped treaſure togethere (euen vvrath to your ſelues) in youre laſte daies: Behold *the hire of the labourers which haue reaped doune your feldes (which hire is of you kept backe by fraud) crieth: and the cries of them whiche haue reaped, are entered into the eares of the LORD Saboth. Ye haue liued in pleaſure on the yerth, and bene wanton. Ye haue nouriſhed your heartes, as in a day of ſlaughter. Ye haue condemned and killed the iuſt, and he hath not reſiſted you. *Leui. xix. c Deut. xxiiii. c Toby. iiii. c

†Be patient therfore brethren, vnto the comyng of the LORD. Behold, the huſband mā waiteth for the precious fruit of ỹ yerth, and hath long patience therupon, vntil he receiue the yerth and the latter rayn. Be ye alſo patient therfore and ſettle your heartes, for the cōming of the LORD draweth nie. ¶ Grudge not one againſt another brethren, leſt ye be dāned Behold, the iudge ſtandeth before the dooze. Take (my brethren) the Prophetes for an enſample of ſufferyng aduerſitie, & of patience, which ſpake in the LORD. †Beholde, *we compt thē happy which indure. Ye haue hard of the patience of Iob, & haue knowne what ende the LORD made. For the LORD is very pitefull and mercifull But aboue all thinges my brethren ‡ſwere not, nether by heauen, nether by yerth, nether any other oth: Let roure yea be yea, and your nay, nay: leſt ye fall into ypocriſy. If any of you be vexed, let him pray If any of you be mery, let hym ſing pſalmes, If any be diſeaſed among you, let him cal for B C Matth. v. a Matth. v. f

the elders of the congregation, and let theym
Matth.vi.b pray ouer him, and *anoynt him with oyle in
the name of the LORD, and ỹ praier of faith
shal saue the sicke, and the LORD shall rayse
him vp: and if he haue committed sinnes, thet
shalbe forgeuen him. ✝ Knowledge your fau-
D tes one to another: and pray one for another,
that ye may be healed. For the feruēt praier of
a righteous mā auaileth muche. Helias was a
mā vnder infirmities euē aswe ar, & he praied
Luke,iiii.e in his praier ỹ it might not rayn: *and it rai-
iii, Re.xvii,b ned not on the yerth by the space of. iii. yeres
and. vi. monethes. And he praied again, and ỹ
heauē gaue rain, and the yerth brought furth
her fruit. Bzethrē, if any of you do erre from
the truth & another conuerte him, let the same
know that he which conuerted the sinner frō
goyng astray out of his way, shal saue a soule
from death, & shal hide the multitud of sinnes.

¶ The ende of the Epistle of
sainct James.

¶ The firste Epistle
of sainct Peter the Apostle.
The fyrst Chapiter.

PETER an Apostle of IESV
A CHRIST, to them that dwel
Actes.viii.a * here and there as straun-
gers throughout Pontius,
Galatia, Capadocia, Asia, &
Bethinia elect accordyng to
the forekno wledge of GOD
the father through the sanc-
tifiyng of the spirit vnto obedience & * spryn-
Hebre.ix.d klyng of the bloud of IESVS CHRIST.
and.xii.d
*Roma.i.a * Grace be with you and peace be multi-
plied

phed. Blessed be GOD the father of our Lord IESVS CHRIST, whiche accoꝛding to his aboundaunt mercy begat vs again vnto a *liuely hope (by that, that IESVS CHRIST roſe agayn from death) to an inheritaunce immoꝛtal and vndefiled, and that periſheth not, reſerued in heuen foꝛ you, which are kept by the power of GOD thꝛough faith, vnto ſaluatiō which is pꝛepared alredye to be ſhewed in the laſt time, in the which ye reioyce, though now foꝛ a ſeaſon (if nede require) ye are in heuines thꝛough manifold temptatiōs, that the triall of your faith beyng much moꝛe pꝛecious then gold ꝑperiſheth (though it be *tried with fier) might be found vnto laud, gloꝛy and honour, at the apperyng of IESVS CHRIST, whom ye haue not ſene, and yet loue hym, in whom euen now *though ye ſe him not, yet doo you beleue, and reioyce with ioy vnſpeakeable and glorious, receiuyng the ende of your fayth euē the ſaluation of your ſolles. Of which ſaluation haue *the pꝛophetes enquired and ſearched, which pꝛopheſied of the grace that ſhuld come vnto you, ſearching when oꝛ at what time the ſpirit of CHRIST (which was in thē) ſhuld ſignify, which ſpirit teſtified befoꝛe, the paſſions that ſhuld happen vnto CHRIST & the gloꝛy that ſhuld folow after, vnto whiche pꝛophetes it was alſo declared, that not vnto them ſelues, but vnto vs, they ſhould mynyſter the thinges whtch are now ſhewed vnto you of them, which (by the holy goſt * ſent doune from heuē) haue in the Goſpel pꝛeched vnto you the thinges, which the angels deſire to behold. wheꝛfoꝛ *gird vp ꝑ loines of your mind, be ſober, and truſt perfectly on the grace

i. Corin. i. a
ii. Cor. i. a
Gala. i. a
*ii. Cor. i. a
Ephe. i. a
B.
Iob. xxiii. b
Sapien. iii. a
Iames. i. a
Roma. v. a
*Ihon. x. g
*Actes. x. g
Eſay. ix. a
Dani. ii. g
Agge. ii. b
C.
Actes. ii. a
Luke. xii. c
Ephe. vi. c

that is brought vnto you (by the declating of IESVS CHRIST) as obediente childzen, that ye geue not youre selues ouer vnto your olde lustes: by which ye wer led, whē as yet ye wer ignozaunt of CHRIST: but as he whiche called you, is holy euē so be ye holy also in al maner of conuersation, because it is writtē *Be ye holy, for I am holy. And if so be that ye call on the father, which without respecte of person iudgeth *accozdyng to euery mans wozk se that ye passe the tyme of youre pilgrimage in fear. ✠ For asmuch as ye know, how that D ye wer not redemed with cozruptible thynges (as siluer and gold) from your vayne conuersation, whiche ye receiued by the tradition of the fathers *but with the pzecious bloude of CHRIST, as of a lambe vndefiled and wythout spot, which was ozdained before hand, euen before the wozld was made: but was declared in ỹ last times *for your sakes, which by his meanes do beleue on GOD, that raised him vp frō death, and glozified him *that ye myght haue fayth and hope toward GOD: euē ye which haue purified your soules thzough the spirit, in obeiyng the truth with bzotherly loue vnfained, se that ye loue one another w̄ a pure heart feruently: for ye are bozne a new not of mozrall seede but of immozrall, by the wozd of GOD, which liueth & lasteth for euer

*For al flesh is grasse, and all the glozy of man is as the flour of grasse. The grasse withereth, and the floure falleth awaye, but the wozd of the LORD endureth euer ✠ And this is the wozd, whyche by the Gospel was pzeached vnto you.

*Leui.xi.g and.xix.a
*Mat.xvi.d Psal.xviii.c Roma.ii.b
Hebre.ix.d i.Ihon i.b Apoca.i.a
*Esay ix.b Luke.ii.b *Philip.ii.b
*Esay.xl.b Eccle.xiiii.b Iaco.i.b

¶ The.ii. Chapiter.

Wher

Wherfore lay aſyde al maliciouſnes and A
al guile, and fainednes, and enuye and
all backbyting, and *as new borne babes, de Matth. xviii. a
ſyre ye that mylke (not of the body, but of the
ſoule) whiche is without deceite: that ye maye
growe thereby (vnto ſaluation) If ſo be that ye
haue taſted, howe gratious the LORD is, to
whom ye come as vnto a liuyng ſtone, diſa-
lowed of men but choſen of GOD and pre-
cious, and ye as liuyng ſtones, are made a ſpi-
ritual houſe an holy prieſthod, for to offer vp
ſpirituall ſacrifices, acceptable too GOD by
IESVS CHRIST. Wherfore, it is contayned
alſo in the ſcripture: *behold I put in Syon B.
a ſtone to be layd in the chief corner, elect and Eſay. xxviii. b
precious, & he that beleueth on hym, ſhall not Actes. iiii. c
be confounded. Unto you therfore which be-
leue he is precious: but vnto theim whych be-
leue not *the ſtone which the buiders refuſed *Pſ. cxviii. c
the ſame is begon to be the head of the corner Mat. xxi. d.
and a ſtone that men ſtomble at, and a rocke
wher at thei be offended which ſtomble at the
word, and beleue not that, wherein they were
ſet. But ye are a choſen generation, a royal *
prieſthod ‡ an holy nation, a people which ar Exod. xix. a
won: that ye ſhuld ſhewe the vertues of hym, ‡ Deut. vii. d
that called you out of darknes into his mer-
uelous light, *which in tyme paſt were not a Oſee. ii. d
people: but are nowe the people of GOD, whi- Roma. ix. c
che ſometime had not obtayned mercye, but
nowe haue optained mercy. ✠

✠ *Derely beloued, I beſech you as ſtraun C
gers and pilgremes, abſteyne ‡ frō fleſhly lu- Gala. v. c
ſtes, which fight agaynſt the ſoule, and ſe that ‡ Roma. xiii. d
ye haue honeſt conuerſation among the Gen-
tiles, that where as they backbite you as euil

Matth.v.b
* Rom. xiii.a
Titus.iii.a

doers * thei may se your good worckes and
prayse GOD in the day of visitation. * Sub-
mytt your selues therfore vnto almaner ordi-
naunce of man for the LORDES sake, whe-
ther it be vnto the kyng, as vnto the chief hed
other vnto rulers, as vnto them that are sent
of him, for the punishment of euill doers: but
for the laud of them that do wel. For so is the
wil of GOD, that with wel doing ye may stop
the mouthes of foolysh and ignorant men: as
fre and not as hauing the libertie for a cloke
of maliciousnes, but euen as the seruauntes
of GOD, ‡ Honour al men. Loue brotherly fe-
lowship. Fear GOD, honour the kyng.

Roma.xii.c

*Ephe.vi.a
Collo.iii.d
i.Timo.vi.a
Titus.ii.b.
*Matth.v.a

‡ Seruauntes obey your masters with feare,
not onelye if thei be good & courteous: but al-
so though thei be froward. ‡ For this is thāk
worthy ‡ if a mā for cōscience toward GOD
endure grefe, and suffer wronge vndeserued.
For what prayse is it, if when ye be buffeted
for youre faultes, ye take it patiently? But
and if when ye doo well, ye suffre wrong and
take it patiently, then is there thank w̄ GOD
For hereunto verelye were ye called: for ✝

*Iohn.iii.b
Ephe.v.a

CHRIST also suffered for * vs, leuing vs an
ensample, that ye shoulde folowe his steppes,
which did no sinne, nether was ther gile fou̇nd
in his mouth: which when he was reuiled, re-
uiled not again: when he suffred, he thretened
not: but committed ẏ vengeaunce to him that

Matth.viii.a
Esay.lii.b.

iudgeth righteouslye * whiche his owne selfe
bare our sinnes in his body on the tree, ẏ we
beyng deliuered frō sinne, shuld liue vnto righ
teousnes. By whose stripes, ye wer heled. For
ye wer as shepe goyng astray: but ar now tur
ned vnto the shepherd & bishop of your soules

The

¶ The.iii. Chapiter.

LIkewise * ye wiues be in subiection to your husbandes, that euen thei which obey not the word may without the word be wonne by the conuersation of the wiues, while thei behold your chast conuersation coupled with fear. Whose apparel shal not be outward wt broided heare, and hāging on of gold ether in putting on of gorgeous apparell: but let the hid man which is in the heart, be wyth out all corruption, so that the spirit be at rest and quiet, which spirit is before GOD a thing much set by. For after this maner in the olde tyme did the holye wemen, whiche trusted in GOD, tier them selues, and wer obedient too their husbandes: euen as Sara obried Abraham, and called hym Lord: whose daughters ye are, as long as ye do wel and ar not afraied for any terrour. A Epheſi.v.c Collo.iii.c

Likwise ye men, dwel with them accordyng to knowledge: geuyng honour vnto the wife, as vnto the weker vessell and as vnto theym that are heires also of the grace of life, þ your praiers be not hindered. ✝ In conclusion, be ye al of one mind, & of one heart loue as brethrē, be piteful, be curteous (meke) not rēdryng euil for euil, or rebuke for rebuke: but cōtrarywise blesse: knowyng that ye are thereunto called, euen that ye shoulde be heires of the blessyng. B

* For he that doth long after life, and loueth to se good daies, let him refrain his tōg from euil, and his lippes that thei speake no guile, Let him eschewe euyll and do good: let hym seeke peace, and ensue it. For the eyes of the LORD are ouer the righteous, and his eares (are open) vnto their praiers. Pſa.xxxiiii.

C agayne, the face of the LORD is ouer theym that doo euyll. Moreouer, who is it that wyll harme you if ye folow that, whyche is good?
*Matth.v.b Yea, ‡happy are ye, if any trouble happen vn
*Esay.viii.c to you for righteousneſſe ſake. *Be not ye a-
Matth.x.d fraied for any terroure of theim, neither be ye troubled, but ſanctifie the LORDE GOD in your heartes. ✠Be redy alwayes to geue an-anſwer that euery man that asketh you a reſon of the hope that is in you and that wyth meakenes and feare, hauing a good conſcience
i.Peter.ii.b *that wher as thei backbite you as euill do-
Titus.ii.a ers, thei maye bee aſhamed that falſely accuſe
‡Matth.v.a your good conuerſacion in CHRIST. ‡For it
i.Peter.ii.b is better (if the wil of GOD be ſo) that ye ſuffre for wel doing, then for euyl doyng.

D ✠ *For aſmuche as CHRIST hath once
*Roma.v.a ſuffered for ſinnes, the iuſt for the vniuſt, too bring vs to GOD, and was kylled, as pertaining to the fleſh: but was quickned in the ſpirit. In which ſpirit he alſo went and preched vnto the ſpirites that were in priſon, whiche ſomtime had bene diſobedient, when the long ſuffering of GOD was once loked for in the daies of Noe, *while the arcke was a prepa-
*Gene.vi.a ring: ‡wherin a few, that is to ſay. viii. ſolles
‡Gene.vii.c wer ſaued by the water, like ‡as baptime alſo
‡Roma.vi.a nowe ſaueth vs, not the puttyng away of the filth of ỹ fleſhe: but in that a good conſcience conſenteth to GOD, by the reſurrection of IESVS CHRIST which is on the ryght hand of
He.i.b.ii.b.c GOD: ✠and is gone into heauen, *Angelles powers, and myght ſubdued vnto him.

¶ The.iiii.Chapiter.

A FOr aſmuch then as CHRIST hath ſuffe-
red for vs in the fleſhe, arme ye youre ſel-
ues

ues likewise with ỹ same mynd: for he which
suffreth in the flesh ceaseth from sinne that he
hēce forward shoulde liue (as much time as he
remaineth in the flesh) not after the lustes of
men but after the wil of GOD. For it is suffi-
cient for vs, that we haue spent the tyme that
is past of the life, after the wil of the Gentils
*walkyng in wantonnes, lustes, in excesse of
wines, in excesse of eatyng, in excesse of drin-
kyng (in dronkennes) and in abhominable ido-
latry. And it semeth to them an inconueni-
ent thing, that ye runne not also with theym
vnto the same excesse of riote, and therefore,
speke thei euyl of you, which shal geue accom
tes to him, that is ready to iudge quicke and
dead. For vnto this purpose verely was the
Gospel preached also vnto the dead, that thei
should be iudged like other men in the flesshe,
but should liue before GOD in the spirit. The
end of al thinges is at hand. ✠ Be ye therfore
sobre, and watche vnto praier. But aboue all
thinges haue feruent loue among your selues
For loue shall couer the multitude of sinnes.
*Be ye herberours one to another ‡ without
grudging. As euery mā hath receiued the gifte
euen so minister the same one to another, as
good ministers of ỹ manifold grace of GOD
If any man speake, let him talke as the wor-
des of GOD * If any mā minister, let him do
it as ‡ of the abilitie, whiche GOD ministreth
vnto him. That GOD in all thinges maye be
glorified through IESVS CHRIST ✠ to whō
be praise and dominion for euer & euer. Amen
Derely beloued, maruaill not that ye are pro-
ued bi fire, whiche thing is too trie you, as
though some straunge thing happened vnto

*Roma.i.d
Epheſi.iiii.d
B
* Gene.xix.a
Actes.x.c
‡ Philip.ii.b
C
*Roma.xii.b
‡ ii.Cor.viii.c

you: but reioyce, in asmuche as ye are partakers of CHRISTES passions: that when his glory appereth ye may be merry and glad * If ye be railed vpon for the name of CHRIST, happy are ye. For the glorye and the spirit of GOD resteth vpon you. On their part he is euyl spokē of: but on your part he is glorified

* Matth. v. b
i. Peter. i. c
and. ii. c

D He that none of you be punished as a murtherer, or as a theke, or an euil doer, or as a busy body in other mens matters. If anye man suffre as a Christian man, let him not be ashamed: but let him glorify GOD on his behalfe For the time is come that iudgement must begin at the house of GOD. If it fyrst begyn at vs what shal the end be of them which beleue not the Gospell of GOD? And † if the righteous scarcely be saued: wher shall the vngodly and sinner appere? Wherfor let them that are troubled according to the wil of GOD, commit their soules to him with wel doyng, as vnto a faithful creatour.

Prouer. xi. d

¶ The. v. Chapiter.

A THe elders which are among you, I exhort, which am also an elder and a witnes of the afflictions of CHRIST and also a pertaker of the glory that shalbe opened * Fede ye CHRISTES flocke, as much as lyeth in you, taking the ouersyght of theim, not as cōpelled therto but willingly: (after a godly sort) not for the desire of filthy lucre: but of a good mynd * not as though ye wer lordes ouer the parisches: but † that ye be an example to the flocke (and that with good wyl) And whē the chief shepherd shal appere, ye shall receiue * an incorruptible croune of glory. Likewise ye yonger submit youre selues vnto the elder.

Actes. xx. f

* ii. Corin. i. e
† i. Tim. iiii. b
ii. Timo. i. e
Titus. ii. b

* i. Cor. ix. d
ii. Timo. iiii. b

Sub-

Submit your selues euery mā, one to another B
knyt your selues togethet in lowlines of mīd
For GOD resisteth the proud, & geueth grace
to the humble † Submit your silues therfore
vnder the mightie hand of GOD, that he may
exalt you, whē the time is come * Cast al your Matth.vi.c
care vpō him: for he careth for you. Be sober Luke.xii.c
and watch: for your aduersary the deuyl as a C
roring lion * walketh about, seking whom he
may deuour ‡ whom resist stedfast in the faith Iob.i.b
knowyng that the same afflictions are apoin ‡Iacc.iiii.a
ted vnto your brethren, that are in the world.
But the GOD of all grace whiche hath called
vs vnto his eternal glory by CHRIST IESV
shal his owne self (after that ye haue suffred a
litle afflictiō) make you perfect: settle, strēgth
and stably sh you. To him be glory and domi-
niō for euer, and euer. Amē. † By Siluanus a D
faithful brother vnto you (as I suppose) haue
I written briefly, exhorting, & testifyng, how
that thys is the true grace of GOD, wherin ye
stond. The congregatiō of them which at Ba
bilon are cōpaniōs of your election, saluteth
you, and so doth Marcus my sōne * Grete ye Roma.xvi.e
one another with ỹ kisse of loue. Peace be w̄ i.Cor.xvi.c
you al, which are in CHRIST IESV. Amen.

The second Epistle

of Saynct Peter.

The fyrst Chapiter.



Simon Peter a seruaunt, and A.
apostle of IESVS CHRIST, to
them which haue obteined like
precious faith with vs thrō-
the ryghteousnes of our GOD
and sauiour IESVS CHRIST

Grace

i.Peter,i.a *Grace be vnto you, and peace be multiplied
through the knowledge of GOD and of IE-
SVS our LORD. Accordyng as hys godly po
wer hath geuen vnto vs all thynges that per
tayn vnto lyfe and godlines, through the kno
ledge of him that hath called vs by glory, and
vertue, by the whych are geuen vnto vs excel-
lent and most great promises, that by the me-
Ihon.i.c nes therof ye might be *partakers of the god
Collo.,ii.b ly nature, if ye flye the corruption of worldlye
lust. And hereunto geue all diligence: in youre
*i.Cor.viii.a fayth minister vertue: in vertue knowledge *
in knowledge temperaunce, in temperaunce
patience: in patiēce godlines, in godlines, bro
therly kindnes, in brotherly kindnes loue. For
if these thinges be among you, and be plente
ous, thei wyl make you that ye neyther shalbe
ydle nor vnfruitful in the knowledge of oure
LORD IESV CHRIST. But he that lacketh
these thinges, is blynd & gropeth for the waye
with his hand, & hath forgotten, that he was
purdged from his old sinnes. Wherfore bre-
C thren, geue ỹ more diligence for to make your
callyng and election sure (by good workes.)
For if ye do suche thinges, ye shall neuer fall.
Yea, and by this meanes an entryng in shall
be ministred vnto you abondantly into the e-
uerlastyng kyngdome of our LORD and sa-
uiour IESVS CHRIST Wherfore I wil not
be negligent to put you alwayes in remēbra-
nce of such thynges though ye knowe theim
youre selues, and be stablished in the presente
truth. Notwithstanding I thinke it mete (as
II Cor.v.a long as I am in ‡this tabernacle) to stere you
vp by puttyng you in remembraunce, for as
much as I am sure that shortly I must put of

thys

this my tabernacle,euen as oure LORDIE= SVS CHRIST shewed me. I wyll euer also geue my diligẽce,that ye may haue wherwith to stere vp the remembraunce of these thinges after my departing. ✝ For we haue not folow ed deceitfull fables,whẽ we opened vnto you the power and commyng of oure LORDIE= SVS CHRIST,but * with our eyes we sawe his maiestie:euẽ then verely when he receiued of GOD the father honoure and glorye and when there came suche a voyce vnto hym frõ the excellent glory. * This is my dere beloued sonne,in whom I haue delyght. Ihon.xxi.d

i.Iohn,.i,b

D

*Math,iii.d and,xvii,b Marke,i.b Luke,iii.d

This voice we hearde come from heauen whan we were with him,in the holye mounte We haue also a right sure word of prophesy whereunto if ye take hede, as vnto a ‡ lyghte that shineth in a darke place,ye do well, vntil the day dawne,and the day ster aryse in your hertes. ✝ So that ye first knowe this:that no prophesie in the scripture hath any priuate in= terpretation. For the scripture came nether by the wil of man:but holye men of GOD spake as they were moued by the holy goost. ii,Cor,iiii.b

B:

The.ii.Chapiter.

THere wer false prophetes also among the people,euen as * there shalbe false techers among you which priuely shal bryng in damnable sectes (euen denyng the LORD that hath bought them)and bryng v= pon them selues swift damnation,and many shal folow theyr damnable wayes, by whom the way of truthe shalbe euyll spoken of, and throughe couetousnes shall they with fayned wordes make marchandise of you,whose iud gement is nowe not far of,and their damna=

*Actes.xx.f i.Timo.iiii.a ii.Timo.iiii.a ii.Peter.iii.a Iudi.i,c

cion

tion slepeth not. For if GOD spared not the
angels that sinned, but cast them doune into
hel, and deliuered them into cheines of dark-
nes (to be punished) to be kept vnto iudgement
Gene. vii, b nether spared the old world, but saued * Noe
the eight preacher of righteousnes, & broughte
in the floud vpon the world of the vngodly, &
turned the cities of Sodom and Gomor into
ashes: ouerthrew them, damned them, & made
them an ensample vnto those that after shuld
Gene. xii, f liue vngodly. And * iust Lot vexed with the
vnclenly conuersation of the wiked, deliuered
he. For he being righteous, & dwelling among
them in seing and hering, vexed his righteous
colle from day to day with their vnlawful de-
des. * The LORD knoweth howe to deliuer
Iob. xv, b the godly out of temptation, and howe to re-
i. Corin. x, c serue the vniust vnto the day of iudgemēt for
to be punished, but chefly them that walke af-
ter the flesh in the lustes of vnclennes, and di-
spice authorite. Presumpteous are thei, & stub
borne, which fear not to speake euil of theym
C that excel in worship. When the angels which
are greater both in power and mighte receiue
not of the LORD railyng iudgement against
them selues. But these are brute beastes, natu
rally brought furth to be taken and destroyed
speke euil of the thinges that thei vnderstand
not, and shal perysh in their owne destructiō &
receiue the reward of vnrighteousnes. They
coūt it pleasure to lyue deliciously for a seson.
Spottes thei are and filthines: whiche liue at
pleasure in their owne disceiuable waies, fea-
sting & skornyng you: hauyng eyes full of ad-
uoutry, & that cānot cease frō sinne, begilyng
vnstable soules. Heartes thei haue exercised with

robbery

robbery. They are cursed children whiche haue forsaken the right way, and are gone astray folowyng the * way of Balam the son of Bosor, which loued the reward of vnrighteousnes: but was rebuked of his iniquitie. Num.xxii.b D

The tame and dome beast, spekyng with mās voice, forbad the madnes of ỹ prophet. These are welles without water, cloudes that are caried with a tempest * to whō the mist of darknes is reserued for euer. * Iudi.i.d

For when thei haue spoken the great swellyng wordes of vanite, thei entise thrugh lustes in voluptеousnes of the flesche them that were cleane escaped: euen them that nowe liue in errour, whyle they promesse theym libertie, where as they theym selues are the bonde seruauntes of corruption. * For of whom a manne is ouercome, vnto the same is he brought in bondage. Ihon.viii.d Roma.vi.c

* For if thei (after thei haue escaped from the filthines of the world thrugh the knowledge of the LORD & the sauiour IESV CHRIST) are yet tangled agayne therin, and ouercome * then is the latter ende worse with them thē the beginnyng. For it had ben better for them not to haue knowne the way of righteousnes then after they haue knowne it, to turne frō the holy commaundement that was geuen vnto them. But the same is happened vnto them that is vsed to be spoken by the true prouerbe * The dogge is turned to hys vomet agayne & the sow that was washed is turned againe to her wallowyng in the myre. * Hebre.vi.a and.x.e * Matxii.d Pro.xxi.a

¶ The.iii.Chapiter.

THis is the second Epistle that I nowe write vnto you derely beloued, wher vnto I ster vp your sincere mides by putting A

you

in remembrannce, that ye may be mindeful of the wordes (which wer tolde before of the holy prophetes) and also the commaundemētes of vs which be Apostles of the LORD and Sauiour. * This first vnderstand, that ther shal come in ꝑ last daies, mockers (in disceitfulnes) which wil walke after their owne lustes, and say: Wher is the promes of his cōming? For sence the fathers died, all thinges continue in the same estate wherin thei wer at the begynnyng. For this thei knowe not (and that wilfully) how that the heauens a greate whyle ago wer, and the yerth out of the water appered vp through the water, by ꝑ word of God by the which thinges the world that then was perished, beyng ouercome with water. * But the heuens and yerth which are now, he kept by his word in store, and reserued vnto fyre, against the day of iudgement and perdicion of vngodly men. Derly beloued, be not ignorant of this one thyng, how that * one day is with the LORD as a. M. yeare, and a. M. yeare as one day. The LORD hath promised, * is not slacke, as some men count slackes: but is patient to vsward, for asmuch as he wold haue no man lost, but wyll receiue al men to repentaunce. Neuertheles * the daye of the LORD wil come as a theefe in the nyght, in the which day, the heauens shal passe awaye in a maner of a tempest, and the elementes shall melte with heate: the yerth also and the workes that are therein shall burne Seyng then that all these thinges shal perysshe, what maner personnes ought ye to be in holy conuersation and godlines: loking for, and hastyng vnto the comming of the daye of GOD, by the heauens shal

Actes.xx.f
ii.Peter.ii.a
Iudf.i.e
i.Timo.iiii.c
ii.Timo.ii.d
B
Iob.xiiii.b
Esay li.c
*Psal.xc.a
i.Cor.vii.e
C
Matth.xxiiii.d
i.Thes.v.a
Apoca.iii.a
and.xvi.c

shal perysshe wt fire, & the elementes shal melte with heate? * Neuertheles, we (accordyng to his promes) loke for a newe heauen and a newe earth, wherein dwelleth righteousnesse. Apoc. xxi. a

Wherfore dearely beloued, seyng that ye loke for suche thynges, be diligent that ye maye be found of him in peace without spotte and vn defyled: And suppose that the long sufferyng of the LORD is saluacion, euen as our derely beloued brother Paule also (accordyng to the wisedome geuen vnto him) hath written vnto you, ye, almoost in euery epistle, speakyng of suche thynges: among whiche are many thynges hard to be vnderstand which they that ar vnlearned, and vnstable, peruert, as they doe also the other scriptures vnto their owne destruction. Ye therfore beloued seyng ye be warned afore hand beware, lest ye, with other men be also plucked away thorow the erroz of the wicked, and fall from your owne stedfastnes: but growe in grace, and in the knowledge of our LORD & sauiour IESVS CHRISTE. To whom be glory both now and for euer. Amen. D

The first Epistle of saint IOHN THE APOSTLE.

The first Chapter.

THAT which was from the begynnyng, which we haue herde which we haue sene, with our eies, whiche wee haue loked vpon, & our handes haue handeled, of the woorde of lyfe. And the life appeared, and we haue A

sene and beare witnesse, and shewe vnto you
Matth.xvii.a. I that eternal life, which was with ꝑ father & appered vnto vs. That which we haue sene and hearde, declare we vnto you, that ye also may haue felowship wt̄ vs and that our felowship may be with the father and his sonne IESVS CHRIST. And this we write vnto you, ꝑ ye may reioyce and that your ioy may be ful.

B. And this is the tidynges which we haue heard of him and declare vnto you, that GOD is light, and in him is no darknes at al. If we say, that we haue felowship wt̄ him, and walk in darknes, we lye and do not the trueth. But & if we walke in lightcuē as he is in light, then
Hebre.ix.d haue we felowship with him, and *the bloud
Apoca.i.b of IESVS CHRIST his sonne clenseth vs frō
*iii.Re.viii.e al sinne. *If we say that we haue no synne,
ii.Para.vi.g we deceiue our selues, and the trueth is not in
*Iob.xiii.c vs: *If we knowledge our sinnes, he is faith
Psal.xxxii.b ful and iust, to forgeue vs oure synnes and to
and.xciiii.c clense vs from all vnrighteousnes. If we say
Luke.xv.d we haue not sinned, we make him a liar, & his worde is not in vs.

¶ The .ii. Chapiter.

A MY lytle childred, these thinges write I vnto you, that ye sinne not. And if and man sinne we haue an aduocate with the father IESVS CHRIST ꝑ righteous: & he it is that obteineth grace for oure sinnes, not for our sinnes onely: but also for the sinnes of the worlde.

✠ And hereby we are sure that we know him, if we kepe his cōmaundementes.

Ihon.xiii.d * He that sayeth: I know we him, and kepeth not his cōmaundementes is a lyar, and the verite is not in him But whoso kepeth his word

in

In him is the loue of GOD perfect in dede: herby know we that we are in him. He that saith he bydeth in him, ought to walke euen as he walked ✠. Brethrē I write no new cōmaundement vnto you: but that olde cōmaundement, which ye haue had frō ỹ beginnyng. The olde cōmaundement is the worde, which ye haue heard from the beginnyng. Againe, a new cōmaundement I write vnto you, that is true in him, and the same is true also in you: for the darkenes is past, and the true light nowe shyneth. ✠ He ỹ saith how that he is in the light, and yet hateth his brother, is in darknes euē vntyl this tyme. He that loueth his brother, abydeth in the light, and there is none occasion of euil in him. * He that hateth his brother, is in darknes, and walketh in darknes, and can not tell whither he goeth, because that darknes hath blinded his eyes. B Leui.xix.d

Babes I write vnto you, howe that youre synnes are forgeuen you for is names sake. I write vnto you fathers, howe that you haue knowen him that is from the beginnyng. I write vnto you yong men, howe that ye haue ouercome the wicked. I write vnto you lytle children, howe that ye haue knowen the father I haue writtē vnto you fathers, howe that ye haue knowē him that is from the beginnyng. I haue written vnto you yong men: how that ye are strong, and the worde GOD abydeth in you, and ye haue ouercome the wicked. C

Se that ye loue not * the worlde, neither the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in him. For al that is in the worlde (as the lust of the flesshe, and the lust of the eyes, and Iohn.xvii.b

the pryde of lyfe) is not of the father, but of the worlde. And the worlde passeth awaye, and the luste thereof: but he that fulfylleth the will of GOD, abydeth for euer.

D Lytle chyldren, it is the last time, and as ye haue hearde howe that Antichriste shall come, euen now ar there many begon to be Antychristes already, whereby we knowe, that it is the last time. * They went oute from vs, but thei were not of vs. For yf they had bene of vs, they would no doute haue continued with vs. But that it myght appere, that thei were not of vs. Neuertheless, ye haue an oyntment of hym that is holy, and ye know al thynges. † I haue not wrytten vnto you, as thoughe ye knew not the truth: but as though ye knew it (& kno it also) þ no lye cõmeth of truth. Who is a lyar, but he that denyeth that IESVS is CHRIST? The same is Antichrist, that denieth the father & the sõne. Whosoeuer denieth the sonne the same hath not the father, he that knowlageth the sonne, hathe the father also Lette therefore abyde in you that same whiche ye hearde from the begynnyng.

* Actes. xx. f

E If that whiche ye hearde from the begynnyng shall remayne in you: ye also shall continue in the sonne, and in the father And this is the promes that he hath promised vs, euẽ eternal life. † These thinges haue I written vnto you cõcernyng them þ deceiue you. And the anointyng which ye haue receiued of him that dwelleth in you. And ye nede not that any mã teach you: but ‡ as the anointing teacheth you of al thynges, & it is treue, and no lie, and as it hath taught you, euen so byde therein. And nowe babes abide in him; that when he shall appere

* Esai. liiii. d
Ihon. vi. e

appere we may be bold, & not to be made asha
med of him at hiscõmyng: If ye know ỹ he is
righteous, knowe also that euery one whiche
doeth righteoulnes, is borne of him.

¶ The. iii Chapiter.

BEhold, what loue the father hath shew= A
ed on vs, that we shoulde be called *and
be in dede the ‡cõnes of GOD. For this
cause the worlde knoweth you not, because it
knoweth not him. Dearely beloued, nowe are
we the cõnes of GOD, and yet it doth not ap=
peare, what we shall be. But we knowe that
when it shall appeare, we shalbe lyke him. For
we shall see hym as he is. And euery man that
hath this hope in hym, pourgeth hym selfe, e=
uen as he also is pure. Whosoeuer commyt=
teth sinne, committeth vnrighteousenes also,
and sinne is vnrighteousnes. And yee knowe
that he appeared, to take awai our sinnes, and
in him is no sin, As many as bide in him sinne
not: but whosoeuer synneth, hath not sene
hym, nether knoweth hym.

Babes, let no man deceiue you. He that doth B
righteousnes, is righteous, euen as he is righ
teous. He that cõmitteth sinne, is of the deuel:
*For the deuel sinneth sẽce the beginning. For *Gene. iii. a
this purpose appered ỹ cõne of GOD, to louse Iohn. viii. f
the workes of the deuell. Whosoeuer is borne
of GOD. sineth not: for his sede remaineth in
hĩ, & he cannot sin, because he is borne of GOD
In this ar the childrẽ of GOD knowẽ and the
children of the deuell. Whosoeuer dooeth not
rigetousnes, is not of GOD, nether he that lo= C
ueth not his brother. For this is the tidynges,
that ye heard frome the begynnyng, that ye
shoulde loue one another, not as ‡Cain why= *Gene. iiii. b

che was of that wicked, ‡ slewe his brother. And wherfore slewe he him? because his owne workes were euil, and his brothers good.

✠ Marueile not my brethren though the world hate you. We knowe that we are translated from death vnto life, because we loue the brethren. * He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother, is a man slear. And ye knowe, that noma slear hath eternal life abidyng in him. Hereby perceyue we loue: because he gaue his life for vs: and we ought to geue our liues for the brethren. But whoso hath this worldes good, ‡ * seeth his brother haue nede: and shutteth vp his compassion from him: howe dwelleth the loue of GOD in him? My babes, let vs not loue in worde, neither in tong: but in dede and in veritie. ✠ Hereby we knowe that we are of the verite, and can quiet our heartes before him. For if oure heart condemne vs, GOD is greater then our heart, and knoweth all thinges. Dearely beloued, if oure heart condemne vs not, then haue we trust to GOD ward: * ‡ whatsoeuer we aske, we receiue of him because we kepe his cõmaundementes and do those thynges whiche are pleasyng in his sight. And ‡ this is his cõmaundement, that we beleue on the name of his sõne IESVS CHRIST and loue one another, as he gaue cõmaundement. And he that kepeth his cõmaundemẽtes dwelleth in him, and he in him, and hereby we know that he abydeth in vs euen by the spirit whiche he hath geuen vs.

Leui.xix.d.

Deut.xv.b

D.

Matth.vii.a
and.xx.e
Iohn.xv.b
and.xvi.f
Iaco.i.a
i.Ihon.v.c
‡Iohn.xiii.d

¶ The .iiii. chapiter.

A. DEARELY * beloued, beleue not euery spirit: but proue the spirites, whether thei are of

*Matth.vii.c
Deut.xiii.a

of GOD or not, for *many false prophetes are gone out into the world. Hereby shal ye know the spirit of GOD. Euery spirit that confesseth that IESVS CHRIST is come in the flesshe is of GOD. And euery spirit, whiche cõfesseth not that IESVS CHRIST is come in the flesshe, is not of GOD. And this is that spirit of Antichrist, of whom ye haue heard, how that he should come, and euen nowe alreadye is he in the world. Mat.xxiiii.a Marke.xiii.a Luke.xxi.d

Lytle childrẽ, ye are of GOD, and haue ouer come thẽ: for greater is he that is in you, then he that is in the world. They are of the world therfore speake they of the world, & the world heareth them. We are of GOD. He that knoweth GOD, heareth vs, he that is not of God heareth vs not. Hereby knowe we the spirite of veritie, and the spirit of errour.

B

Dearely beloued, *let vs loue one another: for loue cõmeth of GOD. And euery one that loueth, is borne of GOD, and knoweth GOD He that loueth not, knoweth not GOD: for †GOD is loue: In this appeared the loue of GOD to vs warde, because that *GOD sent his onely begotten sonne into the world, that we might liue through him. Herein is loue, not that we loued GOD, but þ he loued vs, & sent his sõne to be þ agrement for our sinnes Iohn.xiii.d and.xv.b i.Thes.i.b Ihon.iii.c Roma.v.d

Dearely beloued, if GOD so loued vs, we ought also to loue one another. *No man hath sene GOD at any time. Yf we loue one another, GOD dwelleth in vs, and his loue is perfect in vs Hereby knowe we that we dwel in him, and he in vs: because he hath geuen vs of his spirit. And we haue sene, and do testify that the father sent the sõne to be þ sauiour of the worlde: Whosoeuer confesseth, that IE-

C

Exo.xxxiii.d Iudi.v.c Deut.iiii.b Ihon.i.c and.vi.c

SVS is the sonne of GOD, in him dwelleth GOD, and he in GOD. And we haue knowen and beleued the loue that GOD hath to vs.

D GOD is loue, and he that dwelleth in loue, dwelleth in GOD, and GOD in him. Herein is the loue perfect in vs, that we shuld haue trust in the day of iudgement. For as he is, euen so are we in this worlde There is no feare in loue but perfect loue casteth out fear, for fere hath paynfulnes. He that feareth, is not perfect in loue. We loue hym, for he loued vs fyrst. Yf a man saye: I loue GOD. and yet hate his brother, he is a lyer. For howe can he that loueth not his brother whō he hathe sene, loue GOD whome he hath not sene? And this commandement haue we of him: that he which loueth GOD, shoulde loue his brother also. ✝

¶ The. v. Chapiter.

A WHOSOEVER beleueth that IESVS CHRISTE, is borne of GOD. And euery one that loueth hym whyche begat, loueth him also whiche was begotten of hym. * By this we know, that we loue the chyldrē of GOD, when we loue GOD and keepe his commaundementes, For this is the loue of GOD that we kepe his cōmaūdemētes and * his cōmaundementes are not greuous.

Ihon.xiii.c

Matth.xxii.b

✝ For all that is borne of GOD, ouercommeth the worlde. And this is the * victory that ouercommeth the worlde, euen our faith. Who is it that ouercōmeth the world but he which beleueth, ꝓ IESVS is the son of GOD?

i.Cor.xv.g

B This IESVS CHRIST is he that came by water and bloud, not by water onely: but by water and bloud. And it is the spirit that beareth witnes, because the spyrite is truth. For

there

there are thre vvhich bear record in heuen, the fa-
ther the vvord, and the holy ghost. And these thre
are one. And there are thre whiche beare recoꝛd
(in yearth) the spirite, and water, and bloude.
and these thre are one. Yf we receyue the wyt-
nes of men, ꝑ witnes of GOD is greater. Foꝛ
thys is the wytnesse of GOD (that is greater)
whiche he testified of his sonne. He that bele-
ueth on the sõne of GOD, hath the witnes in
hym selfe. ✠ He that beleueth not GOD, hath
made him a lyer, becaũse he beleued not the re-
coꝛd that GOD gaue of his sonne. And this is
the recoꝛd, howe that GOD hathe geuen vnto
vs eternall lyfe, and this lyfe is in his sonne.
He that hathe the sonne hath life: and he that
hathe not the sonne of GOD, hath not lyfe.

These thynges haue I wꝛiten vnto you that
beleue on the name of the sonne of GOD, that
ye may knowe, howe that ye haue eternal life
and that ye may beleue on the name of the son
of GOD. And this is the trust that we haue in
him: that * yf we aske any thyng accoꝛding to
his will: he heareth vs. And yf we know that
he heare vs what soeuer we aske, we knowe ꝑ
we haue the peticions, that we desire of hym.

If any man se his brother sinne a sinne not
vnto death, let hym aske, and he shal geue him
life foꝛ them that sinne not vnto death. There
is a synne vnto deathe, foꝛ whiche saie I not
that a manne shoulde pꝛaye. All vnrighteous-
nes is synne, & ther is a synne not vnto death.

We knowe, that whosoeuer is boꝛne of
GOD, sinneth not: but he that is begotten of
GOD, kepeth him selfe, and that wicked tou-
cheth him not. We know, that we ar of GOD
and the woꝛlde is altogether sette on wicked-

C

* Matth. vii. a
and. xxi. c
Marke. xi. d
Luke. xi. b
Ihon xiiii. b
xv. b. xvi. f
Iaco. i. c
i. Iohn. iii. d

D

nes. We know ỹ the sõne of GOD is come, & hath geuen vs a mynde to knowe him whiche is true: and we ar in him that is true, through his sonne IESVS CHRIST. This same is very GOD, and eternall lyfe. Babes, kepe your selues from ymages. Amen.

¶ The second Epistle of sainct Iohn.

A THE elder to the elect Lady & her childrẽ, whõ I loue in the truth: and not I only, but also al that haue knowen the trueth, for the trueths sake whiche dwelleth in vs, and shalbe in vs for euer.

With vs shalbe grace, mercy & peace frõ God the father and frõ ỹ LORD IESVS CHRIST the sonne of the father, in trueth and loue.

I reioyced greatly, ỹ I found of thy childrẽ walkyng in the trueth, as we haue receiued a cõmaundement of ỹ father. And nowe beseche I ỹ Lady, not as though I wrote a newe cõmaũdement vnto ỹ, but that same whiche we
B haue heard frõ the beginnyng: that we should
Iohn. xiii. c *loue one another. And this is ỹ loue, that we
i. Iohn. v. b should walke after his cõmaundement.

This cõmaundement is ỹ (as ye haue heard frõ the beginnyng) ye should walke in it. For many deceiuers are entred into ỹ world, whiche cõfesse not that IESVS CHRIST is come in the flesche. This is a deceiuer & an Antichrist Loke on your selues, that we lose not that we haue wrought, but that we may haue a ful reward. Whosoeuer trauls gresseth and bydeth not in ỹ doctrine of CHRIST, hath not GOD

He

He that indureth in the doctrine of CHRIST hath both the father and the ſonne.

If ther come any vnto you, & bryng not this C
learnyng, him receiue not to houſe: nether byd him Godſpede. For he that biddeth him God ſpede, is partaker of his euil deades. Beholde, I haue told you before, that ye ſhuld not be aſhamed in the day of the LORD. I had many thinges to write vnto you, neuertheleſſe I would not write with paper and ynke, but I truſt to come vnto you and ſpeake with you mouth to mouth, that our ioy may be ful. The ſonnes of thy elect ſiſter grete the. Amen.

The third Epiſtle of ſainct Iohn.

THE elder vnto the beloued A
Gayus, whom I loue in the truth. Beloued I wiſhe in al thinges that thou proſpereſt and fareſt wel, euen as thy ſoule proſpereth. For I reioyced greatly, when the brethren came and teſtified of the truth, that is in the, how thou walkeſt in the truth. I haue no greatter ioy, then for to heare, how my ſones walke in the veritie. Beloued, thou doeſt faithfully, whatſoeuer thou doeſt to the brethren, & to ſtraungers whiche beare witnes of thy loue before the cõgregacion. Whiche brethren yf ỹ bryng forwardes of their iourney (after a godly ſort) thou ſhalt do wel, becauſe that for his names ſake they wẽt furth, and toke nothyng of the Gentyles. We therfore ought to receiue ſuche, that we might be the healpers to the trueth. B.

I wrote

I wrote vnto the congregacion: but Dio-
C trephes which loueth to haue the preeminence
among them, receyueth vs not. Wherefore if
I come, I wil declare his dedes which he do-
eth, ielyng on vs with malicious wordes, ne-
ther is therewith contente. Not onely he hym
self receyueth not the brethren, but also he for-
bydeth theym that wold, and thrusteth theim
out of the congregacion.

D. Beloued, folowe not that whiche is euell,
but that whiche is good. He that doeth well,
is of GOD: But he that doeth euill seeth not
GOD. Demetrius hath good report of al men
and of the truth it selfe, ye, & we our selues al-
so beare recorde, and ye know that our record
is true. I had many thynges to wryte: but I
wyll not with ynke and penne write vnto the,
I truste I shall shortelye see the and wee shall
speake mouth to mouth. Peace be vnto the.
The louers saluteȳ, grete the louers by name

The Epistle of sainct IVDE.

A IVDAS the seruant of IESVS
CHRIST ȳ brother of James.
To theim whiche ar called and
sanctified in GOD the father &
preserued in IESV CHRISTE.
Merci vnto you and peace and
loue be multiplied.

Beloued, when I gaue all dylygence to
wryte vnto you of the commen saluacion it
was nedeful for me to wryte vnto you to ex-
horte you that ye should continually labour in
the fayeth, whiche was once geuen vnto the
sayncte. For there are certayn, vngodly men
craftely

craftely crept in, of which it was wrytte afore
tyme vnto suche iudgemente. They turne the
grace of our GOD vnto wantonnes, and de-
nie GOD (which is the onely LORD) and our
LORDE IESVS CHRISTE. B

My minde is therfore to put you in remem-
braunce, for as muche as ye once knowe this
how that the LORDE (after that he had deli-
uered the people out of Egipt) destroyed them
whiche afterwarde beleued not. The Aungels
also whiche kept not their first estate, but lefte
their own habitacion, he that hath reserued in
euerlastyng chaines vnder darkenes vnto the
iudgement of the great dai: *euen as Sodom
and Gomor, and the cities about them (why-
che in like maner defiled them selues with for-
nicacion, and folowed straunge flesche) are set
forth for an example, and suffre the payn of e-
ternall fyre. Lykewise, these beyng discerned
by dreames, defyle the flesche, despise rulers
and speake euil of them that are in auctoritie.
Yet Michael tharchangell when he stroue a-
gainst the deuil, and disputed aboute the body C
of Moses, durst not geue railyng sentēce, but
said, the LORD rebuke the. But these spake e-
uil of those thinges which thei know not: and
what thinges thei know naturally (as beastes
which are wout reason) in those thynges they
corrupte theim selues. Wo be vnto theim, for
thei haue foloed the way of *Cain, and ar vt
terly geuen to the errour of Balam for lukers
lake ‡ and perishe in the treason of Chore.
These ar spottes which of your kindnes fest D
together, wout feare, liuyng lawles, and after
their owne pleasure. Cloudes they are witho-
out water, caried about of windes, trees with-
out

*Gene. xix.

Gene. iiii. b

‡Nnm. xvi. c

out fruite at gatheryng tyme withered, twise dead & plucked vp by the rotes. They are ẏ ragyng waues of ẏ sea, fomyng out their owne shame. Thei are wādryng starres, to whom is reserued the myst of darkenes for euer.

Enoche the seuenth frō Adam prophesied before of suche, saiyng. *Beholde, the LORD shal come with thousādes of saīctes, to geue iudgement against al men, & to rebuke al that are vngodly among them, of al their vngodly dedes, whiche they haue vngodly cōmitted, & of all their cruel speakynges, whiche vngodly synners haue spoken against him.

Apoca.i.b
Esai.iii,c

E These are murmurers, cōplainers, walkyng after their owne lustes, whose mouthes speke proude thinges. They haue men in great reuerence bycause of auauntage. But ye beloued remembre the wordes whiche were spoken before of the Apostles of oure LORD IESVS CHRIST, how that they told you *that there shuld be begilers in the last tyme, whiche shuld walke after their owne vngodly lustes. These are makers of sectes, fleshly, hauyng no spirite But ye dearely beloued, edifye your selues in your most holy fayth, prayyng in the holy gost and kepe youre selues in the loue of GOD, lokyng for the mercy of our LORD IESVS CHRIST, vnto the eternal life. And haue compassion of some, seperatyng them: and other saue with feare, pullyng them out of the fyre and haue compassion on the other, and hate the filthy vesture of the flesshe.

Actes.xx.f
i.Timo.iiii.a
ii.Timo.iii.a
ii.Peter.ii.a
and.iii.a

Vnto him ẏ is able to kepe you fre frō sinne and to present you fautles before ẏ presence of his glory with ioy at the cōmyng of our LORD IESVS CHRIST, to GOD our sauior thorow IESVS CHRIST oure LORD, whiche onely

is wise, be glory, maiestie, dominion and powr
before all vvorldes nowe and euer. Amen.

¶ The Reuelacion of sainct Iohn the diuine.

¶ The fyrst Chapiter.

THE reuelacion of IESVS CHRIST, which God gaue A
vnto him, for to shew vnto his seruãtes, thinges which must shortly come to passe. ✝And when he had sent, he shewed by his ãgel vnto his seruaũt Iohn, whiche bare record of ỹ word of GOD, & of the testimony of IESVS CHRIST, & of al thinges ỹ he saw Happy is he ỹ readeth & they that heare ỹ wordes of the prophesye, & kepe those thinges whiche are writtẽ therin. For the tyme is at hand.

Iohn to the. vii. cõgregacions in Asia. Grace be vnto you & peace frõ him whiche is & which B
was, and whiche is to come, and frõ the seuen spirites whiche are before his trone, & frõ IESVS CHRIST whiche is a faithfull witnes & fyrst begoten of ỹ dead: and LORD ouer the kynges of the yerth. Vnto him ỹ *loued vs, & washed vs frõ sinnes in his owne bled Hand made vs kynges & priestes vnto GOD his father, be glory & dominion for euermore. Amen.

*Hebre. xii. d
i. Peter. ii. d
i. Iohn. i. b

✝Behold he cõmeth w̃ cloudes, & al eyes shal se him, & thei also whiche pearsed him. And al kynredes of ỹ yearth shal waile ouer him. Euẽ so. Amẽ. ✝Mat. xxiiii. e and. xv. e

I am Alpha & Omega, ỹ beginnyng & the endyng, saith the LORD almighty, whiche is and whiche was, and whiche is to come. Daniel. vii. d

I Iohn your brother, and cõpanion in tri- C
bulacion, & in the kyngdome and pacience in

IESV CHRISTE, was in the Isle that is cal-
led Pathmos, for the worde of GOD, and for
the wytnessyng of IESV CHRIST: I was in
the spirit on a sonday and heard behynd me a
great voice as it had bene of a trompe, saiyng
I am Alpha and Omega, the fyrst and the last
That thou seest, wryte in a boke, & send it vn-
to the. vii. congregacions, whiche are in Asia,
vnto Ephesus, & vnto Smyrna & vnto Per-
gamos, & vnto Thiatira, and vnto Sardis, &
vnto Philadelphia, and vnto Laodicia.

D. And I turned backe to se the voyce that
spake vnto me. And whē I was turned: I saw
seuen golden candelsticks, and in the middes
of the candelsticks, one lyke vnto the sōne of
man, clothed with a linnyn garment doune to
the feete, and gyrde aboute the pappes with a
golden gyrdel. His head and his heares were
whyte, as whyte wol, and as snowe, and his
eyes were as a flame of fyre: and his feet like
vnto brasse, as though thei brent in a fornace,
and his voyce as the sounde of many waters
And he had in his right hand. vii. starres. And
out of his mouth went a sharpe two edged
sweard. ‡And his face shone, euen as the sōne
* Mat. xviii. a in his strength. And when I sawe him, I fel
at his feete euen as dead. And he layde his
right hand vpō me, saiyng vnto me: feare not.
Esay. xliiii. b * I am the fyrst & the last, and I am a lyue, &
‡Roma. vi. b was dead. And behold, ‡I am alyue for euer-
more & haue the keyes of hel & of death. Wryte
therfore the thynges whiche thou hast sene, &
the thynges whiche are, & the thynges whiche
must be fulfylled hereafter: the mistery of the
vii. starres whiche thou sawest in my right hād
and the. vii. golden candelsticks. The seuen

starres

starres are the messengers of the seuen cõgre-
gacions. And the seuen candlestikes whiche
thou sawest, are the seuen congregacions.

¶ The.ii. Chapiter.

VNTO the messenger of the congrega- A.
cion of Ephesus write: these thynges
saith he, that holdeth the seuen starres
in his right hande, & that walketh in the mid-
des of the seuen golden candlestickes. I know
thy worckes and thy labor, and thy pacience, &
how thou canneste not forbeare thē which are
euill: and hast examined them, whiche saie thei
are Apostles, and are not: and hast founde thē
liars, and hast suffred. And hast pacience: and
for my names sake, hast labored, and hast not
fainted. Neuertheless, I haue somwhat aga-
inst thee, because thou hast left thy first loue.

Remembre therefore, from whence thou art B.
fallen, and repent, and do the first worckes. Or
els I will come vnto thee shortly, and will re-
moue thy candlesticke out of his place, except
thou repent. But this thou hast, because thou
hatest the deedes of the † Nicolaitans, whiche Actes.vi.b.
deedes I also hate. Let hym that hath eares,
heare, what the spirite saith vnto the congre-
gacions. To hym that ouercommeth, will I
geue thee to eate of *the tree of life, whiche is Gene.ii.b.
in the middes of the paradice of GOD.

And vnto the angell of the congregacion of C.
Smirna write: These thinges saith he that is
first, and the last, which was ded and is aliue.
I knowe thy worckes and tribulacion and po-
uertie, but thou art riche: and I know the bla
sphemie of thē whiche call themselfes Iewes
and are not: but are the congregacion of satā
Feare none of those thynges, whiche thou

shalte suffre. Behold, the deuill shall cast some of you into prisone, to tempt you, and ye shall haue tribulacion ten daies. Be faithfull vnto the deth and I will geue thee a croune of life. Let hym that hath eares, heare, what the spirite saieth to the congregacions: He that ouercōmeth, shall not be hurt of the second death.

D. And to the messenger of the congregacion in Pergamos write: This saieth he whiche hath the sharpe swearde with twoo edges: I knowe thy workes, and where thou dwellest, euen where Satans seate is, and thou kepeste my name and hast not denied my faieth. And in my daies, Antipas was a faithfull witnes of mine, whiche was slain emong you, where Satan dwelleth. But I haue a fewe thynges against thee, because thou hast ther, them that
Num. xxxi.c. maintain ꝑ doctrine of Balaā‡ which taught in Balacke, to put occasiō of synne before the childzen of Israell, that thei should eate of meate dedicate vnto idoles & cōmit foznicacio.

E. Euē so hast thou them that maintain the doctryne of the Nicolaitans, whiche thynges I hate. But be conuerted, ozels I will come vnto thee shortly, & will fight against them with the sweard of my mouthe. Let hym that hath eares, heare, what the spirite saieth vnto the congregacions. To hym that ouercommeth, will I geue to eate Māna that is hid, and wil geue hym a white stone, and in the stone a newe name written, whiche no man knoweth sauyng he that receiueth it. And vnto the messenger of the congregacio of Thiatira write. This saieth the sonne of GOD, whiche hath yes like vnto a flamme of fire, and his feete are like brasse: I knowe thy woorkes and thy

loue,

loue,seruice,and faithe,and thy pacience,and thy deedes, whiche are mo at the laste then at the firste.

Notwithstandyng I haue a feawe thynges F. against thee, because thou sufferest that woman * Iesabell, whiche called her self a Pro- iii.Reg.x.d. phetisse, to teache and to deceiue my seruaun- iiii.Reg.x.d tes,to make them commit fornicacion,and to eate meates offred vp vnto idoles.And I gaue her space to repent of her fornicacion,and she repēted not. Behold, I wil cast her into a bed: and them that commit fornicacion with her, into greate aduersitee, except thei turne from their deedes.And I will kill her children with death. And all the congregation shall knowe that * I am he whiche searcheth the raynes Iere. xxvii.b and hertes.And I will geue vnto euery one of you accordyng vnto his woorkes.

Vnto you I saie, and vnto other of them of G. Thiatira,as many as haue not this learnyng and whiche haue not knowen the depenesse of Satā,(as thei saie) I will put vpon you none other burthen,but that whiche ye haue alredy holde faste till I come,and whosoeuer ouercommeth and kepeth my woorkes vnto ỹ ende, to hym wil I geue power ouer nacions,‡and Psalm.ii.b. he shall rule them with a rodde of Iron: and as the vesselles of a potter,shall thei be broken to sheuers. Euen as I receiued of my father, so will I geue hym the mornyng starre. Lette hym that hath eares, heare, what the spirite saieth to the congregacions.

¶ The.iii.Chapiter.

AND write vnto the messēger of the cō- A. gregaciō that is at Sardis, this saith he that hath the seuē spirites of GOD

and the seuen starres. I knowe thy woorkes: thou haste a name that thou liuest, & thou arte ded. Be a wake and strēgth the thynges whiche remain that are ready to dye. For I haue not foūd thy woorkes perfect before (my) GOD Remembre therfore, how thou hast receiued & heard, and holde fast, and repente. * If thou shalt not watch, I wil come on thee as a theif and thou shalt not knowe what houre I will come vpon thee. Thou hast a feaw names in Sardis, whiche haue not defiled their garmētes, and thei shall walke with me in white, for thei are woorthy. He that ouercommeth, shalbe thus clothed in white araie, and I wil not put out his name out of the boke of life, & I will confesse his name before my father, and before his angels. Lette hym that hath eares, heare, what the spirit saith vnto the congregaciōs.

1. Thes. v. a.
ii. Peter. iii. c.

B. And write vnto the angell of the congregacion of Philadelphia: this saith he that is holy and true, whiche hath the keye of * Dauid: whiche openeth & no man shutteth, and shutteth, and no man openeth. I knowe thy woorkes. Beholde, I haue set before thee an open dooze, and no man can shut it, for thou hast a litle strēgth, and hast kept my saiynges: & hast not denied my name. Behold, I make them of the congregacion of Satan, whiche call them selues Iewes, and are not, but do lye: Behold I will make theim that thei shall come, and woorshippe before thy feete: And shall knowe that I haue loued thee.

Esay. xxii. f.
Iob. xii. c.

C. Because thou hast kepte the woordes of my pacience, therefore I will kepe thee from the houre of temptacion, which will come vpon all the woorlde, to tempt them that dwell vpon

the

the yearth. Behold, I come shortly. Hold that whiche thou hast, that no man take away thy croune. Hym that ouercommeth, will I make a piller in the temple of GOD, and he shall go no more out. And I will write vpon hym, the name of my GOD and the name of the citee of my GOD: newe Hierusalem: whiche commeth doune out of heuen from my GOD, and I will write vpon hym my newe name. Lette hym that hath eares, heare, what the spirite saieth vnto the congregacions.

And vnto the messenger of the congregaciō D.
whiche is in Laodicia, write: this saieth (Amē)
the faithfull and true witnes, the beginnyng
of the creators of GOD. I know thy workes
that thou art nether colde nor hotte: I would
thou wer cold or hote. So then because thou
art betwene bothe, and nether cold nor hote: I
wil spew thee out of my mouthe, because thou
saiest: I am riche and increased with goodes,
and haue no nede of nothyng, & knowest not,
how thou art wretched and miserable, & poore
and blynd, and naked. I counsaill thee to buy
of me, gold tried in the fire, that thou maist be
riche: and white raiment that thou maiest bee
*clothed, that thy filthy nakednes do not ap- ii.Cor.vi.a.
peare: and anoynte thyne yes with eye salue
that thou maiest se. ‡ As many as I loue, I re Prouer.iii.b.
buke and chasten. Be feruent therfore and re- Hebre.xii.b.
pent. Behold, I stand at the dore, and knocke.
If any man here my voyce, and open the dore,
I wil come into hym, and will supe with him
and he with me. To hym that ouercommeth,
will I graunt to sit with me in my seate, euē
as I ouercame, and haue sittē with my father
in his seate. Let hym that hath eares, heare

what the spirite saith vnto the congregacions.

¶ The.iiii. Chapiter.

A. AFTER this I loked, and behold: a doore was open in heuen, and the first voyce whiche I heard, was as it were of a trompet talkyng with me, whiche saied: come vp hether, and I will shewe the thynges whiche must be fulfilled hereafter. And immediatly I was in the spirite: and behold, a seate was set in heuen, and one sat on the seat. And he that satte: was to looke vpon, like vnto a Jasper stone, and a Sardaine stone. And ther was a rayne bowe aboute the seate in sighte like to an Emerald. And aboute the seate were xxiiii. seates. And vpon the seates, xxiiii. elders sittyng, clothed in white raimente, and had on their heddes croumes of golde.

B. And out of the seates proceaded lightenynges, and thundrynges, and voyces, and there wer seuen lampes of fire, burnyng before the seate, whiche are the seuen spirites of GOD. And before the seate there was a sea of glasse, like vnto Chrystal, & in the middes of the seat, and round about the seate were foure beastes full of iyes before & behynd. And the first beast was like a lion, & the second beast like a calfe, and the thirde beaste had a face as a man, and the fourth beast was like a fliyng Egle. And the foure beastes had eche one of thē sixe winges about hym, and thei wer full of iyes within. And thei had no rest daie nether night, saiyng. *Holy, holy, holy, LORDE GOD almightie whiche was, and is, and is to come.

Esay. vi. b.

C. And when those beastes gaue glory and honoure, and thankes, to hym that satte on the seate (whiche liueth for euer & euer,) the. xxiiii.

elders

elders fell doune before hym that satte on the throne, and worshipped hym that liueth forever, & caste their crounes before the throne saiyng: thou art worthy O LORDE (our GOD) to receiue glory, and honor, and power for thou hast created all thynges, and for thy willes sake thei are, and wer created.

¶ The.v. Chapiter.

AND I sawe in the right hand of hym that sat in the throne, a booke writtē within, & on the backe side, sealed with seuen seales. And I sawe a strong angel, whiche preched with a loude voice: who is worthy to opē the boke, and to lose the seales therof? And no man in heuen, nor in yerth, nether vnder the yearth, was able to open the boke, neither to looke thereon. And I wepte muche because no man was founde worthy to open, and to reade the boke, neither to loke theron. A.

And one of the elders said vnto me: wepe not behold, a lion of the tribe of Juda, the rote of Dauid, hath obtained to open ꝑ boke, & to lose the seuē seales therof. And I beheld, & lo in the middes of the seate, & of the foure beastes, & in the middes of ꝑ elders stode a lābe as though he had been killed, hauing seuē hornes & seuen iyes, whiche are the seuē spirites of GOD, sēt into al the world. And he came, & toke the boke out of the right hād of him ꝑ sat vpō the seat. B.

And when he had taken the booke, the foure beastes and. xxiiii. elders fell doune before the lambe, hauyng euery one of them harpes and golden vialles full of odoures, whiche are the praiers of saincts, & thei sōg a newe saiyng: ꝓ art worthy to take ꝑ boke, & to opē the seales therof, for thou wast killed, & hast redemed vs C.

by thy bloud out of all kyndreds, and tounges and people, and nacions, and hast made vs vnto our GOD, kynges and prieſtes, and we ſhall raigne on the yearth.

D. And I beheld, and I heard the voyce of many angels aboute the throne, and aboute the beaſtes and the elders, and I heard thouſand thouſandes, ſaiyng with a loude voyce: worthy is the lambe that was killed to receiue power, and riches, and wiſedō, and the ſtrēgth, and honor, and glori, and bleſſyng. And al the creators whiche are in heuē, and one the yerth and vnder the yearth, and in the ſea, and all that are in them, heard I ſaiyng: bleſſyng, honor, glory, and power be vnto him that ſitteth vpon the ſeate, and vnto the lambe for euermore. And the foure beaſtes ſaied Amen. And the. xxiiii. elders fell vpon their faces, and worſhipped hym that liueth for euermore.

¶ The vi. Chapiter.

A. AND I ſaie, when the lābe opened one of the ſeales, & I heard one of the. iiii. beaſtes ſaie, as it wer the noiſe of thō der: come and ſe, and I ſaw. And behold, ther was a white horſſe, & he that ſat on him, had a bowe, and a croune was geuen vnto him, and he went furth; conquering & for to ouercome. And when he had opened the ſeconde ſeale I heard the beaſt ſay: come and ſe. And ther wēt out another horſſe that was redde, and power was geuen to hym that ſatte thereon to take peace from the yerth, and that thei ſhould kill
Eſay. xxvii. a. one another. * And there was geuē vnto hym a greate ſweard. And when he had opened the third ſeale I heard the third beaſte ſaie, come and ſe, and I behelde, and lo, a blacke, horſſe,

and

and he that ſat on hym, had a paire of balan-
ces in his hande. And I hearde a voyce in the B.
middes of the foure beaſtes, ſaie: a meaſure of
wheate for a peny, and thre meaſures of bar-
ly for a peny, and oyle, and wine ſe thou hurte
not. And when he had opened the fourth ſeale
I heard the voice of ỹ fourth beaſt ſaie: come
and ſe, and I loked. And behold a pale horſſe:
and his name that ſat on hym was death, and
hell folowed hym, and power was geuen vn-
to them ouer the fourth parte of the yearth to
kill with ſweard, and with honger, and with
death that commeth of vermen of the yearth.

And whē he had opened the fift ſeale I ſawe C.
vnder the aulter the ſolles of thē that wer kil Iob. xxii. b.
ied for the worde of GOD, & for the teſtimony
whiche thei had, and thei cried with a loude
voyce, ſaiyng: How long tarieſt thou LORD
holy and true, to iudge & to auenge our bloud
on them that dwell on the yearth? And long
white garmentes wer geuē vnto euery one of
theim. And it was ſaied vnto theim, that thei
ſhuld reſt yet for a litle ſeaſon vntil the nūber
of their felowes and brethren, & of theim that
ſhould be killed as thei wer, wer fulfilled.

And I beheld, when he had opened the ſixte D.
ſeale: and lo, ther was a great earth quake,
and the ſunne was as blacke as ſacke clothe
made of here. And the mone wared al, euen as
bloud, & the ſtarres of heuē fell vnto the earth
euē as a figge tree caſteth from her vntimely
figges, when ſhe is ſhaken of a mightie wind.
And heuen vaniſheth awaie, as a ſcroll when
it is rolled together. And al mountaignes and
Ilcs, wer moued out of their places. And the
kynges of the yearth, and the greate men, and

the rich men, and the chief capitaines, and the mightie men, and euery bondmand, and euery free man, hid themselfes in dēnes, and in rocOse.x.b. kes of the hilles: * and saied to the hilles and Luke. xxiii, d rockes: fall on vs, and hyde vs from the presence of hym that sitteth on the seate, and frō the wrath of the lambe: for the greate daie of his wrath is come, and who is able to endure?

¶ The. vii. Chapiter.

A. AND after that, I sawe foure angelles stāde on the foure corners of the yerth holdyng the foure windes of the yerth that the wynd should not blowe on the yerth, nether on the sea, nether on any tree. ✠ And I saw another angell ascend from the risyng of the Sunne, whiche had the seale of the liuyng GOD, & he cried with a loude voice to the. iiii. angels, (to whō power was geuen to hurt the yerth & the sea) saiyng: hurte not the yerth nether the sea, nether the trees, til we haue sealed the seruaūtes of our GOD, in their forheddes

B. And I heard the nūbre of them whiche were sealed, and ther wer sealed an C. and. xliiii. M. of all the tribes of the childzen of Israell. Of the trib of Juda wer sealed. xii. M. Of ꝑ trib of Ruben were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of the tribe of Neptalym were sealed. xii. M. Of the tribe of Manasses wer sealed. xii. M. Of the tribe of Simeō wer sealed. xii. M. Of the tribe of Leuy wer sealed xii. M. Of the tribe of Isacar wer sealed. xii. M. Of the tribe of Zabulon wer sealed. xii. M Of the tribe of Joseph wer sealed. xii. M. Of the tribe of Beniamin were sealed. xii. M.

C. After this I beheldē, and lo, a greate multi-

tude

tude(whiche no man could numbre)of all nacions and people,and toungues, stode before the seate, and before the lambe, clothed with long white garmentes,& palmes in their handes,and cried with a loude voyce,saiyng:Salvacion bee ascribed to hym that sitteth vpon the seate of our GOD, and vnto the lambe. And all the angels stoode in the compasse of the seate,and of the elders,and the foure beastes, and fell before the seate on their faces, and worshipped GOD,saiyng: Amē. Blessyng and glory, and wisedome, and thankes, and honor, and power, and mighte, bee vnto our GOD for euermore. Amen. ✠

And one of the elders answered, saiyng vnto me:what are these whiche are araied in lōg white garmentes,and whence came thei? And I saied vnto hym: LORDE thou wotest. And he saied to me:these are thei, whiche came out of greate tribulacion and made their garmētes large, & made them white by the bloud of the lambe: therefore are thei in the presence of the seate of GOD, and serue hym daie and night in his temple, and he that sitteth in the seate will dwell emong them. Thei shall honger nomore neyther thirste, neyther shall the Sunne light on theim, neither any heate. For the lambe whiche is in the middes of the seate shall fede them,and shall leade thē vnto fountaynes of liuyng water,and GOD shall wype awaie all teares from their yes. D.

¶ The viii. Chapiter.

AND when he had opened the.vii seale, A ther was silēce in heuē aboute ỹ space of half an houre. And I sawe.vii. angels standing before GOD,& to thē were geuen seuen

seuen trompettes. And another angell came and stoode before the aulter, hauyng a golden senser. and muche of odores was geuen vnto hym: that he should offre of the praiers of all sainctes vpon the golden aulter, whiche was before the seate. And the smoke of the odours whiche came of the praiers of all sainctes, ascended vp before GOD out of the angels hād

B. And the angell toke the senser, & filled it with fire of the aulter, & cast it into the yearth, and voyces wer made, and thōderynges and lightenynges, and perthquake. And the seuen angels whiche had the seuen trompettes, prepared themselfes to blowe. The first angel blew and ther was made haile and fire whiche wer myngled with bloud, and thei were caste into the yearth, and the thirde parte (of the yearth vvas set on fire, and the third part) of trees was burnte, and all grene grasse was brente.

C. And the second angell blewe, and as it were a greate mountaigne burnyng with fire was cast into the sea, and the third parte of the sea turned to bloud, and the third part of the cretures whiche had life, died, and the third part of shippes were destroyed. And thirde angell blewe, and there fell a greate starre frō heuen, burnyng as it wer a lampe, and it fell into the third parte of the riuers, and into fountaines of waters. and the name of the starre is called wormewode And the third parte was turned to wormewoode. And many men died of the waters, because thei were made bitter.

D. And the fourth angell blewe, and the thirde parte of the sunne was smitten, and the third parte of the Mone, and the third part of starres: so that third part of them was darkened.

And

And the daie was smitten, that the third part of it should not shine, and likewise the night. And I beheld and heard an angell fliyng thorowe the middes of heuen, saiyng with a loud voyce: Wo, wo, wo, to the inhabiters of the yearth, because of the voyces to come of the trõpe of the.iii. angels, which wer yet to blow

¶ The.ix. Chapiter.

AND the fifte angell blewe, and I saw a starre fal frõ heuen vnto the yearth. And to hym was geuẽ the keye of the botomelesse pitte. And he opened the botomelesse pitte, and the smoke of the pitte arose as the smoke of a great fornace. And the Sunne and the ayre were darkened, by the reasone of the smoke of the pitte. And there came out of the smoke Locustes vpon the yearth: and vnto them was geuen power, as the Scorpions of the yerth haue power. And it was commaũded them, that thei should not hurte the grasse of the yearth: neither any grene thyng: neither any tree: but onely those menne whiche haue not the seale in their foreheddes. A.

And to thẽ was cõmaunded, that thei should not kill thẽ, but that thei should be vexed fiue monethes, & their pain was as the pain that commeth of a Scorpion, when he hath stong a man. * And in those daies shall menne seke death, and shall not finde it, and shall desire to dye, and death shall flie from theim. Esay.li.d. Oze.x.e. Luke.xxiii.d

And the similitude of the Locustes was like vnto horsses prepared vnto battaill, and on their heddes wer as it wer crounes, like vnto gold, and their faces wer as it had been the faces of men. And thei had heare as the heare of women. And their tethe wer as the tethe of lions. B.

ons. And thei had habbergiõs, as it wer habbergions of Iron. And the sounde of their wynges, was as the sound of charettes when many hoꝛses run together to battail. And thei had tailes like vnto scoꝛpiõs, & there wer stinges in their tailes. And their power was to hurt men fiue monethes. And thei had a kyng ouer them, wiche is the angell of the bottomlesse pitte, whose name in the Hebꝛue tongue is Abadon: but in the Greke tongue, Appollion that is to saie, a destroyer. One wo is paste, and behold, twoo woes come yet after this.

C. And the sixt angell blewe, & I heard a voyce from the foure coꝛners of the golden aultee, whiche is before GOD, saiyng to the sixt angell, whiche had the trõpe: Lose the foure angels, whiche are bound in the great riuer Euphꝛates. And the foure angels wer losed, whiche wer pꝛepared foꝛ an houre, foꝛ a daie, foꝛ a moneth, & foꝛ a yere, foꝛ to sley the third partt of men. And the numbꝛe of hoꝛssemen of war were. xx. M. times ten thousand. And I heard the numbꝛe of them: and thus I sawe the hoꝛses in a vision, and them that satte on theim, hauyng fire habbergions of a Iacint coulor, and Bꝛimstone, and the heddes of the hoꝛsses wer as the heddes of Lions. And out of their mouthes went furth fire & smoke, & bꝛmstone.

D. And of these thꝛe was the third part of men killed: that is to saie, of fire, smoke, and bꝛimstone, whiche pꝛoceded out of the mouthes of them: Foꝛ their power was in their mouthes and in their tailes, foꝛ their tailes wer like vnto serpentes, and had heddes, and with theim thei did hurte: And the remnaunte of the men whiche were not killed by these plages, repen-

ted

ted not of the deedes of their handes that thei
should not worshipp deuils, & images of golde,
siluer, & brasse, & stone, and of wod, whiche ne-
ther cã se, nether heare, nether go. Also thei re-
pented not of their murther, & of their sorcery,
nether of their fornicacio, nether of their theft

¶ The. x. Chapiter.

AND I sawe another mightie angell
come doune from heuen clothed with A.
a cloude, and the rain bowe vpon his
hedde. And his face as it wer the Sunne, & his
fete as it wer pillers of fire, and he had in his
hand a litle boke open, & he put his righte fote
vpon the sea, and his lefte fote on the yearth.
And cried with a loude voyce, as when a lion
roreth. And when he had cried. vii. thunders
spake their voyces. And when the. vii. thũders
had spokẽ their voices: I was about to write
And I heard a voyce from heuen: saiyng vn-
to me: Seale vp those thynges whiche the se-
uen thunders spake, and write them not.

And the angell whiche I sawe stande vpon
the sea, and vpon the yearth, lift vp his hande B.
to heuen, and sware by hym that liueth for e-
uermore, whiche created heuen, and the thyn-
ges that therein are: (And the yearth: and the
thynges that therin are) and the sea, & the thyn-
ges whiche therin are: that there should be no
lenger tyme but in the daies of the voyce of
the seuenth angell, whẽ he shall begin to blow
uen the mistery of GOD shalbe finished, as
he preached by his seruauntes the Prophetes.

And the voyce whiche I heard from heuen, C.
spake vnto me again, and said: ‡ go & take the Ezechi. ii, c.
litle boke whiche is opẽ in the hand of the an-
gell whiche standeth vpon the sea & vpon the

yearth

yearth. And I went vnto the angell, and ſaid
D. to hym: geue me the litle boke, and he ſaid vn-
to me: take it and eate it vp, and it ſhall make
thy belly bitter, but it ſhalbe in thy mouthe as
Ezechi. iii. c. ſwete as hony. ¶ And I toke the litle boke out
of his hande and eate it vp, and it was in my
mouthe as ſwete as hony, & as ſone as I had
eaten it, my belly was bitter. And he ſaid vnto
me: thou muſt propheſy again emōg ỹ people
and nacions, and tonges, & to many kynges.

¶ The. xi. Chapiter.

A. AND then was geuē me a rede, like vn-
to a rodde, and it was ſaied vnto me:
Riſe and meate the temple of GOD,
and the aulter, and them that worſhip therin,
and the quire which is within the temple, caſt
out and meate it not for it is geuen vnto the
Gentiles, and the holy citee ſhall thei tread vn
der fote fourety and twoo monethes. And I
wil geue power vnto my twoo witneſſes, and
thei ſhall propheſie a thouſande two hundred
and ſixtie daies, clothed in ſacke clothe. Theſe
are twoo olive trees, and twoo candleſtickes
ſtandyng before the GOD of the yearth.
B. And if any manne will hurte them, fire ſhall
procede out of their mouthes & conſume their
enemies. And if any man wil hurte them, this
wiſe muſte he bee killed. Theſe haue power to
ſhut heuē, that it rain not in the daies of their
propheſiyng: and haue power ouer waters to
tourne them to bloud, and to ſmite the yearth
with all maner of plages, as oftē as thei wil.
And when thei haue finiſhed their teſtimony
the beaſt that came out of the botomleſſe pit,
ſhall make warre againſt them, and ſhall ouer
come theim, and kill theim: And their bodies
ſhall

shal lye in the stretes of the great citie, whiche spiritually is called Zodom and Egipt, wher our LORD was crucified. And thei of the people and kinredes, and tounges, and they of the nations, shal se their bodies. iii. dayes and an halfe, and shal not suffre their bodies to be put in graues. And thei that dwel vpō ỹ yerth shall reioyce ouer them and be glad, and shall send giftes one to another, for these two prophetes vexed them that dwelt vpon the yerth. C

And after. iii. dayes and an halfe, the spirit of life from GOD, entred into them. And thei stode vp vpon their fete, and great fear came vpon them which sawe them. And thei heard a great voice from heuen, saiyng vnto them: Come vp hether. And thei ascēded vp into heuen in a cloud, and their enemies sawe them. And the same houre was there a great yearthquake and the. x. part of ỹ citie fel, and in the yerthquake, were slain names of men. vii. M and the remnaunt wer feared, and gaue glory to the GOD of heauen. The seconde woe is past, and behold the. iii. woe wil come anone. D.

And the. vii Angel blew, and ther wer made great voices in heuen saiyng: the kyngdomes of this world are our LORDES, & his CHRISTES, and he shal raigne for euermore. Amen And the. xxiiii. elders, whiche sit before GOD on their seates, fel vpon their faces, and worshipped GOD, saiyng: we geue the thankes O LORD GOD almightie, which art and wast, & art to come, for thou hast receiued thi great might, and hast reigned. And the nations wer angry, and thy wrath is come, and the time of the dead that thei shoulde be iudged and that thou shouldest geue reward vnto thy seruaun

tes the Prophetes and Sainctes, and to theim that feare thy name small and greate: & shouldest destroye theim whiche destroye the earthe And the temple of God was opened in heuen and there was sene in hys temple, the arke of his testament, and there folowed lightning and voyces, and thonderynges and earthquake & muche hayle.

The. xii. Chapter.

A. AND there appeared a greate wonder in heauen: A woman clothed wyth the Sunne, and the Mone vnder her feet, and vpon her hedde a croune of twelue starres. And she was with childe, and cried trauailing in byrth, and pained redy to be deliuered. And there appeared another wonder in heauen, for beholde a great redde dragon hauing seuen heades, and tenne hornes, & vii. crounes vpon hys heddes, and hys tayle drewe the iii. part of the starres (of heauen) & cast thē to the
B. yerth. And the Dragon stoode before the woman whiche was redye to be deliuered for to deuoure her chylde as soone as it wer borne. And she brought forth a man chylde whyche shoulde rule all nations with a rodde of yron And her sōne was taken vp vnto GOD, and to his seat. And the woman fled into wildernes, wher she had a place, prepared of GOD,
C. that thei shoulde feede her there a thousande two hundred and threescore daies.

And there was a greate battayle in heauen, Mychael and his Angelles fought with the dragon, and the dragon fought and hys Angels, and preuailed not, neither was theyr place found any more in heuen. And the great dragon, that olde serpent, called the deuyl and

Satanas

Satanas was cast out. Which deceiueth al ỹ
worlde. And he was cast into the yerth and his
angels wer cast out also with him And I hard
a loud voyce saiyng: in heauen is now made
saluation and strength, and the kyngdom of
our GOD, and the power of his CHRISTE.
For (the accuser of our brethren) is cast doune
which accused thē before (our) God day & night D.
And thei ouercame hym by the bloude of the
lambe, and by the worde of their testimonye,
and thei loued not their lyues vnto the death.
Therfore reioyce heauens, and ye that dwell
in them. Wo vnto the inhabiters of the yerth
and of the sea: for the deuyl is come doune vn
to you, whiche hath greate wrathe, because he
knoweth that he hath but a short tyme.
And when the dragon saw, that he was cast
vnto the yerth, he persecuted the womā, which
brought furth the man chyld. And to the wo-
man wer geuen .ii. wynges of a greate Egle,
that she myghte flee into the wildernesse into E.
her place, where she is nourysshed for a tyme,
tymes, and halfe a tyme, from the presence
of the serpente. And the Dragon caste oute of
his mouthe water after the woman as it had
been a ryuer, beecause shee shoulde haue been
caught of the floudde. And the yearth holpe
the woman, and the yerth opened her mouthe
and swallowed vp the riuer, which the Dra-
gon cast out of his mouth
And the Dragon was wrothe with the wo-
man: and went, and made warr with the rem-
naunt of her seede, which kept the commaun-
dementes of GOD, and haue the testimony of
IESVS CHRIEST. And he stode on the sand.

The. xiii. Chapiter.

A AND I saw a beast rise oute of the sea, hauing. vii. heades, and. x. hornes, and vpon his hornes. x. crounes, and vpon his hed, the name of blasphemy: And the beast which I saw was lyke a cat of the mountain and his fete wer as the fete of a bear, and his mouth as the mouth of a lion. And the dragō gaue him his power and his seate, and great aucthorite: and I sawe one of his hedes as it wer wounded to death, and his deadly wound was healed. And al the world wondred at the beast, and thei worshipped the dragon, whych gaue power vnto the beast, and thei worshipped the beast: saiynge: Who is lyke vnto the beast? Who is able to warre with hym. And ther was geuen vnto him a mouth that spake great thinges and blasphemies, & power was geuen vnto him, to do. xlii. monethes.

B. And he opened his mouth vnto blasphemy against GOD, to blaspheme his name and his tabernacle, and them that dwel in heuen. And it was geuen vnto him to make warre wyth the sainctes, and to ouercome theim. And power was geuē him ouer al kinred, and people & tong, & nation, and al ẏ dwel vpon the yerth worshiped him, whose names ar not writtē in the boke of lyfe of the lambe, which was killed from the beginning of the world. If anye man haue an eare, let him hear. He that leadeth
Matth. xxvi. e. into captiuite, shal go into captiuite* he that
Gene. ix. a. killeth with a sweard, must be killed wyth a
C. sweard. Here is the patience and the fayth of the saynctes. And I beheld another beast commyng vp out of the yerth, & he had. ii. hornes lyke a lambe, and he spake as did the dragon. And he did al that the fyrst beast coulde do in his

his p̄sēce, and he caused the yerth, and them which dwel therin, to worship the first beast, whose deadly wound was healed. And he did great wonders, so ꝑ he made fyre come doune from heauen in the sight of men. And disceiued them that dwelt on the yerth by the meanes of those signes which he had power to do in the sight of the beast, saiyng to theym that D. dwelt on the yerth: that thei shoulde make an ymage vnto the beast, which had the wounde of a sweard, and dyd lyue. And he had power to geue a spirit vnto the ymage of the beast, ꝛ that the ymage of the beast should speke, and shuld cause, that as many as would not worship the ymage of the beast, shoulde be killed. And he made al both smal and great, rich and poze, fre and bond: to receiue a marke in their right handes oꝛ in their foꝛeheddes. And that no man might bye oꝛ sell, saue he that had the mark oꝛ the name of the beast, other the number of his name. Here is wisdome. Let hym ꝑ hath wit, count the nūber of the beast. Foꝛ it is the number of a man, ꝛ his numbze is vi. C. lxvi.

¶ The.xiiii. Chapiter.

AND I loked, and lo, a lambe stode on A. the mount Sio, nand with him an. C. and. xliiii M. hauing his (name and his) fathers name writtē in their foꝛeheddes. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thū der. And I hard the voice of harpers harping with their harpes. And thei song as it were a newe song before the seat, and before the. iiii. beastes, and the elders, and no mā could lerne the song but the. C. and. xliiii. M. which were redemed from the yerth. These are thei which

were not defiled with wemen, for thei are vir-
gyns. These folow the lambe whither soeuer
he goeth. These wer redemed from mē beyng
the fyrst fruites vnto GOD and to the lambe
and in their mouthes was foūd no gyle. For
thei are without spot before ỹ trone of GOD
And I saw another Angel flye into the mid-
B. des of heauen hauing the euerlasting Gospel
to preach vnto them that sit and dwell on the
yerth, and to all nations, kynredes and tōges
Actes. xiiii.c. and people, saiyng with a loude voice: * Fear
GOD, and geue honour to him, for the houre
of his iudgement is come, and worship hym,
that made heauen and yerth, and the sea, and
fountaynes of water. And ther folowed ano-
ther Angel saiyng: * Babilon is fallen, is fal-
* Esay. xxi.c. len that greate citie, for she made all nations
Ieremy. li.a drynke of the wine of her fornication.
C. And the thirde Angell folowed them saiyng
with a loude voyce: If anye man worship the
beast and his Image, and receiue his marke in
his forhed, or in his hand, the same shal drink
of the wine of ỹ wrath of GOD, which is po-
wred in the cuppe of his wrath. And he shalbe
punished in fyre and brimstone, before the ho-
ly Angel, and before the lambe. And the smoke
of their torment ascendeth vp euermore. And
thei haue no rest daye nor nyght whiche wor-
shyp the beast and his Image, and whosoeuer
receyueth the prynte of hys name. Here is the
patience of saintes. Here are thei that kepe ỹ
commaundementes and the fayth of IESVS.
And I heardc a voyce from heauen saiyng
vnto me: wryte. Blessed are the deade, whyche
here after dye in the LORD, euen so sayth the
spirite: that they rest from theyr labours, but
their

their workes folowe them. And I loked, and beholde a whyte cloude, and vpon the cloude one sitting like vnto the sonne of mā, hauing on his hedde a golden croune, and in his hand a sharpe sicle. And another Angel came out of the temple, cryyng with a loude voyce to hym that sat on the cloud: * Thrust in thy sickle, & reepe, for ẏ tyme is come to reepe, for the corne of the yerth is ripe. And he ẏ sat on the cloude thrust in his sickle on the yerth, and the yerth was reped. And another Angel came oute of the temple, which is in heauen, hauyng also a sharpe sickle. And another Aungell came oute from the aulter, which had power ouer fyre, and cryed with a loud cry to hym that had the sharpe sicle, and sayd: thrust in thy sharpe sickle, and gather the clusters of the yearth, for her grapes are rype. And the Angell thrust in his sickle, on the yerth and cut doune the grapes of the vineyard of the yerth, and cast thē into the great wynefat of the wrath of GOD and the wynfat was troden without the citye and bloud came out of the fat, euen vnto the horse bridels, by the space of a thousand and fyre hundred furlonges.

Ioel.iii.c.

D.

¶ The.xv. Chapiter.

AND I sawe another signs in heauen greate and merueylous, seuen Angels hauyng the seuē last plages, for in thē is fulfilled the wrath of GOD

A.

And I sawe as it were a glassye sea, mynngled wyth fyre, and theym that hadde gotten victorye of the beast, and of hys Image, and of hys marke, and of the nounber of hys name, stande on the glassye sea, hauynge the harpes of GOD, and they sounge the songe

of Moses the seruaũt of GOD, and the song of the lambe, saiyng: Great and meruelous ar
Esay.xxi.e. thy wozkes: * LORD GOD almightie, iust &
Ieremy.li.a. true are tht wayes, thou kyng of saynctes.
Who shal not fear, O LORDE, and glozify thi name? Foz thou onely art holy, and al Gẽtiles shal come and wozship befoze the, foz thy
B. iudgementes are made manifest.

And after that, I loked, and behold, the temple of the tabernacle of ꝑ testimony was opẽ in heauen, and the. vii. Angels came out of the temple, whiche had the. vii. plages, clothed in pure & bzight linnen, and hauyng their bzestes girded with golden girdels. And one of the iiii beastes gaue vnto the. vii. Angels, vii. golden bialles, ful of the wzath of GOD, whiche lyueth foz euermoze. And the Temple was full of the smoke of the glozy of GOD and of his power, and no man was able to entre into the temple, til the. vii. plages of the. vii. angels were fulfilled.

¶ The. xvi. Chapiter

A. AND I herde a great voyce oute of the tẽple saying to the. vii. angels: go your waies, powze out your bials of wzath vpon the perth. And the first Angell went, and powzed out his bial vpon the perth, and ther fel a noisome and a soze botche vpon the men which had the marke of the beast, and vppon them whiche wozshipped his ymage. And the ii. Angel shed out his bial vpon the sea, and it turned as it wer into the bloud of a dead man and euery liuyng thing died in the sea. And ꝑ iii Angel shed out his bial vpõ the riuers and fountaines of waters & thei turned to bloud.

And I heard an Angel saye: LORD, which

art

art and wast, thou art righteous and holy, be cause thou hast geuen suche iudgementes, for thei shed out the bloud of sayntes and prophetes, and therfore hast thou geuen them bloud to drinke: for thei are worthy. B.

And I heard another say: euen so LORDE GOD almightie: true and righteous are thy iudgementes. And the. iiii. Angel powred oute his vial on the sunne, and power was geuen vnto him to vexe men with heate of fyre. And the men raged in great heat: and spake euil of ỹ name of God, which hath power ouer those plages, & thei repẽted not of their euil dedes, to geue hym glory. And the. v. Angel powred out his vial vpon ỹ seat of the beast, & his kingdõ ware darke, and thei gnewe their tonges for sorowe, and blasphemed the GOD of heauen for sorowe and paine of their sores, and repented not of their dedes. And the. vi. Aungell C. powred out his vial vpon the great riuer Euphrates, and the water dried vp, that the waies of the kinges of the east shold be prepared. And I sawe iii vncleane spirites like frogges com out of the mouth of ỹ dragon, & out of ỹ mouth of the beast, & out of ỹ mouth of ỹ false prophet. For thei are ỹ spirites of deuils, working miracles, to go out vnto the kynges of the yearth and of the whole worlde, to gather them to the battail of the great day of GOD almightie. *Behold, I come as a theefe. Happy is he that watcheth and kepeth his garmẽtes, least he walke naked, and men se his fylthines. And he gathered theim together into a place called in the Hebrue tong Armageddõ. And the. vii Angell powred oute his vial into the ayre, And ther came a great voice oute of Matt. xxiiii. d ii. Peter. iii. c. i. Thes. v. a.

heuen from the seat saiyng: it is doone.

And there folowed voyces, thonderynges, and lightenynges, & there was a greate yerth quake, suche as was not sence men were vpon yearth, so myghtie an yerthquake and so great. And the greate cytie was deuided in iii. partes, and the cyties of all nations fell. And greate Babylon came in remembraunce before GOD, too geue vnto her the cuppe of the wyne of the fearcenes of his wrath. Euery yle also fledde awaye, and the mountaygnes were not founde. And there fell a greate hayle (as it had bene talentes) oute of heauen vpon the men, and the men blasphemed GOD because of the plage of the hayle, for it was great and the plage of it sore.

¶ The. xvii. Chapiter.

A. AND there cammne one of the Aungelles, whyche had the seuen vyalles and talked with me, saiyng vnto me: come, I wyll shewe the the iudgemente of the greate whore that sytteth vppon manye waters, wyth whom haue commytted fornycation the kynges of the yearth, and the inhabyters of the yearthe are droncken wyth the wyne of her fornycation. And the spirit caried me awaye into the wyldernesse And I saw a Women syt vpon a roase coloured beast, ful of names of blasphemy, whych had seuen heddes and tenne hornes. And the womā was arayed in purple and rose colour, and decked with golde, precious stone and pearles, and had a cuppe of gold in her hande, full of abhominations and filthynes of her fornycation. And in her forehedde was a name wrytten a mystery, great Babilon the mother of whor

dome and abhomynations of the yearth. And I sawe the womā dronken wyth the blod of Saynctes, and wyth the blood of the witnesses of IESVS. And when I sawe her: I wondered with greate maruayle.

And the Aungell sayed vnto me: wherefore marueylest thou? I wyll shewe thee the mysterye of the woman, and of the beast that beareth her, whych hath seuen heddes and tenne hornes. The beast that thou seest, was and is not, and shall ascende oute of the botomelesse pytte, and shall go into perdicio, and thei that dwell on the yearth shall wonder (whose names ar not wrytten in the booke of lyfe from the beginning of the world) when thei behold the beast that was and is not. And here is a mynde that hath wysdome. B.

The seuen heddes are seuen mountaygnes on whych the Woman sytteth, they are also seuen kinges. Fyue are fallen, and one is, and another is not yet come. And when he commeth, he must continue a short space. C.

And the beast that was, and is not, is euen the eyghte, and is one of the seuen, and shall goo into destruction. And the tenne hornes whyche thou sawest, are tenne kynges, whyche haue receyued no kyngdome as yet, but shall receyue power as kynges at one houre with the beast.

These haue one mynde, and shal geue their power and strēgth vnto the beast. These shal fyght wyth the lambe, and the lambe shall ouercome theim. * For he is LORDE of LORDES, and KYNG of KYNGES, and they that are on hys syde are called, and chosen, and faythfull. i. Timo. i. e.

And

D. And he sayed vnto me: ỳ waters whiche thou sawest, where the whore sitteth, are people, & folke, and nacions, & tounges: And ỳ tenne hornes, which thou sawest vpon the beest, are they ỳ shall hate ỳ whore, and shall make her desolat & naked, and shal eat her flesh, & burne her with fyre. For GOD hath put in their hertes to fulfill his will, and to do ẅ one consent for to geue their kyngdō vnto the beast, vntill the wordes of GOD be fulfilled. And the woman whiche thou sawest, is that greate citie, whiche rayneth ouer the kynges of the yearth.

¶ The. xviii. Chapter.

A AND after that, I sawe another Angel come from heauen, hauyng greate power, and the yearth was lightened with his brightenes. And he cried mightely ẅ a strong voice, sayyng. * Great Babilō is fallē is fallē, and is become the habitaciō of deuels & the hold of all foule sprites, and a cage of al vnclene & hatefull birdes, for al nacions haue dronckē of the wine of the wrathe of her fornicacion. And the kynges of the earth haue cōmitted fornicaciō with her, & the marchauntes of ỳ earth are wered riche of the a boundaūce

B. of her pleasures. And I hearde a nother voice from heauen saie, come awaye frome her my people, that ye be not partakers of her sinnes and that ye receiue not of her plages. For her sinnes are gone vp to heauen, and GOD hath remembred her wickednes. Rewarde her euen as she rewarded you, and geue her double according to her workes. And pour in double to her in the same cup whiche she filled vnto you And as much as she glorified her self & liueth wantōly, so muche powre ye in for her punish-

* Esay. xxi. e. Ierem. l. a.

punischemente and sorowe, for she sayd in her
selfe: * I sit beyng a quene: & am no widdow,
& shall se no sorowe. Therfore shal her plages C.
come in one day, death, and sorowe, and hon- Esaye. xl
ger, & she shalbe brente with fire: for strong is
ỹ LORD GOD which shal iudge her. And the
kinges of the yerth shal bewepe her and waile
her, which haue cõmitted fornicacion with her
& haue liued vantonly with her when thei shal
se ỹ smoke of her burnyng, & shal stande afar
of for fear of her punishment, saiyng. * Alas Ieremy. li,
alas, that great citie Babilon, that mightie ci- D
tie: for at one hour is thy iudgemẽt come. And
the marchauntes of ỹ yerth shal wepe & waile
in them selues, for no man wil buy their ware
any more, the ware of gold, and siluer, and pre
cious stones, nether of pearll, & raynes, & pur-
ple, and skarlet, and al thin wood & al maner
vessels of Iuery, and al maner vessels of most
precious wood, & of brasse & yron, (and marble)
& sinamon, and odours, and oyntmẽtes, & frã
kensence, and wyne, and oyle, and fine floure
and wheat, beastes and shepe, and horsses, and
charettes, and bodies, and soulles of men.
And the Apples that thy solle lusted after, are
departed from the. And al thinges which wer
deintie, and had in price are departed frõ the, &
thou shalt fynd them nomore. The marchaũ
tes of these thiges which wer wexed rych, shal
stand afar of from her, for feare of the puni- * Ieremy. li, b
shmẽt of her, weppyng and wailyng, & saiyng: E
* Alas, alas, that great cite, that was clothed
in raines and purple, and scarlet, and decked
with gold, and precious stones, & pearles: for
at one hour so great riches is come to nought
And euery ship gouernour, and all they that
occupied

occupied ships, and shipmen whiche worke in the sea, stod afar of and cried, when thei sawe the smoke of her burnyng, saiyng (what cytie is like vnto this great citie) And thei cast dust on their headdes, and cried weppyng, and wailing & sayd: *Alas, alas, that great citie wher in wer made rich al that had shippes in the sea by the reson of her costlines, for at one houre is she made desolat. Reioyce ouer her thou heuen, and ye holy Apostles and Prophetes: for GOD hath geuen your iudgement on her. And a mightye Angell toke vp a stone like a greate mylstone, and cast it into the sea, saiyng: with such violence shal that great citie Babilon be cast, and shalbe found nomore. And the voice of harpers and musiciōs, and of pypers, and trompettes shalbe hard no more in the, and no craftes man, and whatsoeuer craft he be, shal be found eny more in the. And the sounde of a mylstone shalbe hard nomore in ỹ: (and candle light shalbe nomore burnyng in the) and the voyce of the bydgrome and of the byrd, shalbe herd nomore in the, for thy marchauntes were the great mē of the yerth. And with thine inchaūmēt wer disceiued al natiōs: & in her was foūd the bloud of the prophetes, and of the sayntes and of al that were slayne vpon the yerth.

Jer. li. b.

E

¶ The. xix. Chapiter.

A. AND after that I hard a great voice of much people in heuen saiyng: Alleluya Saluatiō and glory and honour and power be ascribid to the LORDE our GOD, for true and righteous are his iudgementes, for he hath iudged the great whore which did corrupt the yerth with her fornication, & hath auenged the bloude of his seruauntes of her hād. And again thei said: Alleluya. And smoke

a rose vp for euermore. And the .xxiiii. elders, & the .iiii. beastes fell doune & worshipped GOD that sat on the seate, saying: Amen. Alleluya. And a voyce came out of ỹ seat, saying: praise our LORD GOD al ye that are his seruauntes, and ye that fear him both smal and great

And I herde the voyce of much people, euen as the voice of many waters, and as the voice B
of strong thundrynges saying: Alleluya, for the LORD our GOD omnypotent raigneth. Let vs be glad and reioyce, and geue honoure to him: for the mariage of the lambe is come, and his wyfe made her self redye. And to her was graunted, that she should be araied with pure and goodly raines. For the raines is the righteousnes of saynctes. And he sayed vnto me wryte, * happy are they whiche are called *Mat. xxii. a
vnto the lambes supper. And he sayd vnto me Luke. xiiii. a.
these are the true saynctes of GOD. And I fel at his fete, to worshyp him. And he sayed vnto me: se thou do it not. For I am thy felowe seruaunt, and one of thy brethren, euen of thē that haue the testimony of IESVS. Worshyp GOD. For the testimony of IESVS is the spi- C.
rit of prophesy. And I sawe heauen open, and behold a whit horse: and he that sat vpon him was called faythfull & true, & in righteousnes did iudge and make battail. His eyes were as a flame of fyre: and on his hedde were manye crounes, & he had a name writen, that no man knew but he him self. * And he was clothed with a vesture dipt in bloude, and his name is Esay. liii. b.
called the worde of GOD. And the warriers which wer in heuen, folowed him vpon whyt horses, clothed wyth whyte and pure raynes, and oute of hys mouthe wente a sharpe

two

two edged sweard that with it he shuld smyte the Heathen. And he shal rule them with a rod of yron, and he trod the winefat of fearcenes and wrathe of almightie GOD. And hath on his vesture and on his thigh a name wrytten
D kyng of kynges, and LORD of LORDES.

And I saw an Angel stand in the sunne and he cried with a lowed voice, saiyng: to all the foules that fly by the middes of heauen: come and gather your selues together vnto the supper of the great GOD, that ye may eate flesche of kinges, and the flesh of hye captaines, and the flesh of mightie men, and the flesh of horses, and of thē that sit on them, and the flesh of all fre men and bondmen, and of small and great. And I saw the beast, and the kynges of the yerth, and their warriours gathered together to make batteil against him that sat on ȳ horsse and agaynst his soudiers. And the beast was taken, and with him that false prophete that wrought miracles before him, with which he deceiued them ꝑ receiued the bestes marke & them that worshipped his ymage. These both wer cast quick into a pond of fyre burning wt̄ brimstone: and the remnaunt wer slayne with the sweard of himꝑ sat vpon the horsse, which swearde proceded oute of his mouthe, and all the foules were fulfilled with their flesche.

¶ The. xx. Chapiter.

A. AND I sawe an Angel come doune frō heauen, hauing the kaye of the botomles pit and a great chayne in his hand And he toke the dragō that old serpent, which is the deuyl and Satan, and he bounde him a M yeres: and cast him into a botomeles pitt, and he shut hym, and set a seale on hym that he

he shuld disceiue the people nomore, til the M. peres were fulfilled. And after that he must be loosed for a lytle season.

And I sawe seates, and they sat vpō them B.
and iudgement was geuen vnto them: and I sawe the soules of them that wer vtheaded for the witnes of IESV and for ỹ word of GOD: & whiche had not worshipped the beast: nether his ymage, neither had taken his marke vpon their foreheades, or in their handes and they liued, and raigned with CHRIST a M. pere: but the other of the dead men liued not agayn vntyl the M. pere were finished. This is that fyrst resurrection. Blessed and holy is he that hath part in ỹ fyrst resurrection. For on suche shal the second death haue no power, but they shalbe the prieستes of GOD and of CHRIST, & shal raigne with him a thousand yere. C

¶ And when the M. peres are expired, Sathā shalbe losed out of his prison, and shal go out to disceiue the people whiche are in the foure quarters of the yearth, Gog & Magog, to gather them together to batttaile, whose nōber is as the sande of the sea, and they went in the plaine of the yerth: and compassed the tentes of the saincte about, and the vloued cytie And fyre came doune frō GOD out of heauen and deuoured thē, and the deuil that disceiued them was cast into a lake of fyre & brymstone where the beast and the false prophete shalbe tormented day and night for euermore. And I sawe a great white seate and him that sate on it, from whose face fled away both the yearth and heauen, and their place was nomore foūd And I sawe the dead, both great & smal stand before GOD. And the bokes were opened, and

Esd. xxxviii. c
and. xxxix. d

another boke was opened, which is ꝑ boke of life and the dead wer iudged of those thynges whiche were wrytten in ꝑ bokes accordyng to their dedes: & the sea gaue vp the dead whiche were in her, and death and hel deliuered vp the dead whiche were in them: & thei wer iudged euery man accordyng to his dedes. And death and hel wer cast into the lake of fyre. This is the second death. And whosoeuer was not found wrytten in the boke of life, was cast into the lake of fyre.

The.xxi. Chapiter.

A Esay.xlv.d and.xlvi.b i.Peter.iii.d

AND I sawe a new heauen and a new yearth. For the fyrst heauen, & the fyrst yearth were vanished away, and ther was nomore sea. ✝And I Jhon saw that holy cytie, newe Jerusalē come doune frō GOD out of heauen, prepared as a bryde garnished for her husbande. And I heard a great voyce out of heauen saiyng: behold, the tabernacle of GOD is with men, and he wyll dwel with them. And they shalbe his people, and GOD him selfe shalbe with them, and be their GOD

B * Esay.xxv.c

* And GOD shal wype away all teares from their eyes. And there shalbe nomore death nether sorowe, nether criyng, nether shal ther be any more paine, for the old thynges are gone.

‡ Esay.xliii.d. .Corin.v.d

‡ And he that sate vpō the seate, sayd: Behold I make al thinges new. ✝And he sayd vnto me: write, for these wordes are faithful & true.

And he sayd vnto me: it is done, I am Alpha and Omega, the beginnyng & the ende I wyll geue to him that is a thyrst of the wel of ꝑ wa

C ter of life, free. He ꝑ ouercōmeth, shal inherit al thinges, & I wyll be his GOD, & he shalbe my sōne. But the fearefull & vnbeleuyng, & the abhominable

hominable & murderers, and whoremõgers, & sorcerers, & ydolaters, and all lyars shal haue their part in the lake which burneth with fyre and brymstone, whiche is the second death.

And ther came vnto me one of the. vii Angels whiche had the. vii. vialles ful of the. vii. last plages: & talked with me, saiyng: come hither I wyl shewe the the bryde, the lãbes wife. And he caried me away in the spirit to a great and hie mountayne, & he shewed me the great cytie holy Jerusalem, descẽdyng out of heauen frõ GOD: hauyng the brightnes of GOD. And her shinyng was like vnto a stone most precious, euẽ like a Jasper clere as Cristal: & had walles great and hie, and had. xii. gates, and at the gates. xii. angels and names written, whiche are the names of the. xii. trybes of Jsrael: on the East parte thre gates, and on the Northsyde thre gates, and towardes the South thre gates, and frõ the West thre gates, and the wall of the cytie had. xii. foundacions: and in them the. xii. names of the lambes. xii. Apostles. D

And he that talked w̃ me, had a golden rede to measure ỹ cytie with al & the gates therof & the wal therof. And the cytie was builte. iiii. square, & the length was as large as ỹ bredth, and he measured the cytie w̃ the golden rede xii. M. furlonges: and the length & the bredth, and the heigth of it were equal. And he measured ỹ wal therof, an. C. xliiii. cubites: the measure that the angel had, was after the measure that man vseth. And the buildyng of the wal of it was of Jasper. And the cytie was pure gold, like vnto clere glasse and the foundacions of the wal of the cytie were garnished with al maner of precious stones. E. F

The fyrst foundacion was Jaspis, the secõde Saphyre, the third a Calcedony, the fourth an Emeralde, the.v Sardonix, the sixt Sardeos the.vii. Cysolite, the.viii. Beral, the.ix. a Topas, the.x. a Crysoprasos, the.xi. a Jacinte, the xii. an Amatist.

The .xii. gates were.xii. pearles, euery gate was of one pearle, and the strete of the cytie was pure golde, as thoro we shinyng glasse.

G And I sawe no temple therin. For the LORD GOD almightye and the lambe are the temple of it. *And the cytie hath no nede of the sũne nether of the mone to lighten it. For the bright nes of GOD dyd light it, and the lãbe was the light of it. And the people whiche are saued shal walke in the light of it. And the kynges of the yearth shal bryng their glory and honour vnto it. *And the gates of it are not shutte by day. For there shalbe no night there. And into it shall they bring the glorye and honoure of the nacions. And there shal entre into it none vncleane thyng, nether whatsoeuer worketh abhominacion or maketh lyes: but they onely whiche are written in the lambes boke of life.

Esay.lx.d

Esay.lx.c

¶ The.xxii. Chapiter.

A N D he shewed me a pure riuer of water of life, clere as Cristal: procedyng of ỹ seat of GOD, & of the lãbe in the middes of the strete of it, and of either syde of the riuer was there wood of life: whiche bare xii. maner of fruites: and gaue fruit euery moneth: and the leaues of the wod serued to heale the people wal. And ther shalbe nomore curse but the seate of GOD and the lambe shalbe in it: and his seruauntes shal serue him. And thei shall se his face, and his name shalbe in their foreheades

foreheades. *And there shalbe no night there and they nede no candel, neither light of the sunne: for the LORD GOD geueth them light and they shal reigne for euermore. Esay.lx.d

And he sayd vnto me, these sayinges are faithful and true. And the LORD GOD of the holy Prophetes sente his Angel to shewe vnto his seruauntes the thinges which must shortly be fulfilled. Behold I come shortly. *Happy is he that kepeth the sayng of the prophesye of this boke. I am John whiche sawe these thinges, and hearde them. And when I had heard & sene, *I fel doune to worship before the feete of the Angel whiche shewed me these thinges. And he said vnto me: se thou do it not for I am thy felow seruaunt of thy brethren the Prophetes, and of them whiche kepe the sayinges of the prophesye of this booke, but worshyp GOD. B Apoca.i.a APoca.xixb

And he sayd vnto me, seale not the sayinges of the prophesye of this boke. For the tyme is at hand. He that doeth euil let him do euil styl: and he whiche is filthy, let him be filthy styl: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy And behold I come shortly, and my reward is with me, to gene euery man accordyng as his dedes shalbe. I am Alpha and Omega, the beginnyng and the ende: the fyrst and the last. Blessed are they that do his cõmaundementes that their power may be in the tree of life: and may entre in thorowe the gates into the cytie. *For without shalbe dogges and inchaũters and whoremõgers, & murtherers, & idolaters, and whosoeuer loueth or maketh leasynges. C Esay.xliiii.b Apoca.i.b

I IESVS sent myne Angel, to testifye vnto

you these thinges in the congregacions. I am the rote and the generacion of Dauid, and the bright mornyng starre: And the spirit and the bryde say come. And let him that heareth, say also: come. * And let him that is a thirst, come And let whosoeuer wyll, take of the water of lyfe, free.

Rhy.lv.a
Ihon.viii.f

D I testifye vnto euery man that heareth the wordes of the prophesy of this boke: * yf any man shal adde vnto these thynges, GOD shal adde vnto him the plages that are written in this boke. And if any man shall minisshe of the wordes of the boke of this prophesye, GOD shal take away his part out of the boke of life and out of the holy cytie, & from the thinges which are written in this boke. He which testifyeth these thynges, sayeth: be it. I come quickely: Amen. Euen so come LORD IESV. The grace of oure LORD IESV CHRIST be with you all.

Deut.iiii.a
and.xii.d
Prouer.xxx.a

Amen.

The ende of the newe
TESTAMENT.

Thomas Manwaring
his Booke geuen him
by mistres Lyst
1609

¶ A table to finde the Epistles & Gospels vsually red in the Churche, after Salisbury vse, wherof the fyrst lyne is the Epistle and the other the Gospel: whose beginnyng thou shalt fynde in the boke marked with a crosse ✠, and the end with a halfe crosse ✠, contained within the letters. A. B. C. D.

¶ On the fyrst sonday in Aduent.

This also we. Roma.xiii.c
And when they Matth.xxi.a

On the wednesday

Be patient therfore. Ja.v.b
The beginnyng. Marke.i.a

On the friday

Herken vnto me Esaie.li.a
In those daies. Mat.iii.a

On the second sonday in Aduent

Whatsoeuer thinges Ro.xv.a
And there shalbe. Luke.xxi.c

On the wednisday.

Thus saith the. zacha.viii.a
Verely I say vnto. Mat.xi.b

On the friday.

I haue set watch. Esai.lxii.c
John bereth witnes. Jhō.i.b

On the third sonday in Aduent.

Let a man this. i.Cor.iiii.a
When Jhū beyng. Mat.xi.a

On the wednisday.

This is the worde. Esai.ii.a
And the sirt moneth Luke.i.c

On the friday.

There shal come. Esai.xi.a
And Mari arose in. Luke.i.d

On the fourth sonday in Aduent.

Reioyce in the. Philip.iiii.a
And this is the re. John.i.b

On the wednisday.

Be glad then. Joel.ii.c
And this rumour. Luke.vii.c

On the friday

Be glad & reioyce. zacha.ii.c
Take hede. Marke.viii.b

On Christmas euen.

Paul the seruaūt. Roma.i.a
When his mother. Mat.i.c

On Christmas day at the fyrst masse.

For the grace of. Titus.ii.b
And it chaunced in. Luke.ii.a

At the second masse.

But after that. Titus.iii.a
The shepeherdes. Luke.ii.c

At the third masse.

God in tymes past. Hebre.i.a
In the beginnyng Jhon.i.a

On saint Stephyns day.

Stephyn full of. Actes.vi
Wherfore whold Mat.xxiii.c

On Saincte John the Euãgelistes day.
He that feareth god. Ec.xv.a
Folow me Peter. Jhon.xxi.f
On childermas day
And I loked and. Apo.xiiii.a
An Angel of the. Mat.ii.c
On the sonday after Christmas day.
And I say that the. Ga.iiii.a
And his father. Luke.ii.e
On Newperes day
For ꝑ grace of God. Ti.ii.b
And when the eight. Luk.ii.c
On the twelfe euen.
For ꝑ grace of God. Ti.ii.b
But when Herode. Mat.ii.d
On the twelfe day
Set the vp betymes Esa.lx a
When Jesus was. Mat.ii.a
On the fyrst sonday after twelfe day.
O lord I wyl thãke. Esa.lx a
The next day after. John.i.d
On the seconde sonday after twelfe day.
And I beseche you. Ro.xii.a
When he was. Luke.ii.c
On the third sonday after twelfe day.
Seyng that we. Roma.xii.b
And the third day. John.ii.a
On the fourth sonday after twelfe day
Be not wise in you. Ro xii.c
When Jesus. Mat.viii.a
On the fyft sonday after twelfe day,
Owe nothyng. Roma.xiii.a
And when he. Mat viii.c
On the sixt sonday after twelfe day.
Put ye on therfore. Col.iii.b
The kyngdome. Mat.xiii.d
On Septuagesima sonday.
Perceiue ye not. i. Corin.ix.d
The kyngdome of. Mat.xx.a
On sixtagesima sonday.
Ye suffre fooles. ii. Cor.xi.d
When muche. Luke.viii.a
On quinquagesima sonday.
Though I speake. i cor.xiii.a
Jesꝰ toke vnto. Luke.xviii.d
On Ashewednisday.
Now therfore saith. Joel ii.c
Moreouer when. Mat.vi.c
On the friday
Cry now asloud. Esa.lviii.a
Ye haue heard that. Mat v g
On the fyrst sonday in Lent.
We also as ii. Corin.vi.a
Then was Jesus. Mat.iiii.a
On the wednisday
And the lord said. Exo.xxiii.c
Then certain of. Mat.xii.d
On the friday
The same solle. Eze.xviii.c
After this was. Jhon.v.a
On the.ii.sonday in Lent.
Furthermore. i. Thessa.iii.a
And Jesus went. Mat.xv.c
On the wednisdy.

But Mardo: Hester.xiii.d
And Jesus goyng. Mat.xx.b
On the friday.
Curssedde the mā Jere.xvii.b
I can of mine owne Jhō. v.c
On the third sonday in Lent
Be ye therfore the Ephe.v a
And he was castyng Lu.xi.b
On the wednisday
Honour thy father Exo.xx.b
Then came vnto Mat.xv.a
On the friday
And ỳ cōgregacion Nu.xx.a
Then came he Jhon.iiii.a
On the fourth sonday
in Lent
For it is wrytten Gala.iiii.c
Jesus went Jhon.vi.a
On the wednisday
And Ezechi. xxxvi.e. Esa.i.c
And Jesus goyng Jhon.ix.a
On the friday
And after these iii.Re.xvii.c
A certaine mā was Jhō.xi.a
On the fift sōday in Lent
But Christ beyng Hebre.ix.c
Whiche of you. John.viii.f
On the wednisday
And the Lord spake Le.xix.a
And it was at. John.x.e
On the friday
Lord al they that Jere.xvii.e
Then gathered the. John.xi.f
On Palme sonday
Let the same mynde. Phi.ii.a
Ye know that Mat.xxvi.a
On the wednisday
Who hath geuen Esai.liii
The fest of swete Luke.xx
On the friday
The Lord spake E o.xx
When Jes⁹ had. Jhō xvii
On Easter euen
If ye be therfore Collo iii.
Upō an euening. Mat xxviii
On Easter day
Purge therfore i.Cor v.b
And when the Marke.xvi.a
On the monday
But Peter opened Actes.x.d
And behold two Luke.xxiiii.a
On the tewisday
Ye men ꝛ brethren Act.xiii.d
Jesus stode in the. Lu.xxiiii.d
On the wednisday
Ye men of Israel Actes.iii.c
Afterward dyd. Jhon.xxi.a
On the thursday
The angel of the. Actes.viii.c
Mari stode wout Jhon.xx.b
On the friday
For as muche as i.Peter.ii.c
Then the eleuē. Mat.xxviii.d
On the saterday
Lay away therfore i.Pe.ii.a
On the fyrst day Jhon.xx.b
On the fyrst sonday
after Easter
For al ỳ is borne i.Jhon.v.a
The same day at Jhon.xx.d
On the second sonday
after Easter

Christ

Chriſt alſo ſuffered. i. Pe. ii. d
I am the good. John. x. b
On the third ſonday
after Eaſter.
Dearely beloued. i. Peter. ii. e
After a while. Jhon xvi. c
On the fourth ſonday
after Eaſter
Euery good gift. Jaco. i. c
But nowe I go. Jhon. xvi. b
On the fift ſonday
And be that ye be. Jaco. i d
Verely. &c. whatſo. Jhō xvi. f
On the monday.
Knowledge your. Jaco. v. d
Yf any of you. Luke. xi. a
On the tewesday.
Perhoxte therfoxe. i. Tim. ii. a
And when Jeſus. Mar. xii. d
On the wedniſday.
The multitude. Actes. iiii. g
Theſe wordes John. xvii. a
On the Aſſencion day
The fyxſt treatiſe. Actes i. a
Afterward he. Marke. xvi. c
On the ſonday after the
Aſſencion day.
Be ye therfore. i. Peter. iiii. b
But when the. Jhon. xv. d
On whitſon euen.
It foxtuned while. Act. xix. a
Yf ye loue me Jhon. xiiii. b
On whitſonday
And when the. Actes. ii. a
Of a man loue. John. xiiii. c
On the monday.
And he cōmaunded Actes. x. f
Foz God ſo loued. Jhō. iii. e
On the tewesday.
When the Apoſtles Act. viii. c
Verely, verely. Jhon. x. a
On the wedniſday.
But Peter ſtepped. Act. ii. c
No man can come. John. vi. e
On the thurſday
Then came Philip. Act. viii. a
Jeſus called. Luke. ix. a
On the friday
Ye men of Iſrael Actes. ii. d
And it happened Luke. v. d
On the ſaterday
And the nexte. Actes. xiii. f
And when he was Luke. iiii. f
On Trinite ſonday
O the depenes. Roma. xi. e
There was a mā. John. iii. a
On Corpus Chriſti day.
That whiche I. i. Coz. xi. d
Foz my fleſhe. John. vi. f
On the fyxſt ſonday
after Trinitie.
God is loue. i. Jhon. iiii. b
Cher was a certain Lu. xvi. e
On the ſecond ſonday
after Trinite.
Marueile not. i. Jhon. iii. c
A certaine man. Luke. xiii. d
On the third ſonday
after Trinite
Submit your ſelues. i. Pe. v. b
Then reſoxted. Luke. xv. a
On the fourth ſonday.

Foz

For I suppose. Roma. viii. a
Be ye therfore. Luke. vi. f
On the fifth sonday
In conclusion. i. Peter. iii. b
It came to passe. Luke. v. a
On the first sonday.
Knowe ye not that. Ro. vi. a
For I say vnto you. Mat. v. c
On the seuenth sonday
I speake grosly. Roma. vi. d
In those daies. Marke. viii. a
On the eight sonday
Therfore brethren. Ro. viii c
Beware of false. Mat. vii. b
On the nineth sonday.
We shuld not lust. i. Cor. i. b
And he sayd also. Luke. xvi. a
On the. x. sonday.
Ye knowe that ye. i Cor. xii. a
And as he was. Luke. xix. f
On the. xi. sonday
Brethren as. i. Cor. xv. a
And he tolde. Luke xviii. b
On the. xii. sonday
Haue we suche. ii. Cor. iii. a
And he departed. Mar.. vii. d
On the. xiii. sonday.
To Abraham and. Gala. iii. c
Happy are the. Luke x. d
On the. xiiii. sonday.
I say walke in the. Gala. v. c
And it chaunced. Luke. xvii. c
On the. xv. sonday.
Yf we liue in the Gala. v. d
No man can serue. Mat. vi. d
On the. xvi. sonday.
Wherfore I desyre. Ephe. iii.
And it fortuned. Luke. vii. b
On the. xvii. sonday.
Therfore which. Ephe. iiii. a
And it chaunced. Luke. xiiii. a
On the. xviii. sonday.
I thanke my God. i Cor. i. a
But when the. Mat. xxii. d
On the. xix. sonday.
To be renued. Ephe. iiii. a
He entred also. Mat. ix. a
On the. xx. sonday.
Take hede therfore. Ephe. v. d
And Jesus. Mat. xxii. a
On the. xxi. sonday.
Finally my bre. Ephe. vi. b
And there was a. Jhon. iiii. f
On the xxii sonday.
I thanke my God. Phi. i. a
Therfore is the. Mat xviii. a
On the. xxiii. sonday.
Brethren be ye. Philip. iii. d
Then went the. Mat. xxii. b
On the. xxiiii. sonday
For this cause we. Collo. i. b
While he thus. Mat. ix. c
On the last sonday.
Behold the time. Jere. xxiii. b
After these thiges. Jhon. vi. a
On the wednisday in the ember weke afore Michaelmas
Behold the tyme. Amos. ix. d
And one of the. Marke. ix. b
On the friday
O Israel turne. Ose. xiiii. a
And one of the. Luke. vii. f

On the laterday.
For there was. Hebre.ix.a
A certaine man had. Lu.xiii.b
In the Dedicacin of
the Churche
And I Jhon saw Apo.xxi.a
And he entred in Luke.xix.a

¶ Here endeth the table of the Epistles and Gospels of the sondaies

Here foloweth the table of the Epistles and Gospels whiche are vsed to be red on diuers sainctes daies in the yere.

On s. Andrewes day
For to beleue with Ro.x.a
Jesus walkyng. Mat.iiii.c
On the Consepcion of
our Lady
As the vyne Eccle.xxiiii.c
The boke of the Mat.i.a
On sainct Thomas the
Apostles day.
Therfore are ye. Ephe.ii.d
But Thomasone. Jhon.xx.f
On Candelmas day
Behold I wyl. Mala.iii.a
And when the daies. Lu.ii.d
On Mathias the Apo-
stles day.
And in those daies. Actes.i.c
In that tyme. Mat.xi.d
On the day of the Annuncia-
cion of our Lady.
Moreouer God. Esai.vii.b
And in the sixt. Luke.i.c
On sainct Georges day
Count it al maner. Jaco.i.a
I am the true vine. Jhō.xv.b
On sainct Markes day
But vnto euery Ephe.iiii.a
I am ỹ true vyne. Jhon.xv.a
On s. Philip & Jacobs day
Then shal the. Sapi.v.a
And he sayd. Jhon.xiiii.a
On the Natiuite of sainct
Jhon Babtist day
Herken vnto me. Esa.xlix.a
When Elizabethes. Luke.i.f
On s. Peter and Paules day
At the same tyme. Actes.xii.a
Jesus came into Mat.xvi.c
On Mari Magdalens day.
Whoso findeth. Pro.xxxi.b
And one of the. Luke.vii.f
On sainct James the
Apostle day.
Nowe therfore ye. Ephe.ii.d
Then came to him. Mat.xx.c
On the Assumpcion of
our Lady.
In al these. Eccle.xxiiii.b
It fortuned that as. Luk x.g
On s. Barthelmewes day
Nowe therfore. Ephe.ii.d
And there was. Luke.xxii.c
On the Natiuite of
our Lady.
As ỹ vyne haue. Eccle.xxiiii.c
The boke of the. Mat.i.a

On

On ſ. Mathewes day.
The lykenes of. Ezechi.i.b
And as Jeſus. Mat.ix.a
On ſainct Michaels day.
And he ſhewed it. Apoca.i.a
In that houre. Mat.xviii.a
On ſainct Luke day.
The likenes of. Ezechiel.i.b
After this appincted. Luk.x.a
On ſ. Symon & Judes day.
But we know. Roma.viii.e
This cōmaund J. Jhon.xv.e
On Alhalowes day
And I ſaw another. Apo.vii.
Jeſus ſeyng the. Mat.v.a
On Alſolles day.
I would not. i.Theſſa.iiii.d
Then ſaid Martha. Jhō.xi.c

The ende of the table.

This is a Note of Common
Councell as Aforesaid by the
Clerke of the Councell

That
is not a Statute nor
Note of a Statute

[illegible] not be in any Statute
nor in the Statutes of yet
or no Vse as the Statutes
of yet no man can take to prou

That is no Proufe wherfore
that do not vse

By me [illegible]
Cromwell

Imprinted at London
vvithin the precinct of the late dissol
ued house of the Gray friers by
Richard Grafton, printer
to the Princes grace,
the. ix. day of
October.
M. D. XLVI.

Cum priuilegio ad imprimendum solum.

L f 21662?